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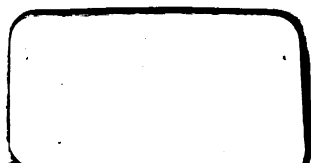
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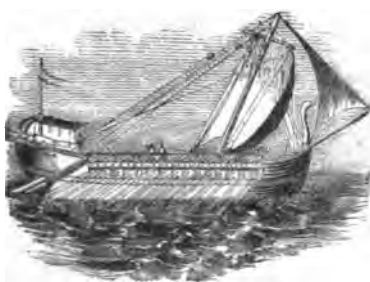


CHRISTIAN WORK;

OR,

THE NEWS OF THE CHURCHES.

NEW SERIES, VOLUME I.—1867.



LONDON:

S. W. PARTRIDGE AND CO., 9, PATERNOSTER ROW.

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THE Editor of CHRISTIAN WORK ; OR, THE NEWS OF THE CHURCHES, in concluding the first volume of the New Series, would direct attention to the great variety of information given in this journal from all countries of the world, as to the progress of the kingdom of Christ. The Table of Contents shows that there is no part of the vast field overlooked. CHRISTIAN WORK occupies a position peculiarly its own, seeking to stimulate Christian sympathy, not by theoretical essays upon union, but by the Apostolic method of showing what the one Divine Spirit is accomplishing among all peoples and nations. Even its articles are all of a practical nature, seeking only to furnish a more comprehensive view of special spheres of work than can be given in the current intelligence. No efforts will be spared during the coming year to make this journal more and more efficient ; and the present readers are earnestly solicited to assist by every means in promoting the extension of the circulation. At no period can this be done so effectually as before the commencement of a new year.

LONDON, *December, 1867.*

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CHRISTIAN WORK;

OR,

The Acts of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

FRANCE IN THE PRESENT CRISIS.

TURMOIL, confusion, loud babblings, premature aspirations doomed to failure; soundings of the war-trumpet, unexpected peace, energetic preparations for the gathering of all nations in harmonious emulation, and projects upon projects for the strengthening of armies; unsolved problems, and withal hurrying onward and ever onward to an unknown and generally dreaded future, a gulph whose emanations blind, and intoxicate, and madden—such has been the year 1866 to France.

In politics abroad, apparent failure; no preponderance acquired in Mexico, no aggrandizement obtained in Europe; but a gathering up, a powerful strengthening, a quiet constant feeling of the European pulse, observers in every land giving the measure of sentiment and the temperature of opinion, a cool, calm waiting-time with the imperial master. At home, impulse given to every thing but freedom; science, manufactures, trade, public instruction; even associated labour is making fair headway. The international exhibition for 1867 is drawing out the powers of thousands, and giving work to millions and hope of fortune to millions more.

In religion, the steady progress of materialism points to a future of universal confusion. Man, casting off the consciousness of his spiritual nature, strives to be independent, and boasts that he is at the top of *animality*! Independent morality is putting the question, "whether a moral sense exists?" Truly extremes meet. This is propagated throughout France with fearful rapidity by the press in every attractive form. Deism is overpast by a thousand miles. The influence glides in everywhere; it finds openings in almost every heart, and congenial soil when it enters. The poison from without warms up the

lurking poison within. Man-worship, self-worship is the tendency of the day; "Ye shall be as gods," has never been unlearned.

The recoil of Atheism from Christianity is immense; it is not, as in former years, a simple recoil from Romanism, it is a turning-away with disgust from every idea of revealed religion. Doubtless the follies of Rome gave the first shock, and the inconsistencies of Christendom gave the second, loosening the bands woven by mothers' lips about the infant mind; but it seems now a deeper and more tremendous hate, even the one spoken of by our Lord: "Every one that doeth evil, hateth the light." This it is which has brought some few honest and long-sighted Christians to give a brother's pressure to hands extended above impassable barriers, while keeping their footing firm on the rock of God's revealed word.

On the other hand, the recoil of Ultramontanism from the written word of God gives but greater impetus to Atheism, by presenting a caricature of Christianity as disgusting to what exists of moral feeling as it is antagonistic to the Gospel.

Whether the hour is at hand when the great Babylon will be cast like a millstone into the sea, and the way thus be opened for the last great onset upon the word of God, or whether it be delayed, the prelates in France, Gallicans and Ultramontanists, are vigorously calling attention to signs of the times, and predicting woes against the kings and peoples who come not to the rescue of—Rome! Infidels delight in telling them that Rome will merge quietly into the capital of Italy, and the Pope be left to govern his church, without the smallest perturbation in public affairs.

There are thus two great influences in vigorous

operation. *Infidelity* in all its shades, from almost imperceptible Rationalism down to rampant Atheism, making rapid headway, insidious or violent, and looking for a glorious future of harmony and happiness, through the efforts of science, the destruction of positive doctrines of religion, and of all clerical bodies; and *Superstition* in all its shades waxing faint, and commencing the loud lamentations predicted, "Alas, alas! that great city! for in one hour is she made desolate." In one of the many effusions read by all, the virulent Ultramontanist cries, "I am the man whom a power stronger than his own will sent stalking over the ramparts of Jerusalem, invested but yet proud, and crying, 'Woe! woe! woe! to the city and to the temple!' And the third day he added, 'Woe unto me!'" and fell dead, pierced by an enemy's dart." In France, among the millions who cling to Rome, all are not Ultramontanists, the shades are innumerable, as in scepticism. The eloquent Carmelite, now preaching to overwhelming crowds at Notre Dame, divides them off into two parties: "Among us Catholics," he says, "there exist two schools; one, most generous, advances and says, 'No compression! absolute liberty! the Church is strong, because she is truth and love. Let her but speak and act, teach and suffer; let her shed the unction of her prayers towards heaven, and the unction of her sacraments towards earth, and she will triumph without the aid of any secular arm.' This school is, as I have said, very generous; but when it carries things to such extremes, it becomes chimerical. The other school—whose language and attitude (I say it with pain) repel too often those who feel as I do, but which rests, nevertheless, upon great truths—says, 'Truth and charity! very well; but you are in a fallen world. Man is bad by the transmission of original sin; in the faculties of the individual man, and even in the powers of the social man engrafted on the individual, there is a permanent rebellion against the reign of truth, righteousness, and charity. Together with the force of persuasion there must, therefore, be a force of coercion—the sword; and as the hand of the Church may not bear the sword, she needs the support of the secular arm.'"

Protestantism in France is weak. The fight with strengthening Rationalism within absorbs the vital strength of many, besides turning aside the outflow of that vigorous love to the souls of men which alone makes missionaries and martyrs for Jesus. Then, petty interests and, we blush to

say it, jealousies, and divisions, grieve the Spirit. Iniquity, or rather, eyes which see iniquity in others, abound; and, consequently, love grows cold, and doubt is cast on the power of the simple Gospel of God to save souls. Suspicion hovers over souls whom the Lord has called, and timidity is marvellously increased. Funds have fallen off through these and other causes; and, instead of augmenting the number of labourers, sowers, and reapers, the staff has been considerably thinned. The Churches do not in general stand out like lights upon a hill, giving out light and warmth around, but are oftener like a dim ember smouldering under the ashes. The Lord help them! He has promised not to extinguish the smoking flax. Life, however feeble, is still life, and may be revived. The need is felt, and prayer is made. To contend with the gigantic foes springing up around, the whole new man requires energizing, and the Lord can do it. Where the energy of spiritual life is received, there we also perceive the blessing; man is nothing, the Lord Jesus is exalted, and souls are saved. This is perceived in all the Protestant sections, to the exclusion of none. In the Lord there is no respect of persons, nor of sects either; but in every one, he that feareth Him and worketh righteousness is accepted with Him. How this throws contempt on all undue striving about non-essentials, and places the individual above the system! New churches, new schools, have been opened during the year, here and there; series of lectures have been given, and the press has been active. We seem to have all the machinery needed for great advance; but it is rarely connected fully with the motive power; and the need is not sufficiently perceived, or energetically acted upon.

Israel, one of the great foundation-stones of an approaching future, is moving, almost unconsciously to itself. In France the Jewish population is about 100,000, small compared to other nations; but the Israelite-Universal Alliance was formed in France, and from the centre which moves the world by its social tendencies, its chivalrous feelings, its brightness of wit, its vigorous resolution, this alliance begins to call on the dry inhabitants of Ezekiel's valley of vision to arise. There is a shaking, that is all as yet; rationalistic infidelity has undermined the faith of the French Israelite. The need of emigration is felt by Jews of other nations, and applications are made for aid; Palestine and America are proposed, but it is remarkable that American Jews are immigrating into Palestine. The im-

pulse will be probably given by the Gentiles. Very little attention is paid to Israel by French Protestants, but interest is taken in them by others, not in a religious but in a scientific point of view. A writer, a member of the Institute, says: "The greater part of the events of the French Revolution are, so to speak, copied from the events of the last Jewish war. On both sides we find the same indomitable patriotism, the same horror of the dominion of the foreigner, the same love of liberty, and also the same blind party hate. I declare from the bottom of my conscience that never did nationality perish in a grander or more worthy manner than the Jewish. . . . Never at any time did a nation suffer so much, nor throw itself so bravely and entirely into the jaws of death to escape the most poignant of misfortunes, invasion and servitude by the brutal force of foreign armies. Honour, then, to the illustrious martyrs of Jewish patriotism, for they paid with their blood the right of transmitting to their descendents the remembrance of the finest resistance ever made by the weak against the horrors of conquest."*

The plan on which the Exposition of 1867 is formed is grand in many ways; and the extreme

* "Last Days of Jerusalem," by M. de Sanley.

lucidity of idea with which it is laid out will be greatly admired, while the comprehensive nature of its arrangements will meet every point of human science. Great attention has been given to every thing intended to improve and raise the moral standard in all classes of society; educational matters and the well-being of the masses are receiving the minutest examination; it is under this head that various societies will exhibit their books within the walls, and that a space of ground in the Park has been given for the Missionary and other agencies. May this immense gathering from the world's ends be directed not only to the material and moral improvement of men, not only to the drawing together in harmony of those whom oceans and mountains divide, but, unwittingly, to the spiritual good of many. Some few look upon it with apprehension; but the wholesome view is to raise the heart to the Lord to whom belongs the earth and all its fulness, to make it an instrument of eminent blessing to souls. It is an unique opportunity for the Christian to act prayerfully, prudently, and resolutely. Few even seem to understand this, but we trust that 1867, ushered in by fervent universal prayer, will be a year of glorious harvest for the great husbandman, ere the threatened treading of the wine-press commence.

FROM MOHAMMED TO CHRIST: A STORY OF THE PRESENT.

I. JESUS CHRIST; NOT MOHAMMED.

HAFIZ was born in Damascus in the year 1845. His father was of a good Turkish stock, and his mother also belonged to a well-known and respected family settled in Constantinople. When Hafiz was three years old, he was brought by his parents to Constantinople, and lived with them in the suburb of Galata. He was brought up in the strictest ways of Mohammedism, so that when he was only seven, his mother brought a Turkish Imam, who was to teach him their religion. He remained with him till the lad was fourteen, instructing him in the various religious duties considered necessary for one of his age and position.

When he was twelve he had completed the usual course of study for a boy of the better class; and, from his twelfth to his fourteenth year, went again over the chief points he had learned,

studying especially, and with more minuteness, the Koran. During the second period of study he came, in one of the chapters (or as it is called in Arabic a *surah*) of the Koran, to where it was said that God had bestowed on the world four books, which he had written with his own hand, to teach men the right knowledge and right worship of God. These four books were the Koran, the historical books of the Old Testament, the Psalms, and the New Testament. He thought at once of asking his teacher about the other three books here mentioned. His answer was, that to punish the godlessness of the human race, God had taken away these other three books from off the earth; that all men, above all, Christians, were cursed by God, and, like dry wood, only good for the fire; that God had left only the Koran, because none but Mohammed could save men.

The question that had been thus started was

not disposed of by this answer. It continued to trouble him. One day, about that time, he took a walk, accompanied as usual by his black slaves. On the way they passed a simple-looking man who had books for sale, and, as they passed, the young man's eye fell upon the title of a book, which was indeed the Bible in Arabic. He took it up, opened it, and saw by the headings of the pages that it contained the very books of which his teacher had assured him they were not any in the world. Full of surprise and joy he begged to know the cost of such a volume. It was only five francs; so he counted out the money, and carried off the book in triumph to his mother as so much booty. She was angry with him for having paid so little; he must have wronged the merchant, she told him, and given too little, for the paper alone was worth four times as much. She gave herself no peace till she had seen the colporteur—for such he was,—and begged him to take more money for the book. Her amazement may be conceived when he stuck to his price, and would take neither more nor less.

For two years he studied his new treasure with the greatest industry, and unknown to his father, teacher, or any one except his mother, and she preserved the secret. During this time he read the Scripture six times through from beginning to end. By-and-by he began to compare the Koran with the Bible, and as he noticed that many passages of the former were clearly taken out of the latter, the conviction forced itself on him with irresistible power that the religion of the Koran was false, the religion of the Bible was true. He called his teacher to his room, and with the gestures peculiar to Orientals, he drew his sword, swung it over the Imam's head, and cried, "Come sir, tell me the truth, and I will spare your life; and if not, you die on the spot."

"Speak," said the teacher; "What do you mean?"

"Shall we pray to the creature or the Creator?" Hafiz replied.

"To the Creator, beyond all doubt."

"If that is so, why have we left off praying to the great God that we may pray to one who is a sinner like ourselves?"

The teacher made no reply, and his scholar continued:—

"Mohammed was a man of no education. He was a camel-driver; an orphan who could neither read nor write. Now, is it right to make this ignorant man our object of prayer?"

With these words he opened his Bible, pointed

with his finger to the page, and said, "This book is the Truth; the Koran is a lie." The teacher was wrathful beyond measure; but his pupil, full of resentment that he had left him so long in ignorance of the truth, ordered him to leave the room, and never to appear in his presence again.

The teacher hurried to his father, and related all that happened. Full of amazement and alarm, the father betook himself to his son, and asked him angrily, "What do I hear of you? Who is the Saviour in whom you believe?"

His son replied that he believed in Jesus Christ the Messiah; that He and not Mohammed was the true Saviour. The Koran is a cheat and Mohammed a liar; truth came from Christ alone.

Beside himself with this simple and heroic confession of his son's faith, the father seized him, threw him on the floor, and drew his sword and strove to cut off his head. Young Hafiz bears the mark in his neck to this day; and he had certainly been killed, but that his mother and the servants rushed in on hearing the noise. They were able to save his life; and his mother's parents joined their entreaties with hers. They advised his father to keep the lad in some sort in confinement; and while allowing him all the usual pleasures and necessities of his social position, never to let him leave the house without the most jealous supervision.

Hafiz's father took their advice, and his son lived in this seclusion for three years, from his fourteenth till his seventeenth year.

During the first seven months of his imprisonment his wounds chained him to his bed; but as he began to receive strength, his desire for the beloved Bible which his father had burnt, gathered strength also. He earnestly begged his mother to procure him another copy, and she whose only son he was, and who clung to him with the tenderest affection, could not resist her prayers. She sent the two slaves who had accompanied him in his eventful walk with orders to purchase a Bible, and during the remainder of his confinement he busied himself entirely with studying the book he had won. He never lost hope that he would see the day when he could openly be a Christian. He prayed without ceasing to God that He would make it possible for him to confess the Christian faith, and to become publicly a Christian. If that now happened he was persuaded he would see the Lord Jesus Christ himself; for he understood the promise, "Where two or three are gathered together in my name, there am I in the midst of

them," as if Jesus would literally make Himself visible in bodily form to his assembled disciples, and believed firmly that he needed only to mix with Christians in order to behold his Saviour in the flesh.

II. THE WAY TO ROME.

The burning desire to be among Christians came at last to be fulfilled. He had completed his seventeenth year when two of his half brothers determined to make the pilgrimage to Mecca. The Turkish priest advised his parents to give up Hafiz to them, in the hope, as they expressed it, that on the grave of the prophet the wicked spirit would be driven from him, and the false disciple of Mohammed would return as an honest believer.

Their father made the necessary preparations in the spring of 1863; and on the 1st of April the travellers left Constantinople in a ship bound for Beirut; and from Beirut they took the steamer to Alexandria. A Roman Catholic missionary bishop was also on board on his way from Syria. One day as Hafiz sat in the saloon reading the 34th Psalm, the bishop passed by, and, looking over the young man's shoulder, remarked, "That is the book of Christians; and you are a Mohammedan. How do you come to read it?" He replied that it was a book for which he had an extraordinary esteem, and it lay upon his heart to find out Him who was its chief subject. After some conversation, the missionary referred him to Rome as the centre of Christian light, gave him a letter to the Propaganda; and, on arrival at Alexandria, procured for him a passage in a steamer to Rome.

III. REDEMPTION FROM THE HOUSE OF BONDAGE.

Soon afterwards Hafiz was formally received among the pupils of the *Propaganda*. A missionary priest came to him every week and heard his confession in his mother tongue; while every evening he was conducted to the church, where he prayed the rosary and heard the mass. He had the fullest opportunity to observe the overlaid ceremonial of the Church of Rome, and the impression which it made upon his mind was one of decided and unmitigated disgust. Brought up from his childhood in the Mohammedan horror of all idolatry, he found himself surrounded with nothing but idolatrous images.

Every week he had to appear before the Pope, and at every visit he begged persistently for his Bible which had been taken from him; and the Pope at last said to him, "It was a bad book, a book of heretics; everyone who read

it came under ban, and was excluded from heaven. He was now a child of the Roman Catholic Church, and he dared read it no longer." "I am a Turk," Hafiz replied; "I am no child of the Roman Catholic Church. I love Jesus Christ; I love them who love Him; and out of this book I have learnt to love and know Him."

The Pope, however, was not to be moved from his determination, and would not return the Bible.

Meanwhile, the more Hafiz saw of the ceremonies of the Church, the more his spirit resisted them. He felt as if he lived among heathens, and he began to compare his situation with that of the Israelites in Egypt. To him it was at least clear that Rome was a house of bondage. When this mode of life had lasted about a month, he begged permission from the Pope to take a pleasure trip to Naples—go to Naples for change of air, and reside in the Christian College. He hoped in this way to overcome the impressions which lay with such a burthen on his spirit. When he received permission, he cried in his heart to God, that He who had freed him from Mohammed would also free him from this yoke of Pharaoh, and redeem him out of Egypt.

Furnished with letters of introduction from the Pope and some of the cardinals, he reached Naples and took up his abode in the Christian College. The day after his arrival he took a walk with one of the priests, and directed his steps to the bookshop which he remembered vividly since his first visit. As he opened the door of the shop his companion drew him back; but he resisted, and pressed in. He was pleasantly received by the bookseller, and commenced a conversation as well as his deficient Italian would allow him, and filling up what was lacking by signs. He gave the bookseller to understand that he wished to purchase a Bible, and to know where the author of the book was to be found. The man replied, that there were missionaries in Naples who preached the doctrines of the book, and offered to bring him to them. Hafiz accepted the offer without noticing the opposition of the priest, and was brought to our Evangelical clergyman, with whom he at once entered into conversation. His imperfect Italian was a hindrance here also, but by help of signs and gesticulations, and a short account of his history, which had been drawn up by the bishop from Syria, and which he handed to his new acquaintance, he was able to make him acquainted with the principal points of his life. The clergyman hastily summoned some friends, who took a warm interest in

the work of evangelization in Naples, and when they had spoken with the young convert, they told him that if he really loved Christ and hated idolatry, the best thing he could do would be to remain with them, and they would protect him. At the time he believed that he could not remain, but he promised to return the next day. His Romish friends, however, had no sooner learnt that he had made the acquaintance of heretics, than they took measures to prevent him returning to his new friends, and without losing any time they sent him back in all haste to Rome.

The Pope now determined to send him to some Jesuit seminary out of Italy; but, as Hafiz decidedly objected, and declared he would rather remain in Rome, he continued in the College of the Propaganda, feeling his position every day more painful. With the help of friends he was able to write about three times to the acquaintances he had made at Naples, but they could not answer him, as all the letters sent to the Propaganda were opened and read; and though they begged of a friend in Rome to seek him out, it was easy for the authorities to prevent an interview.

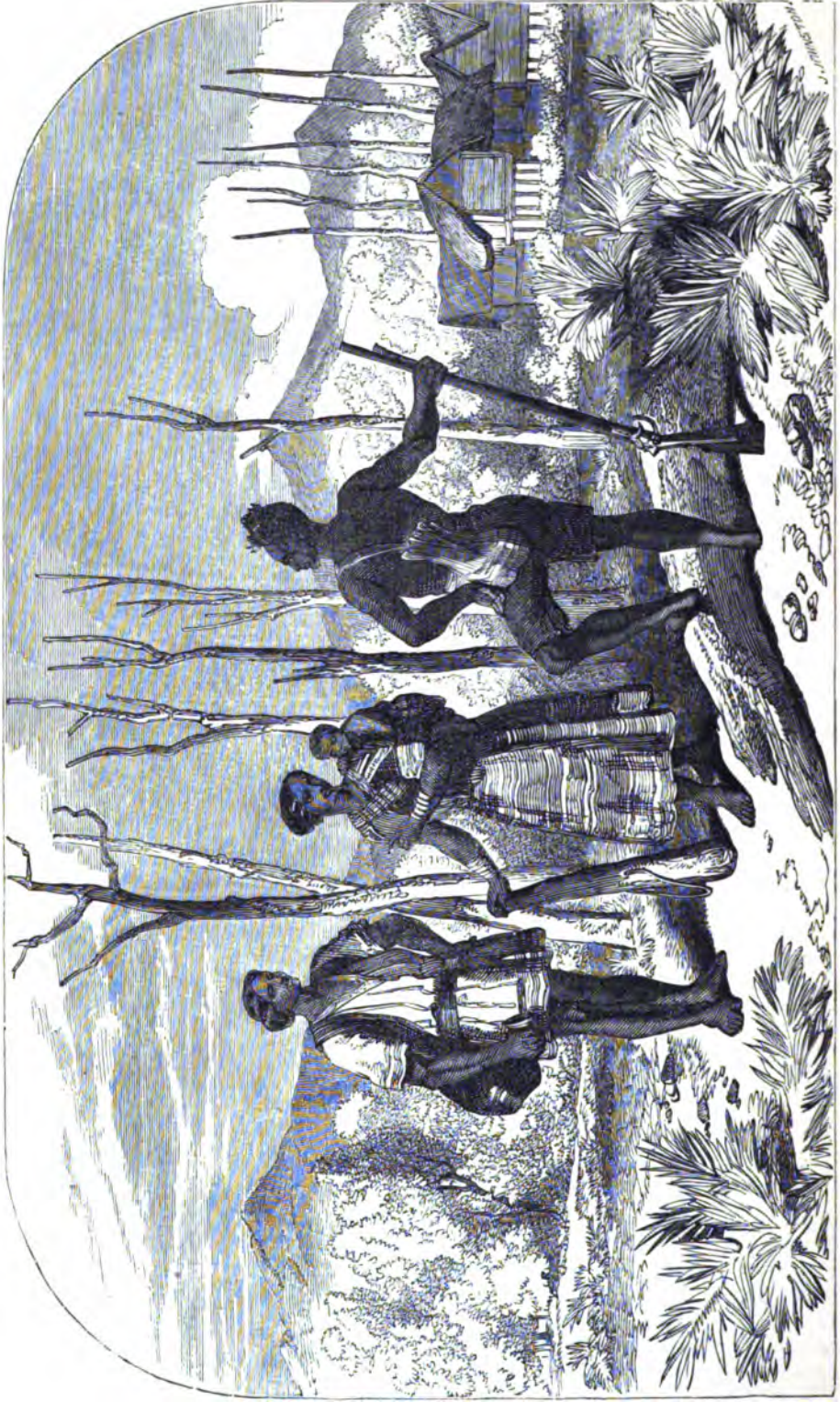
To overcome the impressions which had been made on the mind of Hafiz, he was required to go six times through the Exercise of S. Ignatius, which each time lasted for eight days. His health and his nerves were both shattered through this severe discipline, but his opposition to the Romish ceremonial did not diminish. Oppressed and exhausted at last in body and soul, he begged to be sent back to his father. In this doubtful expedient he thought he saw the only means of rescue from a position which had become intolerable.

This was in March, 1865. The answer was at first a decided negative. Better for him, it was said, to die of hunger in Rome, than to return to Turkey and lose the blessing of his baptism. It happened, however, that a Turkish general, a Christian formerly in name, but who had become a Mohammedan, arrived in Rome. Hafiz met him, and told him his wish to return to his own country; and the general, who was a man of great influence, spoke at the court in favour of his young countryman. Permission was then, though reluctantly, accorded to him to take the journey; but his departure was delayed from week to week, and from month to month, until at last he wrote to ask his parents for his travelling expenses, and received the money from his mother.

He now went to the Pope and asked him dis-

tinctly for permission to leave. The Pope expressed the hope that he would remain a true follower of the Church of Rome. Hafiz replied by asking for his Bible, but was told it was not a fit book for him as a member of the Church of Rome. After some words were interchanged, the Pope at last asked him, did he not believe that he was the Vicar of Christ? Hafiz answered that he could not believe God would entrust such an office to a man, since men themselves do not trust one another. "I see in you," he continued, "an aged and venerable man; but I cannot recognize in you the Vicar of Christ."

In spite of this decisive answer, permission was granted for his journey. Accompanied by a friend, who was to keep a constant watch upon him, he embarked at Civita Vecchia for Marseilles, where he landed in September, 1865. It so happened that the evangelical clergyman he had seen in Naples had spoken to him of a friend he had in Marseilles, and advised him if he was ever in France to seek him out, handing him his address. Having eluded the vigilance of his companion, he went directly to this gentleman; but, as the one did not understand French nor the other Italian, their conversation was maintained through an interpreter. The Frenchman telegraphed to Naples for information, and received a satisfactory telegram in reply. But as he could not remain in Marseilles, and as it was best for him to return to Italy, friends in Nice and Genoa were made aware by telegraph of his coming, and he was entrusted to their foresight and care. A second time he was able to elude his companion, quietly left the hotel, went straight to the railway station, and took the train for Nice. A friend was here waiting to receive him, who passed him to other friends in Genoa, and they in turn to Florence, where at last he found a resting-place. He was received with the greatest hospitality and kindness by the director of the Waldensian Seminary, and remained for five months under his roof, experiencing all possible sympathy and help. During this time he made the acquaintance of a Berne lady who had passed the winter in Florence, and of Miss Burton, whose labours among the Italian navvies and soldiers are so well known. The homeless convert inspired both those ladies and many others with the warmest sympathy, and they anxiously consulted what was best to be done. The first thought was that he should remain in the theological seminary and complete his education there; but, on further consideration, it was felt



THE KARENS AND THEIR HUTS.

(See page 7.)

that a more elementary instruction, and a position more suited to his peculiar wants, were necessary. A place in some family, where he would have the help and supervision of an intelligent Christian man, seemed most suitable, and, through his Berne friend, a place of that very kind was found

in French Switzerland, where he is now receiving an education that will qualify him afterwards, should God bless his studies, and show him the way, to be a preacher of the Gospel to his countrymen.

KAREN VIEWS OF THE SPIRIT WORLD.

The well-known missionary, the Rev. F. Mason, thus describes the Karen views of the future state:—

Karen ideas of a future state are confused, indefinite, and contradictory. They seem to be a melée of different systems. That which appears to me indigenous Karen, corresponds to the notions of the American Indians. It represents the future world as a counterpart of this, located under the earth, where the inhabitants are employed precisely as they are here. When the sun sets on earth, it rises in the Karen Hades; and when it sets in Hades, it rises on this world. The following story is adduced by the Karens as proof of the accuracy of this cosmology.

"The elders say: There was a man who had a wife that he loved, and she loved him in return. His wife died, which distressed him beyond measure, and he said, 'If there be any one that will raise her up to life again, I will give him whatever he may ask.'

"A prophet or necromancer was found, who raised his wife from the grave, and restored her alive to her home in the night. She pursued her usual daily avocations throughout the night, but as soon as daylight appeared she died again, and remained dead all day, but revived at eve and went to work as people usually do in the morning. This course she pursued constantly. Hence it is manifest that people in the next world work just as they do in this."

To those ideas are appended others that appear to have been originally derived from the Hindus. They say that Hades has a king or judge, who stands at the door to admit or reject those who apply for admission into his kingdom. He decides the future of each. Those who have performed meritorious works are sent to the regions of happiness above; but those who have done wickedness, such as "striking father or mother," are delivered over to the king of hell, who is in waiting, and who casts them down into hell; while those who have neither performed deeds of

merit nor guilty of great crimes, are allotted a place in Hades. The *Sgaws* call this personage Yu, or Tha-mie-Yu, and the *Bghais* Tha-ma. Both are probably derived from the Hindu Ya-ma; and his office and duties are as old as the earliest records we have of the Egyptian religion.

The Spirit World.

To a Karen the world is more thickly peopled with spirits than it is with men, and the occasions on which his faith requires him to make sacrifices and offerings to these unseen beings are interminable.

Every human being has his guardian spirit walking by his side, or wandering away in search of dreamy adventures; and if too long absent, he must be called back with offerings.

Then the spirits of the departed dead crowd around him, whom he has to appease by varied and unceasing offerings, to preserve his life and health.

Again, there are all the conspicuous objects of the material world—the lofty mountain, the wide river; the shady tree and the inaccessible precipice, every one of which, by the awe they inspire, demands reverence and respect from human beings, and punishes each breach of etiquette with sickness and death. These two must be propitiated.

Thus, though the Karens have no cumbrous written ritual of services and ceremonies, like the Mahomedans, the Brahmins, and the Buddhists, they have yet an oral liturgy of observance, as burdensome as the services of the ancient Egyptians or the Mosaic ritual.

Guardian Spirits.

The word in Karen that designates the heart is also used for the mind and soul. The seat of all moral qualities is in the heart, and death is designated as the departure of the heart from the body.

Some German critics say, that "Psyche, in Homer, signifies only the breath and the life; never, as in the language of later times, the spirit or soul. Yet it goes to Hades and continues to live there." There is something like Psyche, as thus defined, in Karen Psychology; yet in many points more like the genius of the Latins; but differing as it does from both, it will be better in this paper to designate it by its native name, and explain it by its attributes. The Pwas call it *Là*, the Bghais *Lai*, the Sgaus *Ka-là*, and the Red Karens *Yo*.

This *Là* existed before man was born, comes into the world with him, remains with him until death, lives after death, and for aught that appears to the contrary, is immortal. Yet no moral qualities are predicated of it. It is neither good nor bad, but is merely that which gives life to mortality.

The *Làs* of a part of the dead remain on earth and become mischievous spirits; others go to Hades, where they are employed as on earth; others go to hell, where they suffer punishment; while others go to the Deva heavens, where they enjoy happiness.

Although in this state the *Là* and the man himself, the Ego, are said to be distinct, yet in nearly all the representations of the future state the man seems to be absorbed in the *Là*; and, inconsistent as it is with previous representations, it then appears equivalent to the soul.

Sometimes it is spoken of as the man before being united with the body. Thus a Bghai writes:—

"The elders say: 'The God of the whole human race resides at the foot of the sun, at the foot of the moon; and people who are born are sent by God, and people who die are called back by God.'

"Men at the beginning are in the presence of God, and he sends them forth; but before sending them he tries their courage. He takes a sword and lays it across an abyss as a bridge, with the edge uppermost, and orders them to walk over it. Those who dare to walk across it are bold, and God sends them into the world men. Those who, after being urged to go two or three times, dare not go, God sends into the world women.

"When God sends them forth, he gives commands in relation to the times and seasons of their return. It is related that a prophet or necromancer, looking into the world of spirits on one occasion, saw seven men and two women coming into the world, and he heard them talking with each other. The first man said: 'God has ordered

me to go and return.' The second said: 'God has ordered me to return after I am able to draw water.' The third said: 'God has ordered me to return after I am able to weed.' The fourth said: 'God has ordered me to return after I am able to make it easy for my father and mother.' The fifth said: 'God has commanded me to return after I am able to go to the Burman and Shan country.' The sixth said: 'God has commanded me to return after I am able to cultivate paddy for my father and mother.' The seventh said: 'God has commanded me to return after I have married.'

"The prophet said that after this he saw them all born on earth, all boys, and he noted that they all died one after another, as he heard them say in his vision.

"Of the two women he said one carried two *Kyee-zees*, and the other a basket on her back and a spinning-wheel and distaff in her hand. The first one he heard say: 'God has commanded me to stay by my *Kyee-zees* till I am white-headed.' The other one said: 'God has commanded me to spin thread and prepare cotton till I am white-headed.' The prophet said he saw both born in this world females, and the one came in possession of two *Kyee-zees*, and the other spun thread and carded cotton, in accordance with his vision."

According to a Sgau authority, the *Là* promises God, before it comes into the world, that it will die by one or other of seven things. It says: "I will die in the mouth of a tiger. If I do not die in the mouth of a tiger, I will die of some kind of sickness. If I do not die of disease, I will die by drowning. If I am not drowned, I will die by the hand of man. If I am not killed by man I will die by a fall. If I am not killed by a fall, I will die by a blow. If I am not struck dead, I will die of old age."

The *Là* sometimes appears after death, and cannot then be distinguished from the person himself. One story says:

"After a certain woman's husband had gone to the city, she died. On his return home, he met her *Là* in the road, and taking it for his wife in the body, he said: 'Where art thou going?' She replied: 'I am going to see my father and mother.' He was not at all aware that it was her *Là*, and she said to him, 'Thou hast a long way to go, let us spend the night together here.' He consented, and to obtain food for their supper, she went and asked it of her children, but they did not see her.

"Though they did not see her, they still had

some indications of her presence. While her daughter was beating out paddy, all the paddy suddenly leaped out of the mortar, and a fowl suddenly dropped down dead.

"The man and his wife eat and drank together, and in the morning separated, to pursue their several journeys.

"When the husband got back to his house, he found his wife dead, and his children and neighbours preparing for the funeral. Then the truth rushed on his mind, and he said: 'Children, I met your mother last evening in the road, and we spent the night together. She was going on a visit, but alas it was her Lā. Had I but known it, I would have called her back.'

Although the body and the Lā are represented as matter and spirit, yet in the following story, materiality seems to be possessed by the Lā:—

"A certain woman sickened and died, while her husband was absent on a journey. While he was returning home, he met her Lā on the way, and asked: 'Where art thou going?' She replied: 'I am going to visit my parents.' He then slapped her on the face with his hand, and she came to herself again, and returned with her husband home.

"When they arrived at their house, they found the people mourning over her body; but she immediately entered the body, and it came to life again as before."

The Lā may be separated from the person to whom it belongs during life. In sleep it wanders away to the ends of the earth, and our dreams are what the Lā sees and experiences in his perambulations. When absent in our waking hours, we become weak, fearful, sick; and if absence be protracted, death ensues. Hence it is a matter of the deepest interest with a Karen to keep his Lā with him; and he is ever and anon making offerings of food to it, beating a bamboo to gain its attention, calling it back, and tying his wrist with a bit of thread, which is supposed to have the power to retain it.

The forms differ in different tribes, though the thing is substantially the same. A Bghai writes:—

"Should a person be often sick; if he cannot walk without being weary, or work without feeling exhausted; if he has no appetite for his food; if he pines away, and has a fallow countenance; it is said that his Lā has left him."

Then his friends take a fowl and a garment of the invalid's, and they spread a mat down at the top of the steps. The garment they place at the top of the steps, and taking a stick with which

they stir the boiling rice, they strike the steps, saying:—

"Mr. A. B., thy Lā has left thee, thy Lā has gone away. It is going to and fro; going to the Shans, going to the Burmese; and hence thou art afraid. Thy Lā has gone away, and thou art startled, thou art not strong, thou art not vigorous, thou art depressed, thou art heartless, thou hast a fallow countenance, thou hast a cough, thou hast difficulty in breathing, thou art weak, thou art weary, thy head is bald.

"Now Lā, I call thee, beat for thee. Here is the great hen-bird, here the great male fowl. Come, come, come. Come and dwell in thy dry place, in thy pleasant location, in thy house, as water-tight as the bottle gourd, to thy divan, to thy bedstead. Come and eat the flesh of the female bird, the flesh of the male fowl."

After the fowl is cooked, the fowl and rice are set out, and the sick man is made to take hold of the fowl's head, when his wrist is tied with a thread, and then the above prayer is repeated. The string is then cut off, the end unravelled, and the cotton pulled from it and scattered on the head of the sick man, with the following blessing:—

"Mayest thou live till thy head is white, and thy teeth broken, like this string!"

At the Sgau funerals the presence of the Lā is said to be manifested thus. One end of a slender erect bamboo is attached to the bone of the deceased that has been taken from the funeral pyre. A small thread with alternate tufts of cotton and bits of charcoal, with a metal ring, or bangle, at the extremity, is tied to the other end, which makes the bamboo bend down in a curve; and under the bangle, nearly touching it, is a brass basin containing a boiled egg.

The closing ceremony of the bone feast is calling the Lā of the deceased, which is supposed to be hovering around till the funeral rites are completed; when, should it respond to the call, it is bidden to depart in peace to Hades.

When the apparatus has been put in order, the relatives of the dead approach in succession and strike the edge of the brass cup with a bit of bamboo; and when the one that was most beloved touches the cup, the Lā responds by twisting and stretching the string till it breaks and falls into the cup, or at least shakes and rings against it.

A hundred witnesses could be produced who have seen it done. Indeed the thread is of such slender material that a very little legerdemain

would be required to break it under the weight of the bangle, and the bamboo is so slender that still less would be necessary to make it spring up and down, and hit against the sides of the cup. But I have watched the whole ceremony, kept the crowd away from the machinery, and there was no more answer to the calls than there was to the cries of the priests of Baal before Elijah.

Prophets, or necromancers, are said to have the power of going into the invisible world, and bringing back the *Là*, when it has wandered away; but the elders warn their children against unrighteous prophets, who for the sake of gain, when they cannot find the *Là* of the sick person, will bring the *Là* of some other person in its place; by which the disease is aggravated.

Thus it would appear that a person may have another one's *Là*.

The *Là* is sometimes supposed to take the form or to inhabit insects. Thus when insects are flying around a light at night, the wish is often expressed that the *Làs* of beasts and demons may be burned to death, while the *Làs* of human beings may avoid the fire and escape. Here when an insect flies into the fire, it is said to be the *Là* of the beast, but when it hovers around and flies away, it is regarded as the *Là* of a human being.

According to the representations of some, but the idea does not prevail extensively, each person has seven *Làs* that are constantly devising his death; which is only prevented by a guardian spirit that sits on his head. When that spirit jumps down, the man is lost, for then one or other of the *Làs* rushes on him and kills him. These *Làs* seem to be the personifications of evils, natural or moral.

They are madness, epilepsy, lechery, wrath, the exhibition of dreams, the bearer of diseases and languor. "If our mad *Là* comes, we become insane; if our epileptic *Là* comes, we are seized with epilepsy; if our lecherous *Là* comes, we become lost to shame; if our wrathful *Là* comes, we are filled with anger, malice, and commit murder; if the shower of dreams comes, we are overwhelmed with dreams; if the bearer of sickness comes, we are prostrated by disease; and if languor comes, we feel unable to do anything."

The *Là* is not confined to human beings; as

has been previously intimated, every living thing has its *Là*. When sitting by the fire at night, and an insect flies into it, and is burnt to death, a Karen will say: "There the *Là* of some animal has leaped into the fire and burnt itself to death. We shall have meat curry to-morrow. The snares and traps have caught something."

Plants too have their *Làs*; and when the paddy appears sickly, it is said that its *Là* has been devoured or led away, and it is called back in the following form:—

"*Là* of large-grained paddy, full-grained paddy, come! If at the forks of the Salween and Sitang, come! If in the west, come! If in the east, come! If in the mouth of the bird, come! If in the mouth of the squirrel, come! If in the mouth of the monkey, come! If in the mouth of the hog, come! If in the mouth of the rat, come! If in the mouth of the elephant, come! If in the mouth of the dove, come! If in the mouth of the sparrow, come! If in the mouth of the porcupine, come! If at the sources of the streams, come! If at the mouths of the streams, come! If in Siam, come! If at Ava, come! If at the corner of the kingdom, at the corner of the land, come! Come, come, come, and dwell in the barn; come and reside in the granary."

Even inanimate things that can be put to useful objects, such as instruments, are supposed to have their *Làs*. So if a man drops his axe while up a tree, he looks below and calls out: "*Là* of the axe, come, come."

Looking then at *Là* in all its usages, it seems to be the personification of the life, or efficiency of a person or thing.

Departed Spirits.

The spirits of the dead resolve themselves into two great classes. Those who are not permitted to go to Hades, corresponding very nearly to the European notions of ghosts; and the spirits of the ancestors of the Karens, who, on going to Hades, were awarded, on account of their good deeds, a place in the heavenly world, where they exercise a kind watch-care over their descendants on earth. The offerings and prayers made to these beings seem to correspond to the Chinese worship of ancestors.

THE MISSION TO THE BASUTOS.

THE following article is taken from a periodical published in Cape Colony. Our readers are aware of the more recent history of this mission, by which its extinction for the time has been all but accomplished :—

It has been said over and over again, by some persons not very friendly to religion, that the mission of the Paris Society in the Lesuto was a failure. The French missionaries, it was said, have wrought upwards of thirty years and have effected nothing. Whether such assertions have been intended to convey the meaning that the missionaries were not men of the right kind for their work, or, that the Basutos are an untameable race, on whom the Gospel can exert no softening or civilizing influence, we know not. Probably the latter was the case, and, it may be, the idea intended to be brought out was, that although the missionaries were an earnest and devoted set of men, such was the innate depravity of the Basutos that they resisted all efforts at improvement, and that consequently their case was a hopeless one. Such affirmations were made, it may be, to cover the expulsion of the missionaries, and to justify any extreme measures resorted to in reference to them or the Basutos. But from whatever motive the statement has been made it is altogether wide of the truth. Never were words sent forth to the world condemnatory of any church with less of truth in them than those concerning the French mission. The men of whom we write, have, we hesitate not to say, accomplished a great work. Instead of being a failure, the mission has been attended with great success. We are not now going to enter upon the question of the righteousness or unrighteousness of the Free State war. We have little to do at present with the expulsion of the missionaries. We are no believers in the spotlessness of the Basuto character, nor have we any wish to hold the Basutos up as a nation of angels or saints. We are willing to acknowledge, as we frequently have done in our columns, that the stealing by the Basutos was the immediate cause of the war, and that a large number of them are as much heathens now as they or their fathers were thirty years ago. Nor have we any interest to serve by our advocacy of the French mission. All we wish to do at present is to state the truth with regard to

the efforts and success of the missionaries, and to contradict most emphatically and distinctly the statements so frequently made that they have laboured in vain.

We know it is thought by some that had the missionary work been successful, cattle thieving by the Basutos would have ceased, and the late war not have occurred. But this arguing is against all logic and all experience. It is quite possible that the missionaries have been highly successful, and also that many of the Basutos are still determined thieves. There is nothing in the one statement to contradict the other. To show the success of the mission work it is not at all necessary to prove that all the Basutos are now honest. The conversion of the whole nation is not an easy task. They are a numerous people, and are counted by tens of thousands. They occupy, or rather did occupy before the war, a country more than 300 miles in length, and of considerable width—a land about three-fourths the size of England, and, for South Africa, densely peopled. Up to within the last thirty or thirty-five years they knew nothing of religion or civilization, had never seen bible or missionary. They are a people made up originally of pieces and remnants of various tribes and nations, each tribe having its own chieftain and councillors, and all but loosely bound together under one government, more like a republic than anything else.

They had but little oneness of national feeling or interest among them. They had, of course, like all native tribes, no written language and no books. The evangelizing and civilizing such a people was, we say, no little work. The real wonder is, not that so little, but that so much has been done ; not that the whole nation has not been won over to religion and civilization, but that so many Christian Churches have been formed, so many books translated and printed, and so many persons taught to read them. Must it be said that, because the entire nation is not changed in its character, the missionaries have been unsuccessful? We would like those who thus talk to go and sit down in the midst of some savage and untutored race, unacquainted with their customs, and not understanding a word of their language, and then from day to day, and from month to month, to toil on amidst all the

discouragements and weariness of a missionary life, and then give their judgment on the amount of missionary success in Basutoland.

Thirty years ago a few Protestant missionaries found this people in the very depths of barbarism. They have laboured on among them earnestly and diligently. Amidst troubles and difficulties untold, but such as mark the commencement of almost every mission, they have persevered in their work. In a large number of places up and down the land congregations have been gathered. Twenty Christian Churches have been formed, having upwards of 2000 communicants and candidates for membership. At a moderate computation, 5000 statedly attended the services of the church, while on the population surrounding the stations the influence of the Gospel was very manifest. Eight hundred children were in the schools. Throughout the land, as the result of mission labour, nearly 3000 can read; and only a few months before the war broke out, nearly 100 adults, after due examination, were baptized and received as members of the Church. Substantial Church buildings have been erected, and on the stations and in their neighbourhood there were hundred on hundreds of peaceful homes, in which religion and an incipient civilization were found. According to the missionary report for May, 1865, there were then in the Lesuto about 25 stations, including a few on which native teachers were at work. There were thus 25 centres of operation, from which the light and power of the Gospel and of a Christian civilization were going forth. We will take one as a sample—New Beersheba. Here was a large congregation,—412 communicants and 125 candidates for membership—making in all 537. In the school there were about 100 children, and during the year 34 adults had been baptized. We take this station as a fair specimen of the missionary work among the Basutos. Can we say, with these figures before us, that no good was being effected? This station, with its native Church of more than 500 members and catechumens, and its 100 school children, was only one of twenty-five. With such an organized instrumentality as this at work at from between twenty and thirty different points, with churches and schools in every direction, can it be said with truth that nothing was being accomplished? We make the above statement with a full conviction that it is below the truth, and that could we produce all the statistics and details of the French mission, it would appear even more to the advantage of the missionaries and their churches.

It is well known to all acquainted with missionary doings in Basutoland, that in forming Churches and admitting persons to Church membership, the French missionaries are a cautious set of men. They have never been too sanguine, but have, if anything, erred on the side of over-cautiousness. The statistics of their mission may unhesitatingly be taken at their full value. But not only do we assert what we have above stated, but we say in addition, that the Basutos as a nation, at the breaking out of the war, were far in advance of the position they held five and twenty or thirty years ago. Let any one, who at that time rode through Basutoland, say whether in 1865 they were not in a highly improved condition as compared with their state in 1835. A considerable change for the better had taken place. Ignorance had given place to knowledge, heathenism to Christian feeling and piety. In hundreds of homes the Scriptures were read and family worship conducted, and in their sanctuaries multitudes were found worshipping God, and worshipping Him too, we venture to say, in spirit and in truth. In thousands of instances the native dress had given way to European clothing: woman was at least partially raised from her degraded position, and there were hundreds of Basuto-Christian families in the land whose conduct would be found to bear the test quite as well as that of the bulk of Christian professors in a more highly civilized country. No impartial person could have gone to the various French stations in the Lesuto, a year ago, without being convinced of this. Whether he visited Mekuatleng or Morija, Thaba Bosio or Hermon, Berea, or Hebron, or, indeed, any of the others, he must have seen much to convince him of the power exercised by the Gospel over heathenism. It would be seen, it is true, that much remained to be done, but it was equally apparent that much had been done. A great and a successful work was in progress, and never since its commencement was that work more prosperous or more promising than it was just before the war.

Nor should it be lost sight of, that in point of Sesuto literature, not a little has been accomplished. We wonder whether those who say the missionaries have done nothing, know what it is to sit down in the midst of an unschooled and untutored race, and essay to gather up the words of an unwritten tongue, and to trace out the grammar of an unformed language. But this, the French missionaries have done with great success. A grammar has been published. Their

writings and translations are numerous, and are a monument of talent and patient industry. The whole of the New Testament has been translated, and 5,000 copies printed by themselves at one of their stations. Many of the books of the Old Testament are in manuscript. Of the "Seyo sa Lipelu," or "food of the heart," fifty chapters taken from the Bible, 5,000 copies have been printed. Of the Gospels of Mark and John, 5,000 copies each. Three editions of Sesuto Hymns and the Psalms of David, a large 8vo. edition, have also been printed. Of a fourth hymn-book, containing fifty hymns, composed by the missionaries, 3,000 copies were printed. Of "Lipolelo," or a translation of "Line upon Line," 5,000 copies were issued from their press. Of "Topollo," a translation by the missionaries, a large edition was printed at the expense of some English Quakers. Both the translations and hymns, we are in a position to say, do the authors great credit. In the early days of the mission, a translation by them of Matthew's Gospel was printed in Grahamstown, and for a considerable time a monthly periodical in Sesuto was published, the invariable tendency of which, we can assure our readers, was to suppress thieving, and spread morality and civilization among the people. Catechisms, tracts and spelling-books, were printed and circulated by thousands. And yet with all this, with so many churches, so many church members, so many hundreds able to read, so many hundreds of children in the schools, such multitudes worshipping God every Sabbath in the sanctuaries; so many thousands, during the thirty years, rescued from heathenism; so much translated; and with thousands on thousands of books printed and circulated by these humble and devoted men, we hear it now said, that nothing has been done. Thousands of children, amidst the glens and valleys of the Lesuto, are still singing the hymns written and printed by these men, and eyes dim with age are poring over the sayings of Jesus or the letters of Paul in Sesuto, and yet it is said nought has been accomplished.

Thirty years, it is said, have passed away, and there are still found Basutos who persist in stealing. Thirty years, and the nation not yet completely civilized. In the face of this, we say, a great work has been effected by the French missionaries—a work which will bear the strictest investigation. The more it is tested and scrutinized the more clearly will it be seen that the progress of the Basutos in Christianity and civiliza-

tion has been equal to that of many now highly civilized nations during the first thirty years of missionary enterprise among them. Going back some 1300 years, and looking at the period when St. Gregory's missionaries had been at work thirty years in England, do we see that more had been effected there than there has been in the Lesuto. If it be found that Druidism was not extinguished, if many still worshipped Thor and Woden, and made drinking cups of the skulls of their enemies who had fallen in war, would it be right to say the missionaries had, during thirty years, done nothing at all? When thirty periods of thirty years each, or nine centuries, had passed away since they commenced their work, will it be said that nothing had been done by them, because the Northern clansmen or the Welsh mountaineers made inroads on their Southern neighbours, and took off their cattle? Will the history of Holland, of Germany, or of France, twelve centuries ago, when missionaries had been much longer at work among those nations than they have now been among the Basuto tribe, show a state of society anything better? Said the Duke of Northumberland, some time since, speaking in reference to native cattle stealing, "My ancestors were among the greatest cattle thieves in the world;" and because the Christian faith does not at once extirpate the evil passions of natives, can it be said that it is powerless for good among them? Look at the civilized nations of the world, even now, after a process of evangelization and civilization has been going on for eighteen centuries, will it be contended that nothing has been effected by the Christian faith, no progress made, because thefts are committed, murder perpetrated, and frauds carried on?

The missionaries of the Paris Society have been the pioneers, not only of religion, but of civilization. The kaross has made way for the jacket, the unsightly female costume for the voerschitz dress. Wheat is, or was, before the war, cultivated by the Basutos largely, and hundreds, if not thousands, of muids were taken yearly into the Free State for consumption or for sale. We think we know the missionary who first took the seed among the natives and distributed it, giving a basinful to one and a basinful to another. Trade was opened up after the entrance of the missionaries, and many a man of European descent has reaped large profits—and yet it is said nothing has been done. These men left their native land—ministers of a Protestant Reformed Church, a sister Church to that of the Free State. They came from the same

France which gave birth to the forefathers of a large number of State Burghers. The French Reformed and Dutch Reformed Churches had borne persecution together, had clasped their hands and sworn fealty to the same Protestant cause. The missionaries of the French Reformed Church came and lived among the heathen in the Lesuto, suffering the privations and inconveniences incident to the missionary life. They were no political meddlers. A strict and searching investigation of their conduct by gentlemen appointed by the Free State Government, has fully proved their innocence of favouring in any way the schemes of the Basutos against the State. One of their missionaries was ordained to his work by the Colonial Dutch Church. They sought not the applause of men. They were content quietly to pursue their work. In travelling from place to place to preach the Gospel, in forming Protestant Churches, in instituting schools, in dispensing medicine to the sick and in visiting the dying, in translating and printing the Bible of the Reformed Church, they have been in labours abundant. They never sought and they never expected to get the applause of the world. No announcements were ever likely to be made about the eloquence of their sermons, the correctness or the number of their translations, or of the almost insuperable difficulties they had to encounter. Living in the Lesuto, they were but little known, save by Colonial and Free State travellers, who, at the various mission sta-

tions, met with a kind welcome, and were treated with that consideration and politeness by the missionaries which they inherited from their country, and of which contact with heathenism had not deprived them. They were simply content to be useful. Their ruling passion was the conversion of the heathen amongst whom they lived. They were satisfied, if after all their toil and privation, they should hear the Great Master say, "Well done." Thus have they toiled on. Some have grown grey in their work. They had conquered many difficulties—had the pleasure, at length, of seeing their work largely prospering although greatly opposed—and then after thirty years of trial, and of the wear and tear of missionary life, they were expelled; but not by heathen hands! Their expulsion is a matter over which we would rather throw a veil and say, "Tell it not in Gath, publish it not in the streets of Askelon." But whatever may become of the Lesuto, whether the mission be revived, or for a season fall into decay—one thing is clear—the Paris Society's missionaries have done a great work. It may be perfectly true that Basutos have stolen cattle, and, by their stealing, have caused the war; but it is also perfectly true that there are among them thousands of Christians, and that a work was in progress, which, had it not been blighted by the expulsion of the missionaries, would have been, as years passed on, more and more fruitful of good.

MEDICAL MISSIONS.

It was mentioned in the Report of the Edinburgh Medical Missionary Society, printed in our last number, that the monthly meetings with students were to be continued during the present winter. The second of these was held on the 8th of December, and was rendered peculiarly interesting by an address by the Rev. W. S. Swanson, who has been labouring for some years in connection with the mission at Amoy. We shall endeavour to communicate, as concisely as possible, some of the information which he brought before the meeting, because it bore very decided and satisfactory testimony to the value, both direct and indirect, of the medical mission element in winning souls to Christ. The hospital at Amoy, where the duties of surgeon are performed by Dr. Carnegie, a practitioner in the

town, is supported, not only by European residents, but very largely by *Chinese merchants*. A noteworthy and suggestive fact. The accommodation is very suitable. There are four wards. A large one for males containing twelve beds, and a smaller with four beds. There are two female wards, containing respectively six and four beds. Sometimes all the beds are occupied. The cases are very various; but a considerable proportion are opium eaters, a class of patients to whom Dr. Carnegie has been extremely useful. The dispensary associated with the hospital is open three days in the week, when the clerical agents of the different Missionary Societies attend in their turn and endeavour to benefit the assembled patients by reading the word and proclaiming the Gospel of Christ. Mr. Swanson spoke in the most un-

reserved terms of the influence exerted by these medical mission labours in opening up the country for himself and his brethren. People from great distances flock to Amoy for medical advice; they are impressed by the benefits received, and by what they see and hear, and returning to their homes often prove warm friends to the missionaries when they come across them in their Evangelistic tours among the villages of the interior. Moreover, Dr. Carnegie has often visited distant stations in his medical capacity, and been of great service in allaying prejudices among a people whose only idea regarding Europeans is that they are individuals who sell opium and steal coolies. All the officials of the hospital at Amoy are Christians, and very earnest and zealous Christians; so that the inn-door patients are brought under many sources of salutary influence. A poor man who came from a village fifty miles off was seriously impressed by the means thus employed, and returning home, became the honoured instrument of planting a native church which, although exposed to hot and long continued persecution, now consists of forty individuals who can thus trace their discipleship very distinctly to the Medical Mission Hospital at Amoy. During a recent visit to Formosa Mr. Swanson became acquainted with a striking corroboration of these sentiments. A man arrived in quest of the missionaries who had travelled seven days continuously that he might hear the Gospel. He was the mate of a junk, and had some time before spent two days in the hospital at Amoy watching over one of his fellow-sailors who had met with an injury. Being brought within hearing of the Gospel his heart was touched, and the impression seems to have been deepened soon after by the death of his wife. He came to Formosa with something still rankling in his bosom, and hearing that Christian missionaries were in the capital, hastened thither in the hope of getting the wound in his soul healed. Not finding them there, for they had been expelled ignominiously, he followed them to Takao, a small town on the coast thirty-five miles distant. He is now a promising disciple of Christ, and in order to be near the means of grace has relinquished his seafaring life, and supports himself by selling fruit.

Dr. Gould, a medical missionary in connection with the China mission, has been settled at Swatow for about two years. He has a temporary hospital and dispensary, conducted upon the same principles as he formerly witnessed at the Parent Institution in Edinburgh. He has already ac-

complished much in the way of opening up the country to the clerical missionaries. A single incident will illustrate this. Some time ago, while Mr. Swanson and an associate were upon a preaching tour through an inland district previously untravelled by missionaries, they came to a place about fifteen miles from Amoy, where they were roughly handled, deprived of their property, and made prisoners. Matters looked very unpromising, until an old man, whose brother had been cured some time before at Swatow, stepped forward and enquired if they were acquainted with Dr. Gould. On being assured that they not only knew him, but resided in the same house with him, he made a sign to his fellow-villagers, and the ill-usage immediately ceased, the baggage being given up, and the missionaries set at liberty. Dr. Gould, besides being an able practitioner, is an Evangelist of the best stamp. His preaching has been accompanied by direct results, examples of which are well known.

In Formosa another medical missionary, well known to friends at home, is labouring with great acceptance and success. Dr. Maxwell went thither about two years ago. He is characterized by sound judgment, common sense, and burning zeal. The scene of his labours is a large island, about 120 miles to the east of Amoy, betwixt 200 and 300 miles long, and at some parts eighty broad. Towards the west there is a flat plain containing a population, some say, of seven or eight millions of Chinese, while eastward the country rises into a mountainous district inhabited by a fine race of men quite distinct from the others.

Dr. Maxwell took up his residence in the capital, but was compelled to leave it, and then proceeded to Takao, a comparatively small village on the coast. There, alone, yet not alone, he encountered much opposition for many months; but he has lived it out, and now his dispensary is visited by twenty to thirty patients every day. Here is a summary of his work. At 6 A.M., family worship, with the agents attached to the dispensary, and any others who may wish to be present; then studying the language and breakfast; at 10 he preaches to the assembled patients; at 10.30 the work of prescribing commences and goes on until 1; then dinner and visitation of patients at their own houses; at 3 the chapel is again open for preaching; at 8 family worship and preaching to as many as will come and hear. There are five or six Europeans to whom he preaches on the Lord's day. As evidence of direct spiritual results, the Rev. Mr. Swanson, during a

recent visit to Formosa, extending from the 23rd of July to the 30th of August, had the satisfaction of admitting four adults to the privilege of baptism, as the first fruits of the medical mission in Formosa, great pains being taken to ascertain their fitness for the ordinance. It may be mentioned that, as a general rule, a profession of Christianity in China is followed by a loss of worldly prosperity. A Chinaman who ceases to worship his ancestors forfeits his right to his patrimonial inheritance, besides being exposed, as might be expected, to the opposition of his heathen neighbours in various ways.

Although the hill tribes and the inhabitants of the plain mutually hate each other, Dr. Maxwell was received very kindly by the former. He met with a race of people numbering about 10,000, who disclaimed being either Chinese or Aborigines. They claimed kindred with the doctor, and loaded him with every species of attention and kindness. It is thought that they may be descendants of the Dutch, who formerly had a settlement in the island.

These statements are surely full of interest and encouragement, not only to those who believe in the Scriptural authority and value of the medical mission principle, but to all who seek the advancement of Christ's cause and kingdom throughout the world.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson and Co., 77, Lombard Street.

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THE POPE'S BLESSING.—The following observations occur in the *Naples Observer*:—"A Neapolitan contemporary looks upon the benedictions Pío IX. now and then bestows upon his favourites as conducive to evil fortune rather than good, and cites the following as instances, which certainly go a long way towards verifying his assertions. Pius in 1848 gave Italy his benediction; everything was shortly afterwards overturned from the Alps to the Adriatic. He blessed at Gaeta, Ferdinand, of the Bourbons, and his dynasty. Everyone is aware of the horrible death of the one, and the luckless deprival of his kingdom of the other. Several Neapolitan families who left Naples for Rome for the purpose of receiving the Papal benediction have on their return experienced every kind of misfortune. The pope blessed in Ancona three large merchant vessels before they started on their first cruise; the whole of them were shipwrecked and the crews lost. Generals Lamoriciere and Priodan before leaving to fight against Italians (and their brothers in Jesus Christ) likewise received a blessing from his Holiness; one fled dishonourably at Castelfidardo and the other perished by

the bullets of the excommunicated. He blessed Advocate Boggio, which benediction augured badly for the ill-fated his:oriographer, who perished before twelve months had passed in the waters of Lissa. He gave his benediction to Austria; she was beaten and humiliated by Protestant Prussia. He blessed Count Argy, the commandant of the French Foreign Legion; half-an-hour afterwards that worthy fell from his horse and broke his leg. He blessed the Empress of Mexico; that illustrious lady a short time afterwards became insane. He blessed Monsigneur Scitowski, the Primate of Hungary, and the telegraph almost immediately announced his death. Contrasting the benedictions with the excommunications and striking the balance, it will be seen that those people whose fortune it has been to fall under the Papal displeasure have been far better treated by Providence than those on whom the Father of the Church has bestowed his benedictions and good augury. What now remains for him to do is to bless his prelates and himself, and perhaps that will be the signal for the cessation of the temporal power, and even of the Papacy itself."

INTELLIGENCE.

England and Scotland.

THE Ritualistic controversy has been proceeding vigorously during the past month. The Bishops of London, Oxford, and St. David's have delivered charges, in all of which Ritualism occupies much space and attention. The Bishop of London recognizes the action of sacramental principles as absolutely contradictory to the doctrines of the Reformation, and denounces them; but he does not consider that any legislative measures can be taken in regard to them. The Bishop of Oxford denounces with great vigour the Church of Rome, but shows a somewhat inconsistent sympathy with the Ritualists, while he is strong in his denunciations of the Evangelicals. He pronounces that no change of vestments should be made by a clergyman between the Communion service and the sermon, and he declares his intention to enforce the observance of saints' days when parishioners invite him to do so. The charge is fitted to give encouragement, as might be expected, to all those tendencies which are now so rapidly driving numbers to Romish idolatry. It also fully accepts the priestly theory, with all its consequences, of the real presence, which is the gist of the whole question. In regard to this, the *Church Review*, the organ of the extreme section, says:—"In the Bishop of Oxford we have one who possesses an intelligent sympathy with the revival, not merely in its accidents, but in its true spiritual character. In this he is committed to an innovation of so tremendous a character, that beside it, or separate from it, even the most extravagant Ritual introductions are matters of 'mint, anise, and cumin.'" The Bishop of St. David's, Dr. Thirlwall, denounces the movement in no measured terms. He considers that it inevitably drives its votaries Romeward. He thinks it may reach its termination in the secession of a whole party, or in an open rent in the Church.

Dr. Pusey, with much boldness, continues to advocate the practice of the Confessional, which he states to be now pretty general in the Church. He defends it on the highest ground of the power of the keys being committed to the priesthood, arguing

that they have power to bind and loose as much as to baptize and preach the gospel. Dr. M'Neile answers the Scriptural argument by stating that to those to whom were committed this power of binding and loosing, there was also committed the power to work miracles, such as raising the dead and casting out devils. S. G. O. continues his most able and vigorous letters in the *Times*, in which he denounces the whole system as opposed to the principles of the Reformation, and as subversive of the healthy, manly tone of English religion. He writes with great earnestness, and is exciting strong sympathy. If the bishops can do little, though they might do much more than they attempt by excluding extreme Ritualistic curates from their dioceses, and other means, the laity must bestir themselves. A movement is in progress in this direction, but how to proceed, whether by legislation, appeal to the law as it is, or mere agitation, it is most difficult to say. Some of the leading counsel have, in opposition to Sir Hugh Cairns and Sir Roundell Palmer, decided for the legal character of the vestments.

The Revival Movement still advances in Kilsyth, and other parts of Scotland. A correspondent of the *Revival* writes an account of what he had recently witnessed:—"Having spent a week at Dunnipace, a village in the county of Stirling, it gives me much pleasure to bear testimony to the work of the Spirit there during the last two months. At the beginning of his ministry, the sainted M'Cheyne for a year or two laboured here. Since that time, however, from the opening of coal and iron mines in the neighbourhood, the population has been greatly changed; and it has been by those men, toiling hard all day, that the meetings have been filled at night. The first impression was made by the open-air preaching of one or two evangelists from Glasgow, one of whom, employed at his occupation of sailmaking all the week, the writer heard preach with great power in the open-air on the Lord's Day at a neighbouring rural village. The place was successively visited by Mr. Smith, and several of those connected with the City Mission in Edinburgh, and others, all of whom were more or less useful; so that during the time the meetings

have been kept up, about two months, there have been fifty or sixty hopeful cases of conversion, many being young men, who are beginning to be useful in extending the work, by holding prayer-meetings in cottages, &c. Had it not been for the judicious superintendence of an elder in the next parish, and of the members in whose church the meetings were held, in all likelihood the efforts would have been more spasmodic, and the results far less."

A fund is being raised to commemorate the services of Dr. Tidman, on his retirement from the secretaryship of the London Missionary Society. It is hoped that a goodly sum will be obtained. He is succeeded by the well-known Indian missionary, Dr. Mullens, under whose auspices the *Missionary Chronicle* promises to be greatly improved.

The *Patriot* and the *British Standard* are to be amalgamated under the title of the *English Independent*. It was simply to have been the *Independent*; but, some one having heard of this, forestalled the proprietors in taking up the title. Dr. Campbell retires after a long period of editorial labours.

Ireland.

(From our own Correspondent.)

THE ink is scarcely dry in Cardinal Cullen's last pastoral when the feast of the Immaculate Conception calls for another. It is a doctrine that, when proclaimed, "everyone cried out that Peter had spoken through the lips of Pope Pius;" it was "setting the last and brightest jewel in the Virgin's crown." We learn without surprise that the unity and delight of the Catholic world with this new dogma were unsurpassed, and that it existed from the earliest ages of the Church. It is the function of cardinals to read history backwards. For a doctrine so ancient we are surprised to find that the authorities are Cyril, Ephraim of Edessa, Epiphanius, the poet Prudentius, and Peter Damian. Any deficiency of authority is compensated, however, by a litany of the Irish Church, attributed "to the sixth or seventh century," and some rhetorical lines of Leontius. On the other hand it is plain the Irish Church is dragged in for the sake of reasserting that, if the "modern Church Establishment" claims descent from it, it must legitimately preserve the sacrifice of the mass, prayer for the dead, and adoration of the Virgin. The last is claimed on bold grounds:—"Was it not through her that the reconciliation of God with man was commenced, for which the patri-

archs and prophets, and all just men of old, so ardently sighed? Was it not through her that the fetters of our slavery were broken, the abyss vanquished, and all heresies overcome? Was it not through her and her divine Son that we have been raised from the degradation to which the fall of our first parents has reduced us, that heaven has been opened to our hopes, and that all the riches and treasures of God's mercy and love have been poured into our souls?"

"It was not meet that she, who was to give birth to the God of holiness, should ever have been sullied by the stain of sin; or that she, who was to carry on an incessant war against the ancient serpent, and to crush his head, should ever have been the slave of that enemy of the human race. According to the eternal decrees of heaven, she was to be exempted from the curse which fell on all the children of Adam, and preserved from every stain of original guilt."

This picture of the Protestant Church is an excellent instance of the impressions that are industriously made on the ignorant Roman Catholic population, of the cunning with which her errors are grouped from every side as if they were all she taught:—

"It has neither altar nor sacrifice, nor priesthood, nor remission of sins. It is a sad thing to be obliged to add that it now ignores baptism, and that its belief in the Sacred Scriptures, in the great mysteries of the Trinity, and of the Incarnation, and in the eternal punishments of the wicked is greatly shaken."

This fresh proof that the nations of the world are rushing to destruction against the invincible walls of the Church is from Belgium itself, where there is a society "for preventing the baptism of children, the administration of the sacraments to the sick, the religious celebration of marriage, and the offering of prayers for the dead."

The Fenians are condemned on the ground that "anyone who commits a crime gives strength to the enemy;" while to the national schools both the cardinal and the Grand Orange Lodge curiously unite in ascribing all the disturbances of the country.

The change threatened in collegiate education has been postponed by the suspension of the Supplemental Charter to the Queen's University. The legality of the charter must first be argued, and its propriety will no doubt have been debated in Parliament before the Chancellor's decision. Preparations are made by the Romish bishops in the expectation of its illegality being confirmed.

They intend, it is believed, to apply once more for a separate charter on the ground that they have suppressed the Fenians, and that the only hope of peace in the island rests in large concessions to their interests. Houses have been purchased near the existing Catholic College for the site of this new university, and the disorganization of the various boards of education and the boldness of the denominational party lend some substance to their dreams. It is significant also that the National Board have furnished to the Government an estimate of £20,000 a year for what would be practically Roman Catholic normal schools for the training of teachers who may be boarded in monastic establishments. The singular decay of intermediate education is also attracting more of the attention it deserves; and, if men of all parties unite, as they seem disposed to do, they may prevent the farther existence of a great scandal and the further growth of a great evil.

Ritualism continues to excite suspicion, and is to the Church party much what Fenianism is to the people at large. It appears in many country districts, though in its most advanced form far short of what it has come to be in England. Lively protests are also issued against it in the newspapers and by public lectures. At a large meeting of the *Association for Promoting Christian Knowledge*, a resolution was unanimously passed removing the *Christian Year* from sale among their books until the alteration of the hymn for the 5th of November into a statement of the real presence is withdrawn. The Archbishop of Dublin, who was in the chair, stated that "the unhappy alterations have given him great pain, and caused him many anxious thoughts from the first moment that he became aware of it, and that he saw at once that some such step as that contained in the resolution proposed by the Bishop of Meath was inevitable, and he would even add, emphatically, justified and required by the necessities of the case."

At the opening of St. Andrew's Church—almost the only Gothic structure amongst the modern Dublin churches—a very remarkable sermon was preached by Dean Magee on the position of the Church and its buildings. The dean took for granted, for the sake of argument, that her endowments were withdrawn, and begged that all members would consider in that event how they were prepared to maintain her structures. He denounced ritualism and the ritualists with vehement force, urged a reconciliation with churches that held the truth instead of with those that

corrupted it, acknowledged that the Establishment had hitherto been a church upheld by law, and not by the affections of the people, and urged a frank confession of all sins of the past as a preliminary to a stable and great future. A crowded congregation, including several of the bishops, was present, attracted by the celebrity of the preacher.

Temperance meetings have been held in rapid succession, including one of the *Ladies' Temperance Association*. On the other hand the large brewers and distillers cannot keep pace with their orders even by enlarging premises already overgrown. A branch of the association for closing public-houses on Sunday has been formed and met wide support. It is stated that in the diocese of Ferns the Roman Catholic bishop, Dr. Darling, had by his personal effort induced every liquor seller to stop the sale on Sundays and holidays, with the result that comfort and love had taken the place of vice and misery; and a letter was read from Mr. Fitzgibbon, one of the Masters in Chancery, in which he said, "I have no doubt that the revenue derived from the license to carry on this demoralizing trade has been and is a strong, if not the chief reason for tolerating it, and the loss of this revenue will probably be the real motive for refusing to abolish it. But, seeing that this revenue is levied from the mere labouring class, and directly taken from the daily wages of this class, and that enticement to intemperance and vice constitutes the force by which the tax is imposed, it must surely appear an odious imposition in the eyes of all reflecting men who have the happiness and prosperity of the nation at heart. No rational man who stands above the degraded victims to this villifying fiscal contrivance will complain of any substitute that may be proposed for recouping the treasury, if that substitute do not draw after it such a train of brutalising evils as attend the present licensing system."

The plan of a free-will offering is growing in favour with the Presbyterian congregations of Ulster. The debt is to be cleared in a collective mode; the deacons send to each family and communicant a letter stating the object, and enclosing an envelope in which to return the contribution, and the offerings are then laid on a plate in the vestibule. One congregation has received thus £93, and another £83 within the last month. The success of the movement is greatly owing to an admirable tract on the subject by the Rev. L. E. Berkeley, "God bringing to men, men bringing to God."

The Colportage Society reports its sales at £300 for the month ; and 50 colporteurs in its employment.

Professor Porter, one of the deputation from the Presbyterian Church in Ireland to the Protestant Churches in France, has been eloquently pleading the cause of the French Protestants at home. He describes among the difficulties that embarrassed them the persecuting spirit of the great church beside them, only restrained from violence and excess by the strong hand of the French Emperor.

Resolutions on Union have been passed by the Irish Presbytery of the United Presbyterian Church.

Dr. Cantwell, Roman Catholic bishop of Meath since 1830, and one of the trustees of Maynooth College, is dead. A coadjutor bishop, Dr. Nulty, succeeds to the see.

A man more widely known, known amid scholars everywhere, has also been taken from us. The Rev. Edward Hincks was born in 1792, the son of a Presbyterian minister, who after being pastor in the South was made Professor of Hebrew in Belfast. Before he was able to speak young Hincks could put together a dissecting map of Europe. His first essay in the studies that distinguished him was in meeting the challenge of a gentleman who published in a magazine, "a passage from a foreign book which he had transcribed in a set of characters *invented by himself*, and totally differing from any known form of writing, and requested those who thought themselves skilled in such undertakings to send to the editor a transcript of it in the common type, and a translation in the English language." Dr. Hincks did both in twenty-four hours after he saw the magazine, and although the language was Spanish, which he had never studied. He carried the same singular facility to his investigations of cuneiform writing, and acquired a European reputation in this difficult study. He entered at Trinity College, carried off a fellowship before completing his undergraduate course, was given a small living of his College, and spent the last forty-one years of his life in the rectory of Killileagh, with the repute of being the most learned clergyman in the Irish Church. Most of his publications are contained in the literature of learned societies, for as a theologian he published little. He took part in 1827 in a keen controversy between the Roman Catholic and Protestant Churches, and appeared during the Revival with a pamphlet to show that the "bodily manifesta-

tions" were produced by the devil. His life was more that of a quiet student than an ecclesiastic ; and he has everywhere the repute of a pure and simple-hearted man.

France.

(From our own Correspondent.)

THE *Universal Israelite Alliance* held its annual meeting, November 29th. The very interesting report gave the number of members 4500, the receipts since May, 1865, 50,600 francs, and expenditure 33,700. A compact crowd filled the Salle Molière, too small for the occasion, and heard with satisfaction of the increasing development of this work, though if its strength be compared with the work to be done it seems nothing. Awful pictures were drawn of the state of Jewish residents in half-civilized or barbarous countries : pictures that necessarily brought fresh to the memory pages of Moses and the prophets, and stamped them as ever-living truth. Protection and emancipation, instruction and education, religion and morals, these are what the Alliance is striving to gain for scattered Israel. The leading thought in the meeting seemed to be that Israel covets to rise as high in the world's esteem as it has been low and despised for so many ages. A venerable Rabbi from Hungary had brought money collected in view of emigration to colonize the Holy Land. It was accepted as deposit. The question was, however, mooted whether America would not be a more suitable resting-place than Palestine, and the reporter evidently inclined to think so. It was, however, declared a glorious thing to encourage the immigration into Judea. The President, M. Crémieux, whose third and last year's presidency is closed, told of his journey to Bucharest, of his arguments in favour of liberty for the Jew before a Commission of sixty members of the Chambers. His pointed question was, if the fathers had slain Jesus Christ, why must the children 1833 years afterwards, be made responsible ? Surely if God came down upon earth again, they would not crucify him. Besides, if we take the Christian religion as it stands, that death is the pledge of salvation for all the world. The worship which people give themselves up to with so much happiness is owing to the death of Christ. And yet 1800 years have done nothing to mitigate the accusation ! He then praised the great French nation, whose grand revolution had changed the face of the world by its glorious

philosophy. "Our heads have been bent down for ages, we have now raised them up again." He shewed that the Jew is inferior to none in every career, and in moral practice, and that with a few more efforts he will be at the head, and be brought forward with pride by every nation. He amusingly alluded to the innumerable pitched battles he had fought with schoolfellows and playmates as the only Jew in the place of his birth, and of the subsequent respect with which he was received as the first Jew ever admitted to the French bar. He ended, as usual, with the ever-new story of feeble Israel with its mighty truth of the unity of God, leaving Egypt, receiving the Decalogue, and ever living a witness to Monotheism in the earth. Gentlemen, read the Bible, cried he, and may glory and happiness be on the Jew!

The venerable cathedral of Notre Dame is again attracting crowds to hear the Advent lectures of Père Hyacinthe. This year he has taken for subject, *The domestic circle in the general plan of human society. Social bonds, social forms, and relative importance of domestic society*, were the three heads. Under the first we noticed his reply to the accusation against Christianity of having exalted the individual at the expense of society. "True we are men of a personal idea, of individual virtue, of individual salvation. We say that man is responsible above all to his own conscience for good and evil. We say that he should do right and avoid evil independently of the use it is to mankind in general. Seek ye first the kingdom of God, the personal God; seek his righteousness first and above all, and then usefulness to country and mankind will be given over and above; yes, over and above, which necessarily springs from the personal idea itself." His thought took a lofty flight. "Ah, suffer me at one bound to rise to the sublimest height! On high,—in those regions to which a part of the men of our age no longer raise their looks,—is there not on high a reasonable nature, verily one, verily indivisible, and yet several in its persons: society of God with God, of the Father with the Son, and of the Father and Son with the Holy Ghost? O holy commonwealth of eternity! Mysterious city, where the three persons dwell in equal majesty, in perfect distinctness, and in close unity. O God! it is from thee that man is modelled, and thus it is thou hast made us one in our nature and several in our persons, deeply distinct and deeply united; naturally free, naturally equal, and receiving no command but

what comes from Thee, and reverencing in the borrowed majesties of earth, the family, the state, and the church, the one supreme Majesty which is in Thee!" He divided *social forms* into three great divisions, *Domestic* among the patriarchs, *National* among the Jews, and *Catholic* (universal) through Jesus Christ. In his third part, he spoke of the terrific gulfs, right and left, which stop the progress of democracy, *i.e.*, the constitution of liberty in order, and order in liberty, *viz.*, individualism and centralization. "Individualism! a good and holy thing; the origin of personality, it makes me free, worthy, and great, if I am a man! Centralization! a good thing, too, a thing always necessary, because creative and preservative of nations, and peculiarly necessary in our great modern unities, which, not to be dissolved, need a strong central power. But individualism has its excess, which is called *anarchy*, and centralism has its excess, called *despotism*. And every time that the constitution of liberty rests not on the family, it rushes up against anarchy, and then recoils and splits upon despotism. Yes, you may have individualism; truly, a brave sight! A nation ground to powder, no cohesion, no hierarchy, no family; nought but individuals, units,—fine sand of the social desert, useless for building up anything; able only to whirl in a tempest, to gather together, to thicken, and to coagulate in blood or mire,—such is anarchy. And when society recoils in terror at its own work, it will meet absolute centralisation,—whether in the hands of one or many, whether republic or monarchy it matters little, it is but a question of form and of name,—and find, if it goes on to the end, an absorption of every living power of the nation into an abnormal centre, and the establishment in the sunlight of modern times of the most terrific despotism our race has ever known! . . . All are anxiously interrogating the future at the present moment; Old Europe is falling piecemeal; what can reconstitute a new Europe? I say it is *the family*. . . . The definitive future of the world is not in its armies. Durable, accepted, and fruitful victories are not in needle-guns and rifle-cannon! The future of Europe and the world belongs to those nations who shall be the most moral, to those who shall have the fewest sophists and courtesans, and the most numerous, the most laborious, and the most Christian families."

Truly the responsibility of a people who hear such words is great; but it is much to be doubted if any general effect be produced; individuals

may be induced to follow out the suggestive thoughts, and take up the scriptures and search them, and find in the Gospel the inward and outward healing they thirst for. But the powerful instrument of God for the salvation of souls is not wielded,—how can the Carmelite use a weapon he has not felt the power of himself?—and without that men may and do admire; but their harness is whole, they feel not the prick, they fall not at the feet of Immanuel. It is not Père Hyacinthe, sincere and eloquent as he is, it is not the worthy Archbishop, whose moderation is known unto all men (he has lately discouraged the invention of false miracles); it is still less the declamations of the Ultramontane party, and their appeals to Mary-worship; it is not all our Protestant appeals to reason and moral rectitude that will stop France and Southern Europe in their headlong course to the abyss the eloquent monk describes.

The remedy is *the Gospel*; and wherever it is boldly and lovingly preached, there we have its natural results, its noble fruits. All our churches, weak as they are, and weakened by unbelief oozing in on all points, yet more and more filled with precious freight. The Lord blesses them all; like the various members in one body, no one can say to the other, I have no need of thee! Each has its work to do, its man to reach, its niche to fill, its soul to save. The pity is that time should be lost at such a crisis, or at any other, in vain endeavours to show forth one's own superiority. Let him be praised whom the Lord chooses to bless, whom the King delights to honour, in giving him, not large congregations, not thousands of readers, not the praise of man, but *souls*.

We hear of souls being saved in various places, often in quiet meetings where persevering prayer is made. We were witness last week of the exhortations of a dying Bible-woman to a circle of rag-pickers whom she had sent for to surround her bed at the peril of her life. "I am drinking, drinking, of his grace," said she. "I shall be satisfied by the rivers at his right hand. In the depth of suffering He makes me happy. Jesus is leading me through the valley of the shadow; He is no stranger; He loves me; oh, how He loves! He has put all my grievous sins away, all are cast behind his back for evermore, never to come to remembrance. He has died for me. Now, Jesus is willing to be your friend, beloved; all He has given to me, He is willing to give to you; the grace I have, He longs to give to you; oh!

see how very happy He makes me. Do turn to Him now, be saved now, leave sin now; do tell me you will meet me in glory!" Such are irresistible words when accompanied by the facts, telling, as none other do, of a living God, and a living Saviour, snatching sinners from destruction. All our Societies—Tract, Evangelical, Bible,—can tell of the Lord's strong arm being put forth, and souls saved here and there. But it is gleazing stray ears at the best; we long and pray for the harvest, and for men equal to the work.

Switzerland.

(From our own Correspondent.)

My last letters to you related to the churches of Berne and Basle. I return now to our Geneva affairs, and I take them up where I left them in my September correspondence.

I was telling you of the agitation that had been caused by a bill the Government had just presented to the Grand Council. This bill was to allot to the Catholics two ample and beautiful sites in the town for churches, and to the Protestants 20,000 francs to aid the construction of a small temple in an obscure suburb. After long debates the Grand Council, though comprising a considerable majority of Protestants, negatived the whole bill; and we approved its resolution: we were not willing, for the price of 20,000 francs, to grant Catholicism such an augmentation of splendour and of power. But we regretted that the Government had proved itself so feeble and so disposed to sacrifice everything to conciliate the Catholics. But still weaker did that Government prove itself subsequently; and upon what occasion I will tell you.

Our principal charitable establishment is the Hospital of Geneva or Old Hospital, which is endowed with about 5,000,000 francs. When a Catholic territory was added in 1815 to that of the ancient republic, the same treaty which granted certain exceptional rights to the new Genevans, recognized and assured, to the Genevans *ab antiquo*, the possession of the funds of their ancient hospital. The revenues were therefore exclusively for our poor; but the poor of the new territory were not, therefore, left without succours; and we can boldly affirm before God and man, that we have practised towards them the most ample and the most Christian beneficence. Not only as individuals, but as a state (for the government was then entirely in our hands), we loaded with benefits this population which had

been given us so poor, so ignorant, so incapable of doing aught for itself. In all their villages we have built or rebuilt churches, vestries and schools; and, although we reaped from them nothing but ingratitude, from their priests nothing but abuse, we persisted in this course to the end. The Radical Government which arose from the Revolution of 1846, and which without them was able to do nothing, could yet for them do no more than we had done; but it did one thing more—it added a new infusion of bad passions to those which the priests had already nourished among them, and it is thus they were at last led to consider as an enormous injustice, and as a monstrous political inequality, the existence of these funds belonging to the old Genevans.

But the most singular and deplorable fact, was that a certain number of the old Genevans ended by taking nearly the same view of the matter. Having by their weakness become pure Socialists, they showed themselves ready to consent to a partition of the funds of the hospital; and the Government, ever pre-occupied with the chimera of conciliating the Catholics, proposed a bill sanctioning this spoliation of the old Genevans. By way of compensation, the Catholics were supposed to renounce the privileges secured them by the treaty of 1815. This renunciation was another chimera, for the Genevan Catholics could not vote it without the consent of the Great Powers, who had guaranteed the treaty; moreover, the priests declared immediately that they could not and would not yield anything. But even while declaring that they did not and would not yield anything, they nevertheless vehemently urged the people to vote for the bill; and perhaps in no country has universal suffrage ever received so strange an application as it did on this occasion. Simple good sense and simple justice at least required that the old Genevans should have been called upon to vote first, to decide whether they would consent to the partition. But no! The entire population were summoned to vote, and it all but resulted that the Catholic, united to the Radical votes, should have composed a majority. The bill was rejected, but it is clear that the matter is not over; the question will again come forward, and the audacity of the one party, aided by the weakness of the other, will, eventually, win the day. You will understand, I trust, that what makes us attach so much importance to this matter, is far less the money question than the question of principle. In the domain of con-

science, it is of little consequence whether we treat of five or five million francs. Our rights, our honour, our political and religious interests are all at stake. What our adversaries desire, much more than our money, is the downfall of one of the last earthly and human props of our old Geneva; this is the object they principally pursue in the destruction of the hospital as a Protestant and Genevan institution. We have, as we well know, other and nobler props left. Her faith, her life, her church,—it is on these that Geneva, if she continues to believe and to live, will be able to rely at all times. But let not our brethren abroad forget how much temporal questions have of importance in our particular position. Materially invaded on all sides, almost drowned in the floods of Catholics that come upon us from all the surrounding countries, we are unable to renounce temporal weapons of defence; and, provided we do not neglect spiritual weapons, no one can justly reproach us herewith.

On the 26th of September the consecration took place of a Russian church, which is built on a height in the outskirts of the town, and whose golden cupolas may be perceived at a distance of 20 miles. This ceremony, which was attended by deputations from the Consistory and the company of the pastors, took place under the presidency of Father Vasilev, the arch-priest of the Russian Church at Paris. After the service had been celebrated according to the ancient and beautiful liturgy, ascribed to St. John Chrysostom, the arch-priest addressed the assembly, at first in Russ and afterwards in French.

“Dear friends and brethren of Geneva,—We owe this sanctuary to you in two ways; for we owe it firstly to the full and perfect religious liberty which reigns among you, and then to the present you have made us of the site on which we have raised it to the glory of God, our common Father. Believe me, you will never have to repent hereof. We will respect your faith as you respect ours; we have in our hands no weapons of any kind to trench upon the domain of your conscience. Living amongst you, we will pray for you as we hope you will pray for us. And to you, and to your good town, and your beautiful country, may peace be granted to abide with you.”

The Roman Catholic clergy, who were also invited to this ceremony, had refused to attend; some people cannot understand why. The latter forget that the Romish Church, in virtue of the principles which it has declared immutable, cannot either officially or officiously hold out a hand to

any other Church. If we find in German Switzerland, for instance, some curates who are animated by exceptional sentiments, their conduct is none the less a grave infraction of their duties as Catholic priests; and indeed, during some few years their supreme ruler, the Pope, has been taking care, every time he has upraised his voice, to leave no room for doubt as to the true sentiments and the true laws of his Church. The Pope, moreover, seeming to have been anxious to leave us no facilities at Geneva for forgetting what Christianity has become at Rome in the hands of the Popes. One of our rural Catholic parishes, Thônex, received lately from him a present of one of those "sacred bodies" which are taken out of the catacombs, christened one thing or another, and then exhibited as relics of saints or martyrs, to the credulous veneration of nations. In this manner Celiodorus (!) has become the patron of the parish of Thônex. The bones of the pretended saint have been enclosed in a wax puppet, representing a handsome young man in splendid raiment. The clergy of the whole canton met together to give him a magnificent reception; and this demigod is now enthroned upon the altar, where he receives incense and prayers. Such are the things going on at Geneva in the year 1866.

THE LATE M. LE PASTEUR BRIDEL.*

(*Special Correspondence.*)

The Free Church of the Canton de Vaud has been visited with a severe affliction, in the sudden removal of one of her most distinguished and beloved pastors, M. Louis Bridel. This eminent Christian workman was so well known to friends of the Gospel in England and Scotland, from his long ministry at Chapelle Taitbout, in Paris, as well as that of the last ten years at Lausanne, that we feel sure many among us will sympathize with our Swiss brethren in their heavy trial, and be interested in a few particulars of the last days of one so ready for his Master's unexpected summons.

M. Bridel left Lausanne, Monday, October 22nd, in apparently his usual health. He had been invited to attend a Conference of pastors of the National Protestant Church at Valence, and was afterwards about to take part in the Synod of the Free Churches at Nîmes; while, before returning home, he hoped to be present at the Annual Meeting of the Evangelical Alliance at Lyons.

* Abridged for *Christian Work* from an article by Professor Chapuis in the *Chrétien Evangelique*.

He was deeply interested in all that concerned the Reformed churches of France, and his appearance in their assemblies was ever hailed with joy. The two first objects of his journey were accomplished; but a shade was cast over the meetings of the Evangelical Alliance by a telegram announcing the death of that zealous and honoured member. He had already joined "the great multitude which no man can number, of all nations and kindreds and people and tongues assembled before the throne and before the Lamb." At Valence, M. Bridel rejoiced to meet his friend and former colleague M. Edmond de Pressensé. "I had the privilege," writes M. de Pressensé, "of hearing the last two speeches of our friend; one on the Free Church, the other on the Gospel in Spain; two subjects of which his mind was full. Never did I hear words more affectionate and pure, more true and forcible."

One of the National pastors present on the occasion also wrote:—"I had not seen our dear brother for some time, and was struck by a change in his appearance. His face was worn, and there was a look of suffering in his countenance. Nothing of all this, however, was perceptible in his speech; on the contrary, I never heard his voice more powerful, or his words at the same time more thrilling and more tender. They touched all our hearts; and when replying to him on behalf of the Assembly, our President, M. le Professeur Bois, could scarcely restrain his emotion. The heart of the Christian orator was evidently filled with an ardent love for his Church of the Canton de Vaud—a little church, but one which has made great progress, and is likely to make greater still. After entering into most interesting details, he earnestly recommended it to our prayers with a warmth of feeling which reminded us of St. Paul, and he promised us the sympathy and prayers of his beloved church in return. This love for his church evidently sprang from that love of souls with which his heart overflowed, and which communicated a remarkable fire to his words. We felt him to be under the influence of those Scripture precepts, 'Go ye into all the world, and preach the Gospel to every creature.' 'Work while it is day.' Largeness of heart, and an abounding charity in our brother, deeply impressed us all, and I shall never forget a remark he made on Matamoros—'If any evil report against him should reach you,' said he, 'you may be sure it is the enemy who hath done this, and that it is nothing but an odious calumny. I have perhaps never met with a more pure and beautiful

character than that of Matamoros. I say it to the honour of his memory and the glory of God."

But there was something higher and more noble still which reigned supreme in M. Bridel's heart, and inspired all the rest. "Beloved brethren," said he, in concluding, "may we never forget, each and all of us, that theological and ecclesiastical questions should occupy but the second place, and that one thing alone is truly needful—to love the Lord with an ardent and faithful love. The longer I live the more do I feel the necessity of drawing nigh to Him in all things, and of giving myself up entirely to Him. This is the real want of every church. May we all continually raise our hearts higher and higher to the calm and pure region where He dwells. Let us press nearer and nearer to our Master, who is our Saviour and our God. Let us seek to be filled and penetrated with his Spirit, as were the first disciples. He is 'in us the hope of glory.' He is our all in all. Oh, may we consecrate ourselves unreservedly to Him. If it is worth living at all, it is to live for Him and in Him!"

M. Bridel left the night of the 24th for Nîmes, and was present the next day at the opening of the Synod of the Free Churches of France. The same evening he spoke at a meeting for mutual edification. One who heard him writes:—"Such earnest words and heart-stirring appeals were never before uttered in our assemblies. M. Bridel spoke of those in bondage to the world and to the fear of death, and showed how death has lost all its terrors to the true child of God. Little did we then think how soon the weight of example would be added to his words, and that this servant of the Lord was just on the eve of departing in peace."

Friday the 26th, M. Bridel preached his last sermon at Uchand, a village near Nîmes, and on the Saturday he took part in the conferences of the Synod. On the evening of that day, however, he was seized with a shivering fit, the prelude to an attack of fever. He kept his bed till the Tuesday, and then feeling better, but not sufficiently recovered to be present at any public proceedings, he was anxious to return home, and the doctor thought change of air might be beneficial. His son-in-law, Pastor S. Burnier, accompanied him, and his friends saw him depart without anxiety; but on reaching Lyons he was greatly fatigued, and there passed a night of much bodily suffering and mental conflict. Like Jacob, he seemed to have seen God face to face, and after

wrestling with him in prayer and deep humiliation to have prevailed. "God gives us his light gently and gradually," he afterwards remarked; "but if we refuse to follow it, He suddenly sends a lightning flash across our path, and puts an end to all our resistance."

The journey next day was long, and rendered painful by the extreme weakness of the sufferer, which increased every hour. Nevertheless M. Bridel enjoyed a last view of his loved mountains, illuminated by all the glories of the setting sun; but on reaching Lausanne he was so exhausted that he was with difficulty supported to the carriage which conveyed him to his home. His family were greatly shocked by the change in his appearance, and struck by his deep humility and touching display of affection to each individual member. He had no idea of his sickness being unto death, but was under the impression that it might be long and painful. "Depend upon it," said he, "this is a crisis in our lives; and my illness is no doubt intended as a blessing to myself, my family, and the Church." He was however, too feeble to speak much, and every movement fatigued him. At one time when he thought himself alone, he was overheard praying for his children, and that he might better fulfil his duties as a father; "not with more severity but with greater Christian feeling." Prayer, which had long been his "vital breath," was now "his watchword at the gates of death;" but, faint and weary, he could not continue it, and sinking back exhausted, he whispered, "Thou knowest Lord all I desire to say to Thee. . . . I am too weak to pray, but Thou art with me!" During his wanderings he often alluded to the Synod of Nîmes. "Why not pray more and dispute less?" he remarked, when fancying himself present there.

On Thursday morning, November 1st, the weakness had alarmingly increased, and although M. Bridel himself was not at all aware of the approach of death, and it was difficult for those around him to realize that so much life, vigour, and activity could be about so suddenly to pass away, yet a deep and growing feeling of anxiety took possession of his family and was shared by the medical attendants. Indeed it was soon but too evident that life was ebbing fast; towards evening he could scarcely articulate a word, and before eight o'clock he was apparently unconscious of all that was passing around him. A prayer was offered up and one of his favourite hymns sung by his bedside, but God had already with-

drawn His servant from things seen ; he gave no sign of recognition, the pulse could not be felt, and the breathing became every minute more faint and slow. At length, in the silence of night, a gentle, long-drawn sigh, announced to those who watched around him, that the life so precious to them was really finished here below ; and that the son, husband, father, the much-loved friend and brother, and the faithful servant of God, had left his earthly home for one of the many mansions in his Father's house above, and, without any of the pains of death, had been quietly transplanted, as a tree laden with fruit, into the Paradise of God.

Great was the grief far and near as the sad tidings spread ; for many heard at the same time of the illness and death of their pastor and friend, while few in those relations have been more universally loved and valued. Since the death of Vinet no loss has been so deeply felt in the city of Lausanne or the Canton de Vaud. All distinctions of church and party were forgotten, and crowds pressed to the funeral with sorrowing hearts. Professor Chapuis gave a slight sketch of the character and Christian activity of the departed, and returned thanks to God for the gifts bestowed on his servant, which had been diligently used to his glory.

These were, indeed, many and various, and as a preacher are well known. Sound in doctrine, eloquent in speech, perfect master of himself and his subject, and clear and striking in bringing the truths of the Gospel home to the conscience, M. Bridel being dead will long speak to the hearts of those who were privileged to hear him. His weekly expository lectures on the word of God were especially useful, and of the numerous congregation of different nations which assembled every Thursday morning in the Chapelle Marthearay, each seemed to receive a portion of spiritual meat in due season ; there were few who did not carry away impressions for life, and many did so for eternity.

Though extremely and most deservedly popular, M. Bridel never entered the pulpit without a deep feeling of insufficiency and humiliation, while he was an example to all preachers in his abhorrence of flattery. Nothing could so easily bring a frown on his countenance as the most distant approach to it, and few dared venture a second time on any praise of his sermons. Manliness, resolution, tact, frankness, and good sense, were among his prevailing characteristics. His natural shrewdness and penetration, with the

knowledge of mankind he had gained during his fifteen years' residence in Paris, and his journeys to America, Scotland, England, and Italy, had by no means dimmed his charity or lessened the largeness and tenderness of his heart ; and there was nothing little in the character of this servant of the Most High. His activity was unbounded ; he always knew his own mind, and whatsoever his head found to do, he did it with all his might. In addition to his labours in the pulpit, catechising the children, visiting the churches in his own and neighbouring cantons as well as in other countries, and being the principal editor of an excellent review, the "*Chrétien Evangelique*," he took a particular interest in the College of the Free Church at Lausanne of which he was the able director, and equally beloved by the professors and the students. He felt the importance of this institution, not only as training evangelical ministers for Switzerland, but for Roman Catholic countries such as France and Spain ; and he earnestly pleaded for its support, and always expressed much gratitude to Scotland for help generously rendered.

The spread of the Gospel all over the world was the dearest wish of M. Bridel's heart, and this led him warmly to welcome the French and Spanish students to Lausanne, who have lost in him a father and most faithful friend. While peculiarly gifted for stirring up others, he never spared himself or refused any work his Heavenly Father gave him to do, and he went through his many labours in a joyous, hopeful spirit, "strong in the Lord and in the power of his might." No doubt they insensibly undermined his health, and caused his sun to go down while it was yet day ; but he had the happiness of being about his Father's business to the last, and he now "rests from his labours and his works follow him." May God in his mercy comfort our brethren in Lausanne, and raise up many such labourers, in all parts of his vineyard !

Italy.

(From our own Correspondent.)

THE great event of the month is the departure of the French troops from Rome. The Pope, in his farewell address to the French general and officers, spoke of the Emperor's health of body and mind in a manner not felt to be agreeable in imperial quarters. What is to come next is now the question. It seems as if the students of prophecy have been right as to the time of the overthrow of the temporal power. That power cannot

last for any time, except in mere shadow, even if there be no uprising of the people; but the people, it may be expected, will soon, though calmly, claim their independence. The Pope has been offered a refuge in many quarters, among others in the United States, where the Americans say he would be surest of enjoying independence. This means that nobody would trouble themselves about him, except as a lion of the day or object of curiosity. Whether the Pope considers the offer and reasons assigned complimentary or not we do not know. Things are at present in a most uncertain state. The arrival of the Empress of the French, if she do come as announced, may prevent any immediate movement, as the Romans are anxious to do nothing that may be construed into an intention to give umbrage to the French Court. The troops were treated with respect to the last, and the Empress will meet a friendly if not enthusiastic reception.

The following is the full text of the Pope's address to the French army, a portion only of which appeared in one of the Paris papers:—

"I come to salute you, my children, on the eve of your departure. Your flag, which left France eighteen years ago, bore with it the wishes and desires of all the Powers and all the Catholic nations. It now returns to France. I trust that it may meet the same greeting, but I greatly doubt it.

"I learn that Catholic hearts are discouraged in reflecting upon the difficult situation in which the Head of the Church and religion are now placed. As I have already said to your other companions in arms, we must not deceive ourselves. The revolution will make its way here. This has been declared and proclaimed. You have felt it, you have understood it, and you have seen it.

"It has been said by a great personage that 'Italy is constituted, but not yet completed.' For my part I will say that if she be not yet completely undone—if she exists such as she is—it is because there is still a strip of earth, where I am, in which reign justice, order, and peace. When this shall be no more, I foresee the revolutionary standard floating over the Campidoglio; but I also see that the Tarpeian rock is not far distant. Five or six years ago I had a conversation with a representative of France. He asked me before leaving Rome what he should say to the Emperor. I replied: 'Tell him that St.

Augustine, Bishop of Hippone, seeing the city besieged by an army of barbarians, and knowing the terrible scourge that would fall upon the inhabitants if the barbarians should enter the city, prayed to God, "Vouchsafe that I may die before witnessing this destruction." Say that from me to the Emperor. The French ambassador replied: 'Most Holy Father, reassure yourself; the barbarians will not enter.' He was not a prophet, but he was an honest man.

"Another French representative, now highly placed, said to me: 'Rome cannot be the capital of a kingdom, it is in no way suitable, while there is every reason that it should remain the capital of Catholicism.' These words afforded me great consolation. But I repeat, the time may come. I am weak. I have no resource upon earth. Nevertheless I am tranquil, since I put my trust in a power that will afford me the strength which I need. That power is God. Go, my children, go with my benediction and my love. If you see the Emperor, tell him that I pray daily for him. They tell me he is suffering, and I pray that he may be restored to health. I am assured that he is disturbed in mind, and I pray God to grant him tranquillity. But if I pray for him he should do something for me, since he bears the title of Most Christian, and France is the eldest son of the Church. It is not enough to bear titles; they should be justified by acts. It is necessary to pray with perseverance, humility and faith. With such confidence in God, the head of a nation who is respected by all is made strong, and can obtain all that he desires.

"I see that the world is not tranquil. As for myself, I trust in the mercy of God, and fear nothing. I give you my benediction, which will accompany you at all times in the difficult journey of life."

CONVERSION OF A ROMISH THEOLOGICAL STUDENT.

The Rev. John Simpson Kay, of the Waldensian mission, gives an account of the conversion of a Sicilian, Salvator de Caro. He had been a theological student, and had had some difference with one of his professors in reference to the dogma of papal infallibility. He says:—

"We have had no reason to feel disappointed with him. He has gained the love and esteem of all the brethren, who regard him as a genuine Evangelical. After some months he was admitted to membership; and in the new relations

thus formed, his cordiality, zeal, and general behaviour have been most praiseworthy. From earliest boyhood he has desired to be a preacher, and the aspiration has not been quenched by the vicissitudes of his career. He has shown himself of good ability, and with great acceptance has occasionally conducted a religious service. I felt that he should be encouraged to prepare himself for the vocation of evangelist; and it is only a week ago since he left our city on his way to the Theological Seminary of Florence—a journey which for some months he has been anticipating, by giving himself to the study of Greek and Hebrew.

"Before leaving his case, I may add that his adoption of Evangelical views made him 'foes of his own house.' Shortly after his arrival in Palermo, he received from his parents, letters, first of 'entreatings,' and then of 'threatening,' and that even of 'slaughter.' In one letter the father threatened to come to Palermo and shoot his son. But this deadly intolerance and resentment seem to have been greatly dissipated under the influence of time, and the persuasion of relatives who sympathised with the views the son had embraced; and the father even came to speak of sending two other sons to Palermo, that they might be educated in the school of which his eldest son was master. The project, thus lightly formed, it may be, as a measure of family prudence, it became necessary to carry out, for a reason that its originator little dreamt of. In an encounter with brigands the father suddenly lost his life; and the son, whom he once threatened to kill, lives to act the father's part to the family. In this capacity he has charged himself with the up-bringing of two younger brothers, whom he caused to be brought to Palermo, and whom it would be right to transfer to the Waldensian Boarding School in the Valleys. But for this the means are wanting.

"Signor de Caro has two uncles, who both have embraced his religious views. Indeed, it would appear that some time before him they had with greater or less secrecy imbibed opinions inconsistent with their Romish profession. After an interval of some months, one of the uncles followed the nephew to Palermo, and there doffed his friar's dress, and is now one of our members, and assistant teacher. The other uncle, who was the first of the three to think, examine, and reach the right conclusion, is practically last and least of all—still saying the mass, which in his heart he regards as an imposture."

Protestantism in Silesia.*

(Special Correspondence.)

IN connexion with the following Appeal, we have received this letter, both in a slightly foreign English:—

"Cerniloo by Königgrätz, in Bohemia.
"23rd of November, 1866.

"Always thankfully remembering the sincere kindness and hearty interest for the Protestant martyr-church of Bohemia and Moravia, which I was so happy to see and to enjoy with you, and with other generous friends of England and Scotland, I take the liberty to request your kind attention to the enclosed petition and your brotherly help in collecting some support for the Alumneum at Teschen, in the neighbour country Silesia, as for an institution in which the most part of the Bohemian and Moravian Evangelical ministers, as well as their sons, were and are educated. Many of them could certainly not attend the Gymnasium, by which they are prepared for the University, if they had not enjoyed the benefit of this very cheap and well-arranged institution, with lodging and boarding for the pupils, which is sustained, and has now been built anew, chiefly by the offerings of the Lord's people in the Evangelical congregation at Teschen, who, having done what they could with the help of God and of native friends, are calling to you, esteemed brethren in England and Scotland, to help us kindly to pay the remaining debts of 4,000 florins = £400. And I hope the God of all grace will bless this humble call for His holy Gospel's sake."

Appeal to our Beloved Brethren in England and Scotland.

"After serious hesitation, which only a prevailing trust in the unity of our faith, feelings, and tendencies could overcome, we dare instantly apply to you, beloved Brethren, in a concern on the settling of which all the future prosperity, and even the existence, of our beloved Evangelic Church in the empire of Austria may justly be said to depend.

"That momentous concern is—'The finishing of of the Alumneum connected with the Evangelic Gymnasium of this town;' and our appeal tends to secure willing hearts and helping hands to this our undertaking.

"The said establishment has for its charitable

* We shall receive and acknowledge subscriptions for this object.

destination to render possible or facilitate the course of studies at our Gymnasium—by supplying free board, lodging, and clothing—as a preparatory school—

"1st.—To the sons of our Evangelic clergymen and teachers, which both classes of men are in general but scantily paid.

"2nd.—To poor deserving scholars of our Gymnasium in general.

"Since 1813, in which year the Alumneum was founded by the lively faith and active charity of our forefathers, it has afforded means to far more than 1,000 poor youths from all parts of the empire to lay the foundation to their professional and general knowledge at our Gymnasium, the only Evangelic one in the Slavo-Germanic dominions.

"Whence it comes that a great number of public functionaries of note and merit, as likewise most of the ministers of our Church in this part of Austria, have come out of that beneficial institution, who, God willing, will be followed by others in endless succession.

"To our great sorrow, however, the building occupied up to this time by the Alumneum is in a state of utter decay; wherefore our parish, the oldest in Austria, and one of the earliest layers of the Reformation, considered it a sacred duty to proceed with all speed and energy to the erection of the new building after her long-formed but long-delayed plan.

"The new building was outwardly next to finished last summer partly by the utmost pecuniary efforts of the parishioners themselves, partly by the liberal contributions of the Diets of Bohemia and Silesia, and of the Gust-Adolphus Association, and thanks, finally, to the mites collected throughout the country among our German Evangelic brethren, most of them in rather sad, necessitous circumstances.

"It was raised, we say, as to the exterior, but could not, and cannot, be finished in its inner parts nor fitted up for want of further means, inasmuch as our community, which is large indeed but poor, and, besides, labouring under continual heavy expenses for repairs of various buildings (church, parsonage-house, gymnasium, &c.)—sees herself, moreover, compelled to build very shortly a house for our public school (Volksschule) in consequence of this latter—poorly lodged hitherto—being raised to be principal school (Hauptschule) which, as such, is to act an important part, serving, on the one hand, as a preparatory school to the Gymnasium, and acting, on the other hand, as the only place of

education for all the Protestant workmen, farmers, &c., of our neighbourhood.

"Our want with respect to the inner finishing of the Alumneum amounts to about £400: and as to the whole of the expenses for the principal school, they must at least be valued at £2,600, so that our total want reaches £3,000.

"Yes, indeed, our need is great, and yet we will not give way to despair! Our Lord, in whose name we have begun our work, will help us in its continuation and to its end through the active charity of our Evangelic brethren.

"May we, then, be allowed, under reference to all the above stated, and to two authorizing decrees of Imp. Roy. Ministry of Education, dated the 29th July, 1851, and the 25th September, 1857, to address also to you, beloved brethren, in the name of our distressed community, the instant entreaty—*To forward our arduous work by friendly gifts of your charity.*'

"The Evangelic Church in Austria, freed but lately by the generous resolution of his Majesty our Most Gracious Emperor Francis Joseph from her former fetters, and now revived and hopeful, confidently looks up to you, who will not leave unfollowed the apostolic admonition (Gal. vi. 10), *"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."*

"Ours, if any, may be called a work in the cause of God; and if we succeed in it by His will and blessing, and with your benevolent assistance, you will be thanked, and your memory blessed through generations.

"As to the conscientious application of all contributions exclusively to the above said charitable object, the undersigned Committee declare to answer for that with their good name and personal honour, engaging themselves at the same time to publish at the close of their activity, together with their thanks, a full report and a list of the subscribers.

"The undersigned accountant is authorised to receive the contributions.

"Teschen in Austrian Silesia, 9th April, 1866.

"In the name of the Presbytery of the Evangelic Community,

"The Committee,

"Dr. BURKHARD, *Professor of the Gymnasium, Accountant.*

"C. GAZDA, *Inspector of the Alumneum.*

"A. BEHSCHNITT, *Director of the Principal School.*

"A. ZLIK, *Clergyman.*"

Hungary.

MR. KOENIG, of the Free Church Mission at Pesth, writes in the *Free Church Record*:—An incident has lately come to my notice, which is so full of interest, both as resulting from one of Mr. Neumann's late missionary travels, and because of its opening a new door for evangelistic labour in this country, that I would not leave it uncommunicated.

About three weeks ago, the printer of our Hungarian and Slavonic tracts in Pesth received a letter from a minister unknown to him who has a charge in a Protestant village in the midst of the well-known "Bakony-forest." This forest—sixty miles in length, and from ten to twenty-five in breadth—belongs to the wildest regions of Hungary. The minister states that he had lately seen two Hungarian tracts in the possession of a student, and having for many years earnestly desired to see such literature diffused among his people, he took the liberty of addressing himself to the printer, whose name was marked on the title-page, inquiring whether he could procure without delay a quantity of tracts for him to the amount of ten florins, which he sent in advance. The order was of course executed immediately; and the student's tracts we were afterwards enabled to trace back to Mr. Neumann's visit this summer to Pápa, a town in Hungary, where he made the acquaintance of a number of students, and sold several hundred tracts.

A week after I had despatched these tracts, another incident came to light in connection with the foregoing, and of still deeper interest. A theological student from the Bakony-forest made his appearance in Pesth with the manuscript of a religious tract in the Hungarian language. His statement was, that he had been deputed by several pastors in that locality, who for some time past had been occupied in the translation of the tract, and that the discovery of a printer of religious tracts in Pesth had awakened the hope in them that he might undertake the printing of their manuscript, in which case they proposed holding themselves responsible for a certain number of copies. On looking at the manuscript, I found that it was nothing less important than John Hall's "Sinner's Friend." Our surprise was naturally not small to see such a tract and to hear of such desires coming from the Bakony-forest! Thus we have been providentially led into the track of new friends and future

valuable co-operators in the cause of tract publication. I shall not be slow to cultivate their acquaintance, and have already taken steps in that direction.

Turning to the Jewish field, it will interest you to hear a few particulars of some of the members of our Proselyte Church. I rejoice greatly to say concerning them, that they walk in the truth. The eldest son of Mr. Frolich, baptized together with his parents in the former days of our Pesth mission, has just completed his theological studies. The two last years he has spent in the Basle University, and has now returned to Pesth, where he will meanwhile be occupied with general evangelistic work here and throughout Hungary. He is a young man of promise, and will, I trust, prove a true and earnest messenger of the cross.

Mr. G., whose baptism along with his younger sister's we reported last winter, is a chemist by profession. Our efforts and his own having failed in procuring him occupation here and elsewhere on the continent, we were induced to send him to London. Through Dr. Schwartz's kindness and interest in our young friend, he obtained temporary shelter in the "Jewish Home." Christian friends were provided in London, and through their exertions Mr. G. has recently been appointed assistant-chemist at St. Luke's Hospital, London. This position is of great importance, as it will bring him in contact with men of high science, and be a passport to the highest posts. From all our friends in London, he has the testimony of being a consistent, earnest Christian.

His elder sister M. pursues her studies in Pastor Staudt's Normal Seminary at Kornthal. She is universally beloved there by superiors and companions, and her Christian character stands well. The younger sister of this family, already referred to, we have long desired to fit for future usefulness, but till now we lacked the means. During Mrs. Koenig's recent visit to Scotland, she had the pleasure of becoming personally acquainted with the ladies of the Jewish Association in Paisley. Mrs. Koenig met with a most cordial reception; and from themselves and a few liberal friends of the cause in Paisley secured a sum, to be repeated next year, sufficient to educate E. G. at an excellent seminary in Germany. An additional sum was requisite for outfit and travelling expenses, and the ladies of the Glasgow Association kindly contributed £10.

Lapland.

(Special Correspondence.)

MARIA MATHSDOTTER, A NOBLE FEMALE
MISSIONARY LABOURER IN LAPLAND.

PASTOR H. ROBRICH, of Stockholm, sends the following most interesting letter to a German paper, from which our correspondent translates it:—I have had lately a great gratification, in which I am sure all will participate, who have been interested in the mission in Lapland. On the evening of the 30th of October, I was in my study, engaged in reading a newspaper which recalled my native land to me, when I heard a knock at my door. I opened, and whom should I see come in but two Lapps, one of whom was Maria Magdalena Mathsdotter. Imagine my astonishment and delight at again meeting this Christian woman, when I had been so long asking for tidings of her, and receiving no answer but the words, "Maria? It is not known where she is: she is wandering in the deserts of Lapland, accompanying her father's herds of reindeer." And now, here she was before me: the next moment she approached me and offered her hand. Immediately I said to myself, "Here is a new appeal which Lapland addresses to Sweden and to all the friends of the Gospel. Let us listen to it. *Let us work while it is day: the night cometh in which no man can work.*"

This Lapp woman is not unknown to you: her name cannot yet, I think, have been forgotten by those who have read what she has performed for the love of her people and of her God. It was she who in March, 1864, came to Stockholm, after a long and difficult journey through snow and ice on skates, in order to show the king the state of misery and abasement in which her fellow-countrymen existed. It was by faith she walked, we may well say,—she needed it certainly to perform such a journey alone; but her faith did not deceive her. She obtained precious promises of aid: she had the gratification of learning that a "Society of the Missionary Penny" (*Fem are færing*) was about to be established for Lapland to labour for the moral and religious elevation of her brethren; and herewith, her prayers having been granted, she returned blessing God. Two years and more passed without any tidings being received of her. Maria was with her reindeer traversing the country, shifting from hills to plains and from plains to hills, but constantly active in the Lord's cause.

I must observe that a certain part of Lapland, the south of it especially, is partly inhabited by

Swedish colonists, who come thither, not to embrace a nomadic life, but to establish fixed habitations and to cultivate the soil. These persons receive from the state a space of ground which they engage to cultivate. What is the result? The colonists advance into the interior of the country, and take possession of it, in order to cultivate it, wherever that is feasible: the Lapps, on the other hand, are desirous of keeping the country for themselves, as they need it for the maintenance of their numerous herds of reindeer, which constitute their only wealth. Now, if any reindeer unluckily trespass upon the property of the colonists, the latter bring them down with their muskets without any form of law. Hence arise, as may be imagined, continual grievances and bickerings between the Lapps and the colonists. Such was the case this summer, and the more influential members of the parish of Wilhelmina (Maria Mathsdotter's parish) which is situated in the province of West Bothnia, in the south of Lapland, met together to discuss their compromised interests. The only measure they could adopt was to address the king,—to submit the question to him, and to implore his intervention and his succour. It was determined to do this. But who was to undertake the journey? No man in the parish would accept the office of deputy; all found the work too difficult and troublesome. Their eyes were turned then to one woman, Maria Mathsdotter: she offered her services, which were accepted, and the voyage was resolved upon. She started and went to Stockholm with one of her cousins. It was assuredly with God's favour that she went, for her presence in the midst of us warmed our hearts and revived our zeal for the Lapps.

It was on Tuesday, October 30th, that Maria Mathsdotter came to my abode. The following day had been appointed for the working meeting, at which we make warm clothes for the school children in Lapland; of course I asked her to join us. What a pleasure it was for all our young workwomen to see this woman, whose great faith was known to them, and for whom they had so often prayed in concert. And you may imagine that this was no less of a treat for Maria herself, who was delighted to find herself in the midst of friends understanding the misery of her people, and willing to do something for its relief. Her countenance breathed tranquil satisfaction, and her look shone with ineffable joy. Maria, you may believe, did not remain with her arms folded; she took up a pair of scissors and begun cutting pat-

terns, and giving advice ; and all our ladies were eager to receive such good directions. This work was nothing new to her ; for, in the solitude of the forests, the Lapp-woman, while her reindeer are browsing, is accustomed to make garments for herself and her family, for which purpose she always wears scissors, needles, and thread, hanging at her girdle. The meeting was closed, as usual, by a reading from the Bible, with prayer. I performed the service, not in French, but as well as I was able in Swedish, in order that Maria might understand, and might pray more fervently with us. She wept much that evening, and pressed my hand cordially when I had ended, saying, "Thanks, thanks, my friend ; we shall meet again some day in heaven !" Then she began offering her hand to every one else there, repeating her usual salutation, "The peace of God be with you !" At two subsequent meetings we had still the pleasure of having our dear Maria with us, and conversing with her ; for we had an extra meeting on Monday, the 5th of November, in order to finish a good deal of work which had been commenced, and to be able to send to our school children as much clothing as possible.

I myself determined, on learning how much misery the Lapp people were suffering, to make a collection in favour of the parish-school of Wilhelmina ; this brought in, thanks to God, more than could have been expected. The Committee of the *Fem-cere* Society came together, moreover, to hear Maria, and to be enabled, by means of the newspapers, to give the public some particulars to encourage the work carried on in Lapland. It may be imagined that this session was interesting and encouraging. Maria told us how necessary her work was, and with what success she has been favoured. All the Lapps see with pleasure the foundation of new schools, and are glad to send their children to them ; but this is not yet much ; there is a great deal more to do.

I cannot tell you how much good to the soul the converse does of this woman, whom I would willingly call *the apostle of the North* ; how one feels at once humiliated and excited to labour when one is in the presence of such faith, such profound humility, such love of souls, such zeal for the advancement of God's kingdom. And another striking thing, when one hears her speak, is her appreciation of human distress, with her clear-headedness, her logical reasonings, and her precise expressions. She discourses with the greatest ease ; and, although she has had no training, she comports herself quite calmly, and

defends her opinion without allowing herself to be intimidated by her audience. She never loses herself in details, as untutored people commonly do ; but she follows up the idea which she has in view, and always knows how to come back to it when she has been called upon to digress from it. All these gifts, let us not doubt it, are the share and one of the privileges of faith. Nothing in the world can terrify the believer, whether he speak before crowds or in national councils, because his power comes from on high, and the strength of God cannot in any wise be diminished by human frailty. This the apostles and the first disciples have shown us.

On Sunday, November 11, at 7 a.m., Maria started in a boat which was to take her to Herneösand, a small seaport in the Gulf of Bothnia, whence she has to travel about 150 leagues on her skates : it will take her about a month to rejoin her family and her herd of reindeers. She has taken a stock of clothing with her, and one not less valuable of affectionate remembrances and sweet consolations. We went to the shore to greet her again, and to accompany her with our prayers : her last words were, "The peace of God with you !"

Ah, may the peace of God be with her also ! May He keep her in those icy solitudes, and support the faith and the charity with which she is animated ! May He be with us also ! May the example of this pious, happy woman be to us, not a discouragement, but a stimulus to act better and more energetically ! This is my prayer for you and for myself.

Russia.

A correspondent of the *Ozas*, describing the state of matters in Lithuania and White Russia, says :—"The peasant who resolves to baptize his child according to the rites of the Catholic Church, is fined 30 roubles, while he who presents his child to a priest of the Greek Church for baptism, receives a douceur of 15 roubles. The Government officials and *employés* who refuse to adopt the Greek faith are pitilessly expelled from the service, without the least consideration for them or for their families. The funds belonging to the Catholic churches are being seized, and the ecclesiastics are deported, in order to accelerate the work of conversion." An officer of the *gendarmérie* who was commissioned to assist in the conversion of the Catholic population in one of the parishes of Lithuania, gives the following account of the process :—"When a considerable

number of the peasantry were assembled in the Catholic church, a body of troops surrounded the edifice ; the pope (Greek priest), chalice in hands, was brought in ; and while the congregation in silence awaited what was to follow, the pope went from one individual to another to dispense the sacrament. If any one closed his teeth and refused to accept the sacrament, the soldier who accompanied the priest opened the mouth of the recalcitrant with his bayonet." Such is the process of Muscovite conversion !

India.

THE AMERICAN MARATHI MISSION.

It was our privilege to be present at the Annual Meeting of the American Mission at Ahmednuggur. As our readers are aware, this is something more than a mere meeting of missionaries ; it is a gathering of the Native Christians from all the villages in the district ; a kind of annual festival, a Feast of Tabernacles.

On Monday, October 22nd, there was the examination of the Ahmednuggur Girls' School, and on Tuesday that of the Catechists' School ; in the former there are about 50 pupils, in the latter nearly as many. These are almost all the children of Christians. The examination was satisfactory. Though the instruction is all given through the medium of the Marathi language, it was made evident that the scholars are very carefully and thoroughly taught. The Catechists' school is, in a sense, a high school, the more promising pupils of the common schools being drafted into it.

On Wednesday there was the examination of the Theological Class, consisting of seven members, most of whom, or all, are now ready to be licensed to preach the Gospel as evangelists or pastors. Great pains have evidently been taken to fit these young men for the work to which they have been looking forward. This was followed by an examination of the candidates for admission to the Catechists' School, or Normal School, as it is now proposed to call it.

The Anniversary Services proper were held on Thursday, Friday and Saturday. Some forty or fifty short addresses, on a great variety of subjects, were delivered by the catechists, teachers, pastors, and missionaries, the subjects having been previously assigned them by a committee. A portion of every hour was given to devotional services.

A paper was read showing the progress made by the Mission in the last year. The present number of communicants is about 650. There

are 41 catechists and 40 teachers, the latter being also to some extent catechists, preaching the Gospel in the villages where they are stationed. There are 5 pastors of churches.—*Bombay Guardian*.

THE ORISSA FAMINE.

The *Hurkaru* of November 2nd enters into an elaborate calculation of the probable number of victims by the famine, and the result is frightfully in excess of our previous conceptions. The calculation is that in the districts of Cuttack 502,212 persons have perished by the famine ; in Balasore, 151,440 ; in Poree, 120,256 ; and in Maunbhoom, 100,000. Our contemporary adds :—

"But these districts were not alone the sufferers. Tirhoot and Goruckpore, Behar and the Ganges Delta, the whole valleys of the Damooda and Roopnarian, and the 24 Pergunnahs have to be taken into account, and will all help to swell the ghastly total, which would thus reach a figure at which the imagination stands aghast ; for we are driven to conclude that in Bengal the famine must have swept away at least 2,000,000 souls, or about *one-eighteenth of the population, taking it at the lowest possible figure !*"

BAPTISM OF PARSEES.

We insert the following notices by Dr. Wilson of recent baptisms, under very interesting circumstances, at Bombay :—

"The first of the individuals baptized is a *Kankubja Brahmani*, the young wife of a native officer who was baptized by us in 1864, and who is now a zealous colporteur of the Bombay Bible Society. She joined her husband but a short time before his conversion, to which, for a season, she was very much opposed. A severe illness has, with the blessing of God, been the means of softening her heart, and leading her to regard with interest the doctrine of salvation ; and to commit herself to the Saviour Jesus Christ, whose word she has learned from her husband, from the head female teacher of Mrs. Wilson's school, and from the Hindustani services of the mission conducted alternately by Mr. Dhanjibhai and myself. She has for some time manifested much simplicity and meekness of character, which have been very encouraging to her instructors.

"The other two converts are both young *Parsis*, on whom the eyes of many have been placed for a considerable time, and in connexion with whom we have had much to do, especially for the last two months.

"One of them, named Jijibhai Jivaji, has just commenced his eighteenth year. I have known him from his early boyhood, when he entered the vernacular department of our institution, in which he learned to read and write in both the Gujarati and Marathi languages; through the medium of which, too, he received much Christian instruction when, on Lord's days, he attended the mission-house at Ambrolie. When his progress in the vernaculars warranted the movement, he was transferred to the English department of the institution, in which he rose from the lowest to the second class of the school division. Altogether, excluding a year when he was absent from Bombay, he has enjoyed education under our care for nine years. He early manifested strong likings for Christianity. About four years ago he began to attend the weekly meeting for Bible-reading and prayer held at my house, from which, during this interval, he has been seldom if ever absent. He made no secret of his desire to enter the Christian Church; and often spoke to his father as well as myself on this all-important matter. His father did not seem much opposed to his views, but directed him to leave the institution, and to take employment where it could be found. For a few months he was engaged in the Bombay post-office; but he did not in consequence cease to attend us for religious instruction. For a considerable time we have fully anticipated the issue which, in the good providence of God, has now occurred to our most thankful acknowledgment of the divine grace and favour. In preparation for his baptism, he has been of late very frequently with us; and the opposition of his family to his Christian exercises, and his forcible confinement by them in a room, from which he had to liberate himself by forcibly breaking the door, led him to put himself under our protection, and to come to reside in my bungalow, about three weeks ago.

"The other Parsi youth, Pestonji Jehangirji, is nineteen years of age. He has not enjoyed the same Christian educational advantages that Jijibhai has done. He was educated at the Jamshedji Jijibhai school, which he left some considerable time ago for a clerkship in the office of the translator of the high court. In one of the numerous native libraries in Bombay he found various Christian publications which attracted his attention; and in our bazaar shops he obtained copies of several of our mission publications, with notices of the occurrences in connexion with former cases of Parsi conversion. With these his religious inquiries and convictions commenced, which were

deepened by conversations he had with one or two mission-agents, to whose addresses he once or twice listened. In November of last year he obtained a letter of introduction to me from our converted friend Mr. Cohen (now engaged in secular employment); but it was abstracted from him, and published as a note of warning in one of the native newspapers. On the 23rd of June, however, he came to me with another Parsi youth, and expressed his wish to be received as a candidate for baptism. On this occasion I introduced him to Messrs. Dhanjibhai and Stothert, who, I need not tell you, had the same gratification as myself in his application. During the last three months he has been much with us for private instruction, following, at the same time, a course of reading recommended to him; and he has also attended several of the mission services, including a course of lectures to young men lately commenced by Mr. Dhanjibhai. About a month ago he found it expedient to come to reside in Mr. Dhanjibhai's lecture-room (rented by an excellent Christian friend for native meetings), under the care of Mr. Ganpatras and Mr. Manikji, a Parsi convert. Another young Parsi inquirer took up his abode about the same time at the same place, where we daily attended for their instruction and encouragement. On its becoming necessary for them to leave that locality, Pestonji came to reside in my bungalow, when our other young friend, who had been expected to go to Mr. Dhanjibhai's, returned to his father's house, where he still continues, without, however, using any part of the symbolical dress, or practising any of the rites of the Zoroastrians, or discontinuing his visits to our meetings. Pestonji went one day to his father's house, about twelve days ago, where he had a great struggle of argument, &c., with his father and other Parsi and Hindu friends. By three of these friends he was taken, under various pretences, to the settlement of the Parsis in the south of Gujarat. At one of these he saw for a few minutes, at a railway station, our own missionary, Mr. Shapurji, who exhorted him to stand fast in the faith of Jesus. All along, on the journey by the railway, he had testified to the truth; and he so strongly denounced Zoroastrianism before the Dastars (or doctors) to whom he was taken, that his friends (as I have been told by one of themselves) were glad to bring him back to Bombay, where, without loss of time, he rejoined Jijibhai at my house.

"The baptism of these two interesting youths took place in the Free Church in the Esplanade,

on the occasion of the annual collection of the Beni-Israel schools. Mr. Dhanjibhai—to whose kindness, zeal, and judgment, the converts were very much indebted—preached in the forenoon; while I preached (from Jer. xxix. 8), and administered the ordinance, in the evening. The congregation, both of Europeans and natives, was the largest we have had in that church; and the interest which it exhibited in the proceedings, as we have heard from many quarters, was very great and hopeful. I enclose a copy of the simple statement read by the young men themselves, to both of which each of them expressed his assent before the congregation. May the Lord hear their prayers, preserve them from all evil, and establish them in the love and practice of the truth.

"Mr. Jijibhai, I am most thankful to say, has his heart very much set on being a missionary, and will resume his studies with this object in view. Mr. Pestonji is staying, in the meantime, in his father's house; but, as he told me last night, any curtailment there of his religious liberty must bring about a new arrangement. I am most thankful to say that no demonstrations of any violence of any kind or degree have been made by any of the merely onlooking Parsis on this occasion. The fact is, they are daily growing in liberality of sentiment and feeling; and understand both our message, and us the messengers under Christ, much better than they did when the first cases of conversion occurred. For many reasons, I think they will be among the first of the tribes of Western India to embrace Christianity as a body, and most distinguished instruments in its propagation. They have far more common sense and decision, and far less tortuousness of conscience, than many of the tribes with which we are surrounded.

"The third Parsi catechumen whom I have above mentioned (who received his first favourable impressions of Christianity nine years ago from Khansingh, the convert of our mission from the Sikh religion, who, with our free consent, is with our excellent United Presbyterian friends in Rajputana), still continues to attend us; though his anxieties for the future (which we could not, on principle, allay by any pre-arrangement) have prevented him, for the present, from imitating the example of his brethren. We have great hopes of him, and also of others of different tribes, whom we instruct through the vernacular languages of India. It is a great comfort and encouragement to us to think that on this, as well as on

other occasions, we shall have the sympathy and prayers of many Christian friends in the highly-favoured land of our nativity."—*Free Church of Scotland Monthly Record*.

China.

NEW CONVERTS AT AMOY.

THE Rev. Mr. M'Gregor, of the English Presbyterian Mission, writes:—"Sabbath, 29th of July, I spent in Yu-boey-kio. There have been for some time past about thirty male inquirers there, the women not being able to come to worship, as we have hitherto got no separate place provided for them in the house rented as a chapel. Most of these candidates I had at different times previously examined, as had also Mr. Douglas; and, after conference with the elders and native preachers, we fixed upon ten persons as giving us reason to believe they might be received. Of those, on further examination, I baptised seven.

"One of these seven (Kee-hoey) was previously a Buddhist priest, in sole possession of a small temple, and the grounds connected with it. Having heard the Gospel, he, about the beginning of the year, left the temple, and went to reside in a neighbouring village. Since then he has been diligent in attendance upon every opportunity of instruction and spiritual profit within his reach, and altogether, so far as man can judge, has shown himself a true disciple of Jesus. On Sabbath evening, in looking on his former property, beautifully situated, overlooking the stream that flows from Yu-boey-kio towards Baypay, I thought of the words of our Lord, 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, for my sake, and the Gospel's, but he shall receive an hundred-fold now in this time, . . . and in the world to come eternal life.'

"Sabbath, 5th of August, and spent at the Baypay communion here, were six baptisms and one reception on profession, making altogether fourteen who sat down for the first time at the table of the Lord. In this we surely have cause for thanksgiving, especially when we recollect that at the Baypay communion, four months ago, ten were admitted, and that altogether at our various stations we have, since the beginning of the year, received thirty-five adult members."

THE COLONY OF JEWS IN THE HEART OF CHINA.

The well-known missionary of the Presbyterian Board, Dr. W. A. P. Martin, writes as follows to the *New York Times*:—

The City of Kai-fung-fee, the capital of Honan, is famous as an ancient capital of the Empire, and the scene of stirring events in the history of China. To the Christian world, however, it possesses a deeper interest as the residence of a Jewish colony.

They were discovered by the celebrated Father Ricci; and early in the seventeenth century full inquiries concerning their usages and manuscripts were made by Jesuit missionaries, who resided in that city. In 1850 a deputation of native Christians was sent among them by the Bishop of Victoria, and the late Dr. Medhurst. Two of the Jews were induced to go to Shanghai, and some of their Hebrew manuscripts obtained; but up to the date of my journey, for more than a century and a half, they had not, so far as we are informed, been visited by any European. It became, therefore, a matter of interest to ascertain their present condition; and, as I remarked in my last letter, this was the chief consideration that induced me to make Kai-fung-fee a point in the course of my inland travels. What others may have published I shall not repeat, but concisely as possible lay before you a review of my own observations.

Arriving in this city on the 17th of February, I inquired for the Jewish Synagogue, but getting no satisfactory answer, I went for information to a Mahomedan mosque, of which there are no fewer than six. I was well received by the *Mufti*; and the advent of a stranger from the West who was believed to be a worshipper of the "true Lord," soon attracted a large concourse of the faithful. At the request of the *Mufti*, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Jesus, whose name he pronounced with great respect as that of the most illustrious of their prophets, Mahomet, of course, excepted.

The Jews he denounced as *Kafirs*, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. "It was," he assured me, "utterly demolished, and the people who had worshipped there scattered abroad." "Then," said I, "I will go and see the spot on which it stood;" and directing the bearers of my sedan to proceed to the place indicated by the *Mufti*, I passed through streets crowded with curious spectators until I came to an open square, in the centre of which there stood a solitary stone. On one side was an inscription commemorating the erection of the Synagogue in the reign of the Sung dynasty, A.D. 1163; and

referring the first arrival of the Jews in China to the dynasty of Hon, B. C. 200—A. D. 200.

On the other side a record of its rebuilding in the dynasty of Ming, about 300 years ago, but in addition to these inscriptions it bore an unwritten record of decay and ruin; it was inscribed with *Ichabod*, "The glory is departed."

Standing on the pedestal, and resting my right hand on the head of that stone which was to be a silent witness of the truths I was about to utter, I explained to the congregated multitude my reasons for "taking pleasure in the stones of Israel, and favouring the dust thereof." I then inquired if there were any of the Jews among my hearers. "I am one," responded a young man, whose face corroborated his assertion, and then another and another stepped forward, until I saw before me representatives of six of the seven families into which the colony is now divided.

There, on this melancholy spot, where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed to me with shame and grief that their "holy and beautiful house" had been demolished by their own hands. It had long been in a ruinous condition—they had no money to repair the breaches of the sanctuary. They had lost all knowledge of the sacred tongue, the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

In the evening some of them came to my lodgings, bringing for my inspection a roll of the law; and the next day, the Christian Sabbath, they repeated their visit, listening attentively to all I had to say concerning the relations of the Law of Moses to the Gospel of Christ. They were very ignorant, but answered, as far as they were able, my inquiries in regard to their past history and present state. Two of them appeared in official costume, one wearing a gilt, and the other a crystal ball on the top of his cap; but far from sustaining the general character of their people for thrift, they number among them none that are rich, and few who are not pinched by poverty. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments (the first man I saw was a money-changer,) others keep fruit-stores and cake-shops, drive a business in old clothes, or pursue various

handicrafts, while a few find employment in military service.

The prevalence of rebellion in the Central Provinces for the last thirteen years has told sadly on the prosperity of Kai-fung-fee; and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers. Their number, they estimate, though not very exactly, at from two to four hundred. They are unable to trace their tribal pedigree, keep no register, and never, on any occasion, assemble together as one congregation.

Until recently they had a common centre in this venerated synagogue, though their liturgical service had long been discontinued. Now, however, the congregation seems to be following the fate of their building. No bond of union remains, and they are in danger of being speedily absorbed by Mohammedanism or heathenism. One of them, to my knowledge, has become a priest of Buddha, taking, not very consistently, for his sacerdotal name, the characters *Pen tan*, which signify "One who is rooted and grounded in the truth." The large tablet that once adorned the entrance of the synagogue, bearing on it the name of Israel, has been appropriated by a Mohammedan mosque, and some efforts have been made to draw the people over to the faith of Mahomet, from which their practices differ so little that their heathen neighbours have never been able to distinguish them from Moslems.

One of my visitors was a son of the last of their rabbis, who, some thirty or forty years ago, died in the province of Kansuh. With him perished the knowledge of the sacred tongue; and though they still preserve several copies of the Jewish Scriptures, there is not a man among them who can read a word of Hebrew. Not long ago it was seriously proposed to expose their parchments to public view in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship their children all grow up without the seal of the covenant. The young generation are uncircumcised, and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the Feast of Tabernacles, the Feast of Unleavened Bread, and a few other ceremonial rites which were practised by a former generation, but all such usages are now neglected, and the next half cen-

tury is not unlikely to put a period to their existence as a distinct people.

On the margin of the Poyang Lake stands a lofty rock, so peculiar and so solitary that it is known by the name of the Little Orphan. Its kindred rocks are all on the other side of the lake, whence it seems to have been torn away by some violent convulsion, and planted immovably in the bosom of the waters. Such, to me, appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into this central plain of China, it stands there an "orphan" colony, sublime in its antiquity and solitude. But it is now on the verge of being swallowed up by the surrounding flood, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

Poor, unhappy people! As they inquired about the destruction of the Holy City, and the dispersion of the tribes, and referred to their own decaying condition, what could I do to comfort them but point to Him who is the consolation of Israel? True, I told them, the city of their fathers was broken down, and their people scattered and peeled, but the straw was not trodden under foot until it had yielded precious seed for disseminating in other fields. The dykes had not been broken down until the time had come for pouring their fertilizing waters over the face of the earth. Christian civilization, with all its grand results, had sprung from a Jewish root, and the promise to Abraham been already fulfilled, that "in his seed all the nations of the earth should be blessed."

Australia.

(From our Adelaide Correspondent.)

MISSION TO THE ABORIGINES.

IN some former communications I have spoken about the Moravian Brethren who came here with the intention of commencing a mission at Cooper's Creek, about 500 miles north of Adelaide. Messrs. Walder, Meissel, and Kuehn, with a Christian native named Daniel Boney, arrived more than a year ago from Melbourne, intending to proceed at once on their long and perilous journey; but the terrible drought that has laid so long and heavily on the land hindered their progress, and they had to remain in the settled districts awaiting a providential opening. In the meantime Mr. Meissel went to the Mission to the Aborigines at Point

Macleay, where he rendered valuable assistance, and at the same time was acquiring insight into the native character. Mr. Kuehn travelled about among the natives in the south for some months, and then went to Kadina, on Yorke's Peninsula, where an effort for the benefit of the blacks was being commenced by some good people. The Rev. W. Wilson gave up part of his house for the purpose, and so promising was the beginning under the able conduct of Mr. Kuehn, that he was induced to change his plan, and permanently settle there. Daniel, the poor native, gradually sank under the effects of pulmonary disease, and died the death of a Christian, calmly trusting himself and all his belongings to the loving care of the Lord Jesus. A few friends attended his funeral in the cemetery, where the Rev. F. W. Cox, with whose congregation he had communed, performed the service. Mr. Walder had occupied himself in various useful ways, especially among the German colonists near Kapunda. Now, at last, however, the blessing from Heaven, so much needed, has come down on us, and refreshing rains have caused grass and herbage to grow for the sheep and cattle, and all things having been prepared, on Thursday, 26th July, in the midst of a very wet season, the band of devoted men started on their high, but perilous, enterprise. Their goods were packed in a waggon and a spring-dray, by the skilful servants of the Hon. Thomas Elder, who has shown himself all through a very warm friend of the mission, and, in the presence of many friends to wish them "God speed," they started about mid-day. I should have said that on the previous evening a farewell meeting for prayer, and to commend the brethren to God, to the word of His grace, and the arm of His power, had been held in Chalmers' Presbyterian church, where the Rev. John Gardner presided, and several brethren offered prayer. After waiting for more than a year, for want of rain, to enable them to prosecute their journey, it is rather remarkable that they should have been hindered in their actual start by a superfluity of it, as the following extracts from Mr. Walder's notes will show:—

"Started from Grenfell, &c., at one o'clock, and, after a short halt at North Adelaide, reached Little Para at seven o'clock in the evening. The journey was such as to cause a severe struggle in our minds between cheerfulness and vexation. The horses did not work well together, and once we had to go to the nearest house for assistance before we could get them over a difficult part of the road. At other times the rain came down in such tor-

rents that, in walking beside the horses to encourage them, we had to plunge about in the mud as if there were no bottom to it. In some of the mud-holes I went quite over the leggings. At the end of our first day's work we were exceedingly thankful; a good tea warmed us up again, and then we tried our 'lodgings upon wheels,' which were at least better than none at all.

"Friday, 27th.—After another day of troubles similar to the preceding, we reached in the evening the house of Hon. W. Duffield, where we met a very kind reception. Our appearance was not complimentary either to ourselves or to the roads, for I never in my life saw men with so much mud upon them.

"Monday, 30th.—After having enjoyed Mr. Duffield's hospitality for two days we started again for Bethel, where we arrived last night. This last twenty-five miles of road we had to pass over, it would be impossible to give townspeople the least idea of. We intend to remain a week or ten days here among our German friends, during which we we hope the roads will get drier."

Perhaps some of the readers of *CHRISTIAN WORK*, used to the facilities of a settled country, and all the countless appliances of abundant wealth and dense population, may be disposed to wonder why earnest and devoted missionaries should be kept waiting a whole year for the rain to enable them to travel, and even to think when they have been delayed on their journeys by the pouring floods, that it would be very pleasant to have escaped such an infliction altogether, and that to travel in perpetual sunshine would be the summit of perfection. I will therefore explain. When these brethren have gone a few days' journey, they will find the houses getting few and far between; then fences will become rarer, and in a very short time the country will be perfectly open and in a state of nature. They may for some little time longer get occasional hospitality at a squatter's head station; but generally they will just stop, as the sun declines, at some convenient spot, where wood, water, and, if possible, a little shelter may be obtained. They will then unyoke, kindle a fire, and prepare for the evening meal and for rest. Meantime the horses will have to get their living as they best can from the native grass or other herbage. Now, in such a season as we have just passed through, not only is there no growing grass, but all the grass of the previous year is eaten up by the hungry sheep and cattle, so that the whole country is so bare (literally, over large tracts) as a well-

worn road. In these circumstances travelling is impossible, for the country is a desert; and thus our brethren have had to await the winter's rains of 1866. The last hundred or hundred and fifty miles will be the most trying to them, as it will consist of a constant succession of low scrubby sand-hills, all precisely alike, over which, for days and days together, there will be nothing else to do but slowly, and with extreme heaviness of draught, to toil on till they arrive at their destination. When there, they will find the country of similar character to the above, with many fresh-water lakes, and, for Australia, a somewhat numerous aboriginal population, who will be their future charge, and to whom they have gone forth to carry the blessings of Christ's Holy Word. The government of South Australia has promised them all the land they need, and also such stores—flour, tea, tobacco, blankets, &c.,—as they may be able to distribute suitably among the natives. Of the tribes in that distant part we know but little. That they showed kindness to Bushe and Wills, the explorers, in their last extremity, we do know; but of their general intelligence, information is very scant, and somewhat contradictory. One gentleman, familiar with the far north, told the writer that "their bird-like heads and faces betokened the very lowest scale of intelligence."

Since the departure of these brethren, a fourth missionary, Mr. Kramer, has arrived in the colony, and proceeded northward immediately, to overtake his fellow-labourers in the Lord.

The mission station at Point Macleay is making good progress, and several blacks there are united in Christian fellowship, and the zealous and devout agent there feels that God has given him many tokens of favour. The land is being cultivated; and a very promising feature in the social history of the aborigines there is seen in this—the blacks are making application for pieces of land to build houses upon, and seek a secure tenure of such land for themselves and their children. They also desire marriage according to white customs in many cases, and the lubras will have a ring on the fourth finger to indicate their married condition, "all same as white woman."

South Pacific.

HURRICANE AT RAROTONGA AND MANGAIA.

Mr. Gill, the well-known missionary who is now in this country, sends letters to the papers, giving an account of a hurricane in these islands.

The following extract is from Mrs. Gill:—

"This day fortnight we were visited by a fearful hurricane. It began early in the morning, and increased with awful violence until three o'clock in the afternoon. Upwards of 260 houses have been destroyed; two chapels were unroofed, and one laid in ruins. Great numbers of coconut trees were snapped asunder, and not a few torn up by the roots. The breadfruit trees that remain are stripped of their bark. There is not a banana or plantain tree standing, and our mission premises, so pleasant and fertile a few days ago, are now a desolation. About midday, I and my babes left our house and took shelter in a hut near the Makatea rock. The sea at our station rose thirty feet above its usual level, several immense blocks of coral were thrown up, and a wide, strong, stone jetty, built seven years ago, from the settlement to the beach, was completely swept away. Women and children were early taken to the caverns of the Makatea. Our family and that of Sadaraka, the native teacher, were the only two that remained at the station. At sunset the fury of the storm had somewhat subsided, and we returned to our house. Our loss is great, and we think lightly of this, as we sorrowfully remember the wreck of a Tahitian schooner within a short distance of our shore, in which ten poor creatures lost their lives. The captain was on shore, and thus escaped the disaster; and two natives, after being in the sea eighteen hours, were drifted on shore alive on a part of the cook's galley. The following morning a poor black man from Carolina Island, was washed on land dead and fearfully mutilated. Amidst all this trouble we hear no complainings from our poor people—they are cheerfully rebuilding their houses and chapels, but it will take two years before the island can be restored to its former state."

"Isaia Papehia," the well-known native teacher of Rarotonga, who visited this country ten years ago, writes to me:—"A terrible storm has come upon us here. It has been as destructive as the one you knew twenty years ago. Our plantations and houses are destroyed. The chapel at Arorangi is unroofed, and the chapel at Ngatangia is in ruins. We are in great distress. Will you not compassionate us?"

West Africa.

CHRISTIANITY IN LIBERIA.

FROM the *African Repository* we learn that Liberia holds a sea-coast line six hundred miles in length, and extends into the interior, on an

average, about fifty miles. The entire population of the republic, including the aboriginal inhabitants of the country, is about 500,000. Of these 12,000 are Americo-Liberians, i. e., the families of those who have emigrated from the United States, and those who have become connected with them by marriage. To these may be added thousands of natives, who have become civilized and enlightened through their influence—making a community of not less than 25,000, enjoying the blessings of civilized life under a government of their own, with the English Bible in their hands, and all speaking the English language.

There are in the republic proper about forty churches, embracing five denominations, namely: Methodist, Baptist, Presbyterian, Episcopalian, and Congregational. In most or all of these churches there are regular Sabbath-schools and Bible-classes, that contribute more or less every week for missionary purposes. With the exception of a few individual missionaries, both the ministry and membership of the churches are coloured persons. So the Church of Christ is, we trust, firmly and permanently planted on the coast of Africa, and is constantly affecting, civilizing, and evangelizing the tribes of the interior. God has promised that Ethiopia shall stretch out her hands to him; has prepared the agents by overruling the wicked cupidity of man; has transported these agents to the field, and is there giving them a constant blessing.

The American Colonization Society is receiving calls for help to remove to Liberia more numerous and pressing than ever before. In addition to many who are seeking passage in the coming spring, the applicants received for emigration this fall include 998 persons from the following named localities:—

Knoxville, Tenn., 200; Sparta, Ga., 46; Macon, Ga., 288; Columbia, S. C., 205; Newberry, S. C., 200; Bertie county, N. C., 25; Abingdon, Va., 16; Albemarle county, Va., 12; Chillicothe, Ohio, 6. Total, 998.

These persons are highly recommended for intelligence, morality, and industry. Dr. E. M. Pendleton, who has manifested much interest in the company at Sparta, Ga., writes: "The emigrants are families of men, women, and children. Some mechanics, some farmers, most of them the better class of freedmen, can read and write, and are intelligent and religious." The Rev. W. H. Robert thus speaks of the applicants at Macon, Ga.: "I think they are very worthy and reliable men and trust they will be a blessing to Africa

We will be able to form those Baptists of them who go out now (thirty or forty) into a church, and ordain a pastor for them, who will accompany them—Rev. Jack Robinson; a good preacher, and I think an humble and devoted Christian man."

The American Colonization Society has purchased a new ship, the *Golconda*, 1016 tons, to carry emigrants to Liberia. Besides this, Messrs. A. S. and W. G. Lewis, Boston, have already dispatched the brig *Times*, said to be the forerunner of a line of four vessels from that city to Liberia. Messrs. Ogden and Roberts, New York, have also placed the brig *Ann* as a regular trader between this city and the African republic.

British Columbia.

TOUR OF THE BISHOP OF COLUMBIA.

THE Bishop of Columbia, in a letter dated Vancouver's Island, communicates the following interesting intelligence:—"I have recently returned from an interesting visit to the Tsimshians at Metlakatlah, where, I am thankful to say, the work of God continues to prosper.

"Assisted by the Rev. A. Doolan and Mr. Duncan, I carefully examined about 100 catechumens, many of whom had been several years under preparation, and on Whit-Sunday baptized of them thirty men and thirty-five women, in all sixty-five adults.

"I truly believe most of these were sincere and intelligent believers in Christ—as worthy converts from heathenism as have ever been known in the history of the Church.

"The mistake sometimes made in saying that the only hope of missionary labour is in the young, and that little may be expected from adult heathen, receives encouraging contradiction here from the number of elderly persons who give every proof of the sincerity of conversion.

"At the same time the young are growing up with all the more hope from the Christian example of their parents and friends.

"The Female Institution has borne good fruit in planting out one set of young women in domestic life. The present inmates are nearly of an age to follow, and others are waiting to supply their room. The arrival of the Rev. F. and Mrs. Gribble will be of great advantage to this part of the work, and will relieve Mr. Duncan of a most difficult duty, but one which he has admirably discharged.

"Mr. Duncan's influence is great upon surrounding and even distant tribes who frequently

ask for teachers to come and reside amongst them; and it is of much importance that the present opportunity should not be lost, for terrible are the evil agencies for effecting the deeper contamination and rapid destruction of the native race of this country.

"Besides this mission to the Tsimshians, two other centres urgently call for the Gospel—Fort Rupert, and Queen-Charlotte-Islands—from which may be reached 5000 Indians, speaking the Quowolt, and the same number speaking the Hydah tongues. Two missionaries should go to each.

"For the Tsimshians there needs an addition of three labourers—one to assist Mr. Doolan, on the Nass River, a second to reside at Fort Simpson, and a third to go to the Skeena river, south of Metlakatlah.

"Metlakatlah is destined to become the centre of the northern missions on this coast, and probably of just trade, from which Christian civilisation may spread around. It would be desirable to have an institution for boys as well as girls, from which might be drafted the future teachers of the tribes, leading eventually to education for the ministry.

"It is of consequence to make this mission strong with the earnest life of faithful missionaries from the mother land."—*Church Missionary Intelligencer*.

Brazil.

PROTESTANT CHURCHES AND MISSIONS.

In 1859 the Rev. A. G. Simonton reached Rio de Janeiro, not knowing whether it would be possible to preach publicly to the natives. The study of the language, and frequent services in English for the benefit of our countrymen, occupied the first year of his stay. In July, 1860, he was joined by the Rev. A. S. Blackford and wife, of the Presbytery of Washington, from which date regular services were held in the English language.

In December of the same year Mr. Simonton made a journey in the province of Sao Paulo, selling and distributing Bibles and tracts. Finding thousands of German Protestants located in colonies in various parts of the province without any of the means of grace, it seemed that a missionary to them would find an open door into the heart of Brazil, and that the results of his labours would be most important in connection with direct efforts to reach the natives. To this work the Board of Missions appointed the Rev. F. J.

C. Schneider, who arrived at his post in December, 1861.

In January, 1862, the Lord's Supper was celebrated for the first time, one American and one native convert being received as the first fruits of our mission. Since that date the communion has been regularly administered, and converts received on every occasion except one. At present there are upon the roll of the Church of Rio de Janeiro fifty-four names, and two have been dismissed by certificate to other churches. Of these, all are either Portuguese or native Brazilians except seven, and all have been received upon profession of their faith except three. The power of the Spirit has attended the preaching of the Gospel, so that the work has been one of love and joy.

Early in October, 1863, a new station was begun by the removal of Mr. Blackford to Sao Paulo, the capital of the adjoining province, about 300 miles distant from Rio de Janeiro, and the seat of a law school, attended by some 500 young men from all parts of the Empire. There he opened a room in his hired house, and has regularly preached the Gospel with encouraging success. A Church organization has been effected, and fifteen converts received to its communion. The number of hearers increases, and our faith that great results will be achieved is being confirmed. In one of his journeys brother Blackford made the acquaintance of a Romish priest, known to be Evangelical in his views, and as the result, this man is now an ordained minister of our Church, doing good service for the cause of Christ.

The labours of brother Schneider among the Germans, though continued with perseverance, have not been so fruitful as had been hoped. For this reason, as well as the necessities of the work among the natives, it is probable that our mission will preach no longer in the German language.

Toward the close of 1865 a third Church was organized at Brotas, in Sao Paulo, formerly the parish of Senhor Conceicao, the priest already mentioned. Eleven were received at the first communion, and seven at a succeeding. The history of this little Church would make a most interesting page in this sketch; but to do it justice would lead us beyond the limits of what is necessarily a brief *resumé* of our work. From one of the members of our Presbytery now in the States, the Churches may have an opportunity to learn, as did the Church at Jerusalem, how that God has shown his mercy to the Gentiles.—*Christian Intelligencer*.

The Cyclone in the Bahamas.

THE following, from the Rev. D. Kerr, a native missionary of the Baptist Society, relates only to the Turks' Islands Government. It describes the effects of this frightful storm in the islands of Grand Cay and Salt Cay, the former containing about 3000 persons, the latter 1000. We (the Committee of the Baptist Mission) have taken measures to send immediate assistance, and shall be happy to receive from our friends contributions of clothing and money to assist the sufferers in this terrible calamity. As the islands depend on importation for food, the danger of starvation is imminent.

"Last Sunday we were called to witness the horrors and sorrows of one of the most terrific hurricanes ever known in the western hemisphere. Turk's Islands now present one broad scene of desolation. I thank God for my escape from death or broken bones; I found refuge in the kitchen, after being thrown about in the yard for several hours together by the violence of the storm. The shutters of the house were blown away, and in the rooms were pools of water. The new study is totally destroyed. The number of houses totally destroyed is not less than 100, including chapels and school-rooms. Twenty persons were found dead under the ruins of their houses; three times that number had their legs and arms broken or dislocated, and badly cut by timber as they moved about in the storm seeking shelter. Hundreds of persons are now living in the chapels and Mission-houses entirely destitute of food and clothing. Only two families connected with us have saved their houses and the little all that was in them. The Government have established soup kitchens, where the unfortunate sufferers daily get, by ticket, a pint of soup, of beans, salt pork, and meal dumpling, just to keep them alive. The inmates of the asylum are houseless and dispersed abroad, and the prisoners—some under sentence of two years—are released. There is no difference—the good and the bad, the young and the old, all alike wait upon the charity of the Government. Provision is very scarce, and unless there be an arrival, in a

little less than ten days the result may be dreaded. Salt Cay being much lower land than this, and more exposed to the east and north-east winds, whence the storm came, is still more fearfully shattered. The two seas met from the east and west and formed an embankment at the centre of the Salt Pond. Vessels of 500 tons and upwards were violently thrown up into the land, if land we may call it, covered with water five feet deep. Five persons were crushed to death, one an excellent member with us, besides the drowned bodies of sailors picked up about the beach from vessels which had been blown off and foundered at sea. Out of upwards of 150 houses at East Harbour, 17 are now standing, and the whole island a lake deep enough for large craft to sail about in safety. We have not yet heard from the lower Caicos, but we have reason to expect the worst.

"On the whole, this colony is an awful state—every prospect blasted. But we know it to be the righteous judgment of the Almighty, whose power and authority no mortal can dictate or resist.

"The promptness of the Government, assisted by the clergy, in this season of distress, is highly commendable. There is no want of sympathy and energy on the part of President Moir and the Council, as far as in them lies, to stay the hand of famine that threatens the colony.

"With regard to myself, I must candidly confess my real embarrassment. Can I, dear brother, obtain any assistance from our friends in England? Notwithstanding the loss of all my best clothing, spoiled by the water in the house, and all my little provision which I had been economizing to make hold me out the balance of the year, I divide every day my morsel of bread with the numerous destitute around my door. I am in a measure worse off than others, as many would expect charity from me although they might excuse others. I am aware I have no more salary due me for this year, as you have intimated in your last letter. So I can only appeal to our kind Committee to consider this unexpected distress, in which I have suffered and our Mission is impoverished."

SUGGESTIONS AND REPLIES.

THE WEEK OF PRAYER.

Evangelical Alliance, 7, Adam Street, Strand,
London, W.C., 7th December, 1866.

The Secretaries present their compliments to the Editor of the *CHRISTIAN WORK*, and will feel obliged by his inserting the enclosed important communication from India in the next issue.

"The following letter, which came too late to allow of the suggestion being adopted in the circular invitation for the January Week of Prayer, 1867, is earnestly commended to the sympathy and prayer of God's people at that time.

"JAMES DAVIS, *Secretary*.

"HERMANN SCHMETTAU, *Foreign Secretary*.

Evangelical Alliance,

"7, Adam Street, Strand, W.C.

"TO THE COMMITTEE OF THE EVANGELICAL ALLIANCE, LONDON.

"Coonoor, Neilgherries, India, August, 1866.

"DEAR BRETHREN,—A few Christian friends, representing various denominations and missionary societies, having met together at Coonoor on Monday, the 13th August, unanimously resolved to ask the co-operation of the Evangelical Alliance in an effort, in entire dependence upon the Divine blessing, to rouse the Church of Christ throughout the world to more united and extensive effort, and more special and earnest prayer, on behalf of India and its perishing millions.

"We rejoice in the existence of such a medium as the Evangelical Alliance, through which, irrespective of denominational and sectarian distinctions, the sympathy and prayers of all who love the Lord Jesus Christ may be enlisted for the furtherance of every object which contemplates the glory of God and the extension and establishment of the Redeemer's Kingdom of righteousness and truth, and we feel assured that, so far as lies in your power, you will endeavour to promote the great object we have in view. In addressing you at present, our principal object has reference to the arrangements for the forthcoming "Week of Prayer," which, under the Divine blessing on your annual invitations to its observance, has now become an established institution throughout Christendom.

"Without in the slightest degree under-estimating the claims of other heathen nations, or seeking to divert Christian sympathy and prayer from other and equally urgent and hopeful spheres, we are, at the

same time, deeply impressed with the conviction that India has claims upon British Christians and the Church of Christ at large which no other heathen nation possesses.

"We doubt not you will heartily sympathize with us in this conviction, and will deem it unnecessary for us to enlarge upon this point in support of the request we are about to make, especially as, in prospect of the 'Week of Prayer,' we contemplate issuing an Appeal, and hope to secure for it a wide circulation through the medium of religious periodicals, in which we shall endeavour to remind Christians of their duty and responsibility with reference to India and its evangelization.

"We would, however, in support of our request, recall to your remembrance the fact that India was the birthplace, so to speak, of the annually-recurring hallowed season of refreshment and blessing to the Universal Church—the 'Week of Prayer.'

"We respectfully submit the following request for your prayerful consideration, and we sincerely trust that it will meet with your cordial approval and support:—

"That in preparing, as usual, the programme for the forthcoming 'Week of Prayer,' one of the days be allotted to special prayer on behalf of India, and that you would kindly co-operate with us in arranging that, upon the day fixed, the subject of India and its evangelization be brought very prominently before the minds of the Lord's people.

"May we not hope that, without further comment, this request will so commend itself as to secure your hearty co-operation?

"With our earnest prayer that God may bless, very abundantly, all your efforts for the promotion of His glory, we remain, dear Brethren, yours faithfully,

JOHN G. HALLIDAY, Lieut.-Colonel, Chairman; JOHN LOWE, M.B.C.S.E., Medical Missionary L.M.S., S. Travancore, Secretary; G. STAPLE DOBBIE, Lieut.-Colonel H.M. 14th Regiment N.I.; W. W. SCUDDER, M.A., Secretary American Arcot Mission; THOMAS STANES; SAMUEL MATHER, Missionary of London Missionary Society at Trevandrum; ROBERT GROVE; H. W. H. COX, Lieut. Madras Staff Corps; A. BUHRER, Missionary of the Basel E. M. S.; JACOB CHAMBERLAIN, M.A., Missionary of American Arcot Mission.

"The following are suggested as suitable subjects for prayer:—

"For the Government, the Viceroy, Governors, and all in authority—for guidance in legislating and administering the laws. For Native Rajahs, Princes, Dewans, &c. For peace and prosperity.

"For Europeans, Americans, Residents of other nationalities, and Eurasians in India, Civil, Military, and Commercial; for grace to enable them to be living witnesses for Christ. For Bishops, Chaplains, and Ministers of the Gospel, whose special sphere of labour is among our fellow-countrymen in India. For our Soldiers and Sailors.

"For Missionaries and their Families; that grace wisdom, and prudence may be imparted, that all may be united in heart, love, and zeal for the accomplishment of the one great object, the advancement of the Redeemer's Kingdom. For their health, help in the acquisition and use of the language, and in gaining a knowledge of the people, so as to promote, more effectually, their social, moral, and spiritual advancement.

"For the Native Church; that it may receive a rich baptism of the Holy Spirit. For Native Missionaries, Pastors, Evangelists and Catechists; that their preaching and teaching may be characterised by greater earnestness, power, and success. For Church Members. For Young Converts exposed to temptation and persecution. For all who have renounced heathenism and are under Christian instruction, but, as yet, are merely nominal Christians. For the Children of Native Christians and the rising generation in India.

"For Educational Institutions, Government Colleges and Universities, Seminaries and Training Insti-

tutions, Zenana Work, Mission Boarding Schools, Village Schools, &c. For a blessing on Young Men's Christian and Literary Associations, Lectures, Bible Teaching and Christian Vernacular Literature.

"For the Heathen. That the higher classes may be more effectually reached and influenced by the truth. That the spirit of inquiry awakened in the minds of the educated classes may lead to a saving knowledge of the truth. For the speedy overthrow of Mohammedanism, Popery, and every other prevalent system of error and superstition. For a rich blessing on Basaar preaching, Bible and Tract Distribution, Medical Mission Work, Itinerancies among the Heathen, and every other Evangelistic Agency in operation.

"That God would sanctify all the painful dispensations of His providence which have affected, or may still be affecting, the people of India, and overrule all for the promotion of His own glory.

"For British, American, and Continental Missionary Societies and their Directors, and for all auxiliary organizations for the advancement of the Lord's Work in India. That Christians everywhere may be stirred up to take a deeper and more prayerful interest in the cause of Missions to the Heathen, and that a host of young devoted men in our Churches, Colleges, and Universities may be moved to consecrate their life and energies upon the Altar of Missionary Service."

LITERATURE.

A LIFE of Whately was demanded in the interests of English literature;* and when Mr. Fitzpatrick, years ago, hurried into the press some "anecdotal memoirs," it became yet more apparent that a genuine biography was needed. The evident haste; the uncritical greed for stories good or bad, authentic or unauthentic; the want of information; the sneering tone perceptible when even good taste would have forbidden it; and the absence of any clear estimate of the man; excited all the greater interest in the expected memoir by Miss Whately. That interest has been more than met in two of the most interesting volumes of biography that have been issued from the press for many years. Nothing could be simpler or more unobtrusive than the editing, and the story is made to tell itself in a series of letters as remarkable as any work that was pub-

lished by the writer. It was perhaps scarcely a woman's place to depict the great struggle of the Archbishop's public life, to unfold the strange and perplexed history of those sad Irish questions into which he was thrown, and with which he was identified for thirty years; nor was it perhaps a daughter's place to estimate the relation of her father to modern thought, or his influence and position as a writer and theologian. These are omissions that we expect; that Mr. Merivale, whose additions are often admirable, does not supply; and that we must admit from some other hand. But there is a picture of character that it would become every Englishman to study; and the sketches of Whately as he was at home and among his friends are both excellent for their fullness and delicacy, and are absolutely necessary to any fair understanding of what he was. He lived with an extraordinary energy and did the work of many men. A voluminous author, a painstaking prelate, practically a statesman in

* *Life and Correspondence of Richard Whately, D.D., late Archbishop of Dublin.* By E. JANE WHATELY. In 2 vols. London: Longman. 1866.

the government of an island which is harder to rule than any kingdom, he found time for a voluminous correspondence in which questions are not hurriedly begged as letterwriters beg them now, but argued with a thoughtful patience; and he made a happy leisure about him for his children and his friends that to most men with not half his work would have seemed impracticable. He saved the Irish Church at a crisis when it seemed hopelessly gone, and he built up the vast system of popular education in Ireland—sufficient monuments of his sagacity and earnestness in his adopted country: yet, while in Dublin, he was simply Archbishop, and as such was he feared, or disliked or revered—reverence only from the few, persistent hostility and abuse from the many—to the rest of the world he was little known by his diocese, but everywhere by writings which won for him a wider influence over men's minds than was enjoyed by any contemporary writer. The memoir is not without faults, chiefly that of avoiding a full narrative of events, some parts even obscure and all but unjust. No sufficient warrant, for example, is given, for the strong expressions in the correspondence about the desperate state of the Irish Establishment in 1832; and it might be supposed that Dr. Carlile was a merely nominal member of the Board of Education, though the form and the books, and the early success of the National System were owed as much to him as Dr. Whately. The following extract gives a pleasant picture of the less known side of a very honest and noble life that was strung to the very highest sense of duty. His life as a Churchman cannot be condensed, though of that, too, much that was unknown cannot be too widely read,—his charities, for instance, which absorbed the entire income of his see, so that he not only accumulated nothing, but paid the interest on his insurances out of his private means:—

“The chief part of the year was then passed by the whole family at Redesdale. The easy distance from Dublin enabled him to be at the Palace for transacting business between breakfast and dinner; and he always returned home with a holiday feeling, whatever work he might have to do there in thinking or writing. To the last, however, the giving and receiving of entertainments was a service of duty. His habits were now pretty much as they continued through life; he rose between seven and eight, and employed himself while dressing in meditating the subjects of letters, sermons, or literary undertakings. He then spent an hour, less or more, in his garden.

He took delight in performing the ordinary garden operations with his own hands; sometimes working hard at digging, lopping boughs, or felling trees; at other times engaged in the lighter occupations of budding and grafting, in which he displayed much skill and ingenuity. His love of animals of all kinds was a striking feature in his character. There was scarcely a living creature, whether high or low on the scale of animated nature, which he did not take a pleasure in taming and watching. He could not walk round his meadows without stopping to lure the cows to follow him to be fed with branches. He breakfasted late and irregularly, but he liked to have his family and friends sitting with him to converse; and this was often the time when his thoughts would flow forth most freely to others; sometimes throwing out in conversation the rough draft of some future work; sometimes giving a young person present a lecture on logic, or Greek, or mathematics, or political economy. The middle of the day was devoted to business and literary labours; but when in the country half hours were snatched for rambles or gardening. Nor were these seasons of exemption from mental toil; for, as his friend has observed, it was his habit while apparently absorbed in some experiment on shrub or tree, to meditate over the sermons or essays he had in hand; and often he would remark that almost every tree and bush in his shrubbery walks was associated in his mind with some one of his various works. In the early part of the evenings, while with his family, he generally read to himself, and enjoyed listening at the same time to music. He knew little of the art, and cared little or nothing for the classical or scientific; but any marked and simple melody pleased him, and he had a remarkably active and retentive memory for favourite tunes, asking for them again and again, and even recollecting them when played to him in his last illness. He played well at chess and backgammon, and often found it a recreation after the business of the day; but reading was his most usual evening employment. He read with great rapidity, and had a remarkable power of seizing and retaining the cream of every book he took up, even those which he had seemed to ‘skim through.’ For tales and novels, except a few old favourites, he cared little. His favourite light reading was in the way of travels, natural history, arts, and inventions, and books of stirring adventure, especially descriptions of savage life and of characteristic manners and customs in various countries. He retired at an early hour to his study, and was generally engaged in writing till late at night.”

Beside these may be set the following incidents of his last days, when he lay dying of gangrene, that hurt him “as if red-hot gimlets were being put through his leg:”—

"One day early in August, when I went out to see him, on my entering the study, he looked up, and said, with tears in his eyes, 'Have you ever preached a sermon on the text, "Thy will be done?"' How did you explain it?' When I replied, 'Just so,' said he; 'that is the meaning;' and added, in a voice choked with tears, 'But it is hard, very hard sometimes, to say it.' . . . As his powers gradually decayed, the exertion of holding a book had to be discontinued; but he listened with constant interest to reading aloud, and this was now his chief resource. One of the last things read to him in the garden had been the proof sheets of his daughter's second volume on 'Ragged Life in Egypt.' . . . His helplessness was now so great that he who had all his life waited on himself could not lift his hand to his mouth, or turn his head. Yet never did a murmur escape his lips. . . . One of his daughters stooped down and kissed his forehead. He awoke, and in the confusion of sudden waking, said, with a little nervous irritation, 'Ah! you should never wake an invalid.' Sometime afterwards he sent for his daughter, and said, 'I am afraid I spoke petulantly just now, and I am very sorry for it. I beg your pardon.' . . . One day he said, 'Read me the eighth chapter of Romans.' When Dr. West had finished the chapter, he said, 'Shall I read any more?' 'No, that is enough at a time; there is a great deal for the mind in that.' He dwelt especially on the 32nd verse—'He that spared not his own son,' &c. . . . A little before this one of his friends that were attending him remarked that his great mind was supporting him. 'No, it is not that which supports me. It is faith in Christ; the life I live is by Christ alone.'"

The biography of Paul has an undying interest; and, though life after life has been published of late years, another is sure of a welcome.* Dr. Howson's share in the large work on Paul's Epistles qualified him to write better than any other Englishman the life which he threw into the form of Hulsean Lectures; it is by him also that Besser's more practical, indeed, homiletic biography was fittingly introduced to English readers; and the sketches he has thrown together for the *Sunday at Home* occupy a place of their own. Written to pictures they are distinct pictures themselves, written for edification they are simple and devout; and taken together as they are issued now, they form a connected story. The illustrations are graceful, picturesque, and well produced, but deficient in character. If Schnur's

noble illustrations were issued at a cheap rate in sets, each of which would embrace a period or a book, the people would gain a pleasure as yet confined to a few, and the taste for Scripture illustration would receive an elevation that it greatly needs.

If Dr. Howson re-writes the story of the Missionary, Mr. Ferguson writes well the story of his Chamba Mission. The little tract which appeared three years* ago has now swelled into a volume.† The mission succeeds, and the mode of it, and the everyday incidents of a missionary's life, are described with a simple fullness that is graphic, and maintains the interest of the reader throughout. Nor is there any concealment of mistakes, but frank confession of them, such as the adoption of the plan of saying nothing at first to the converts about caste. There is an individual force about Mr. Ferguson's work which is encouraging, and which, if accompanied by faith, and preserved from crotchets, must tell upon the population he has singled out.

We have next a deeply interesting memoir,‡ placing before us the character of a devoted Christian layman, whose career, though brief, was such as to render his memory fragrant both in India and in his native Edinburgh. Robert Brown was possessed of many attractive natural qualities; but when, at Bombay, he became a subject of divine grace, he found cause to confess that he had lived "a quarter of a century without God in the world." His progress in the Christian life was unusually rapid and steady. He became a blessing to the European society of Bombay, but he also exerted himself unceasingly to promote the spiritual and temporal interests of those classes which lay beyond the pale of Christianity and civilization, and his efforts seem to have been honoured with much success. On returning to his native land, he devoted the small remnant of his remaining strength to home missionary work. His short life was ended in his native city; and "the tidings of his death filled many a lowly dwelling with mourning." The narrative is simple and interesting, and the diary of its subject, along with his letters, gives a vivid impression of his character. He seems, indeed, to have been a living illustration of the

* *A Voice from the Himalayas.*

† *A Narrative of the Chamba Mission for the years 1864 and 1865.* By Wm. Ferguson. London: Nisbet, 1866.

‡ *Passages in the Life of an Indian Merchant; being Memorials of Robert Brown, late of Bombay.* Compiled by his sister, Helen Colvin. Nisbet & Co.

* *Scenes from the Life of St. Paul, and their Religious Lessons.* By the Rev. J. S. Howson, D.D., with Illustrations by Paolo Priolo, Esq. London: Religious Tract Society, 1866.

text: "Not slothful in business, fervent in spirit, serving the Lord." His natural energy, taste for natural scenery, and kindly humour, seem to have been elevated and sanctified by his Christian faith and zeal. To young men entering on a commercial career, this book would be an invaluable companion, as proving that "earnestness in religion is quite compatible with diligence in business." As the biographer justly remarks, "were the remembrance maintained, as it was by him, that the eye of the Searcher of hearts rests on every dealing, every bargain, every engagement, surely we should hear of fewer startling failures and disgraceful bankruptcies, fewer wild and questionable speculations." The work deserves extensive popularity.

Autobiographies have been of all kinds, but the nearest approach to that of a thief is the life of Moore Carew. We have another book in which a thief tells his own story, but it is the story of penitence and conversion, and although there are expressions and ways of thought easy to cavil at, the book is a genuine and very peculiar one.* In good circumstances, tempted to forge cheques, sent to gaol, led to God through the chaplain, and now preaching to others; less forward than most autobiographies, and as minute in its details as a diary, this little volume will encourage many to be more hopeful about God's word.

The *Pulpit Analyst* seems to be another *Homilist*, with the defects of that publication, and without its excellence of execution.† It aims to give fresh skeleton sermons, which those who have time may read; and those who have none had better not preach. Sometimes the sermons are in full, and essays appear among them; and there is a homiletic analysis of the New Testament, and a construing of the Gospel of John for those who do not know Greek. A student will likely find some hints and stimulus in the volume.

What Dr. Parker exhibits a skeleton, Dr. Norman Macleod presents clothed in flesh and blood,—a series of sermons almost unique in character, and that those who could not hear them will be very thankful to read.‡ They were preached to the lowest class of working men

whom for some years back Dr. Macleod has gathered about him near his own church; men who have sometimes been for eighteen years without crossing the threshold of a place of worship, who came in their plain working dress, too poor to have another, who but for this service would have sunk out of sight in the slums and wynds of Glasgow. They have met thus for years, between one and two thousand of them, the door jealously guarded against any who are not of their order; and they have sent off every winter numbers of men and women to their first happy communion, the vacant place quickly filling up behind. Of this fine experiment we have a part of the fruit in a dozen of sermons such as few working men have heard before, and such as, if spread widely among them, must work inestimable good.

Characteristics of Christ's Teaching are drawn by Dr. Vaughan from the *Sermon on the Mount*, and need no other mention to make them welcome wherever their author's name is known.* No preacher of our time has carried to the same perfection the art of simple and thoughtful homily, united with a plain, sensible, and scholarly exegesis. His large knowledge of human life, his tender and wide-spread sympathies, his clear statement of principles, of conduct, and his thoroughly evangelical morality, find nowhere happier illustrations than here.

Dean Alford examines the teachings of the same Master from another point of view,† and has written a little book which will soon be indispensable to all ordinary readers of the New Testament. Taking up the Gospel and the Acts of the Apostles, he examines each in detail, analyzes their contents, portrays their writers and their periods, and corrects the more feeble and sometimes mistaken or obscuring renderings of the Authorized Version. "It is a common trick," he says, "of those who depreciate all revision of our Authorized Version to charge those who publish abroad the necessity for such correction with want of regard for the sacred text. It is strange that it has never occurred to them, that, just in proportion to a man's reverence for the sacred text, will be his anxiety to see it brought as near as possible to its original purity." The corrections are carefully made; and the

* *The Riches of Grace; being the Narrative of the Conversion of F. H., and of the Lord's dealings with him.* London: Morgan and Chase, 1866.

† *The Pulpit Analyst.* Edited by Joshua Parker, D.D. Vol. I. London: Jackson, Walford, and Hodder, 1866.

‡ *Simple Truths spoken to Working People.* By Norman Macleod, D.D., one of Her Majesty's Chaplains. London: Strahan, 1867.

* *Characteristics of Christ's Teaching, Drawn from the Sermon on the Mount.* By the Rev. C. J. Vaughan, D.D. London: Strahan, 1866.

† *How to Study the New Testament.* By Henry Alford, D.D., Dean of Canterbury. London: Strahan, 1866.

work, when completed, for this is evidently but the first volume, will put within the hand of every man who has a New Testament the soundest result of modern criticism, and will help thousands to understand the books, and the force and beauty of many passages, as they never did before. Dean Alford has done a public service, for which he deserves public thanks.

An intelligent Essay on the Authenticity of the Gospel History* has this interest added to a subject so often and exhaustively treated, that it comes from Calcutta, that it was addressed to educated Bengalis, and that the argument is well and briefly put, so that persons with little leisure for large treatises may find much in this. Having shown that there is a set of Christian documents acknowledged to have been written from twenty to thirty odd years after the death of Christ, and that may therefore be taken "to represent the belief of the first generation of Christ's followers," the writer notices the full accordance of these epistles with the Gospels in the principal tenets of Christianity, and their agreement in historical facts, and showing the same harmony besides in the Book of Revelation, whose genuineness and early date he contends were fully admitted by the destructive criticism of the day, he argues that the Gospels could not have been written to fit into the Epistles, but that the Epistles can only naturally follow the Gospels.

Forty years ago Mr. Grenville commenced to study the harmony of the Gospels with the help of Archbishop Newcome.† Forty years have witnessed almost a revolution in the science of Biblical criticism, and the number of students has multiplied in a greater proportion as the sources and accuracy of our knowledge have been increased. Wieseler, Grenwell, and Robinson have all trodden the same field, every part of which has been investigated with an almost microscopic diligence, and every Life of Christ has sifted the old argument and confirmed or unsettled the old arrangement. Mr. Grenville, however, has stuck to his labours, correcting as he saw cause, and now produces his own harmony with apology for coming so late. It is clearly arranged, with 650 facts on one side of the page, and the parallel authorities from the Gospel on the other; and will be found as convenient a

summary as most people would desire. The dates are fixed according to a chronology, of which we are promised a late analysis and defence; but, meanwhile, it would have been well if the year and month, both Jewish and Christian, had formed an additional column, an advantage which a new edition might accord to those who will use the book.

Of pleasant gift books for Christian families, *The Apsley Annals** are sure to be one at this gift-making season; a pleasantly told set of tales well threaded together, good wholesome reading, that will also fulfil the author's desire of "successfully beguiling a weary hour." Evelyn Gray† is a slight story with a better intention than execution,—the influences of a girl who is introduced to us as a quiet, misunderstood, pious boarder at school, and disappears on her way to mission life in Africa.

We have received the following:—

Christianity among the New Zealanders. By the Right Rev. William Williams, Bishop of Waiapu (Seeley); *On Sherman's Track, or the South after the War.* By J. H. Kennaway (Seeley); *The Past and Future of the Kaffir Races.* By the Rev. W. C. Holden (66, Paternoster Row); *Essays.* By Dora Greenwell (Strahan); *The Higher Education of Women.* By Emily Davies (Strahan); *Essays for the Times on Ecclesiastical and Social Subjects.* By James H. Rigg, D.D., (Stock); *Ecclesia Dei* (Strahan); *The Autobiography of a French Protestant Condemned to the Gallies for the sake of his Religion* (Religious Tract Society); *Wealth and Warfare.* By Jeremiah Gotthelf (Strahan); *The Complete Works of Thomas Brooks.* Vols. II. and III. Edited by the Rev. A. B. Grosart (Nichol); *Atonement.* By the Hon. Somerset R. Maxwell (Yapp); *The Life and Light of Men: an Essay.* By John Young, LL.D. (Strahan); *King on Jonah; Rainold on Obadiah and Haggai; Marbury on Obadiah and Habakkuk; Bayne on Ephesians; Hardy on the First Epistle General of St. John; Gouge on the Epistles to the Hebrews,* Vol. I. (Nichol's Series of Commentaries), and the following Pamphlets:—*The Revelation: how is it to be interpreted?* By Philip Henry Gosse, F.R.S. (Morgan); *Unitarianism not Christianity, a Letter to a Friend.* By E. H. Weekes. (Morgan.)

* *The Authenticity of the Gospel History.* By the Rev. C. B. Lewis. Calcutta: Baptist Mission Press, 1865.

† *A Chronological Synopsis of the Four Gospels.* By H. Grenville. London: J. R. Smith, 1866.

* *Apsley Annals Preserved in Proverbs.* By the Author of *Village Missionaries.* London: Seeley, 1867.

† *Evelyn Gray: or the Power of Christian Influence.* London: Morgan, 1866.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

MISSION WORK IN TURKEY.—THE FOUNDATION.

THERE is no part of the world in which a more interesting and successful mission is being carried on than in Asiatic Turkey, in the midst of that region associated with the early triumphs of Christianity, and with the manifestation of God to his Church in the patriarchal age. It is between thirty and forty years since this mission was begun under the auspices of the Rev. H. G. O. Dwight, and another labourer of kindred spirit. Mr. afterwards Dr. Dwight was the very type of a true Christian missionary. A man of calm and sound judgment, and yet of indefatigable zeal, with large and comprehensive views of the work to be accomplished and an admirable power of systematizing, and of a highly cultivated mind, he set about his work with a method which was sure, under the guidance of the Spirit of God, to meet with success. Himself a native of those New England States where piety combined with intelligence has been inherited as an heirloom from the noble Puritan exiles of England, he was sent out by the American Board of Commissioners for Foreign Missions, to Constantinople, in the year 1832. The mission was specially to the decayed Church of the Armenians. The Evangelical movement in the Armenian Church had commenced about six or seven years before in the conversion of three ecclesiastics at Beyrout, two of whom were bishops. By their letters to Constantinople and various parts of Turkey, they contributed much towards preparing the minds of their countrymen for the movement. In the year 1825, Mr., now Dr. King, who still labours at Athens, wrote a farewell letter to the Roman Catholics, on his leaving Syria, stating the reasons why he could not be a Romanist. There it produced an extraordinary effect, being considered of

so much importance that it was read at a large meeting of the clergy in the patriarchal church? and on the Scripture references in it being examined, it was agreed that the Armenian Church needed reform. The way had been prepared by the circulation of the Holy Scriptures during the preceding ten years, in the ancient Armenian character in which they were read by the priests and educated laymen.

On the 5th of June, 1832, Mr. Dwight took up his permanent residence at Constantinople, with his family. He thus describes the beginning of his missionary career in a most interesting volume, written by him, entitled "Christianity in Turkey :"—"The missionaries encountered all the usual disadvantages of a new field. Difficult languages were to be mastered; the habitual modes of thinking and feeling prevailing among the people were to be learned, and the best methods of gaining access to them, and securing their confidence. It was plain that an immense fabric of superstition had been erected in the place of simple gospel truth; and it seemed to excite the reverence and awe of the people, in proportion as it had grown hoary with age. But it was not so easy to see how two foreigners, from a far-off and almost unknown country, with no established character in the place, and, indeed, coming in such a way as very naturally to excite suspicion, should make their first attempts to persuade the people that all their present grounds of religious confidence were delusive, and that they (the missionaries) had come from purely benevolent motives to teach them a better way—the true and only way of salvation."

They worked with a printing press, distributing New Testaments and tracts, and, few of the

people being able to read, set up a school to teach them. They at the same time preached. Dr. Dwight says that they were fully satisfied that the great burden of their preaching should be, not the superstitions of the Church, but Jesus Christ and Him crucified. "From the beginning we have acted on the principle that the safest way to break down error, is to build up the truth. With the ecclesiastics of the Armenian Church we endeavoured to maintain friendly intercourse, and to secure their co-operation in our educational efforts. With this view, we made repeated attempts to interest the patriarch in the object, as well as other high dignitaries of the Church. The patriarch always professed great readiness to act in the matter, but in reality never moved a finger, and the others were always waiting to see what he would do; and, of course, nothing was done by any of them."

In 1833 several converts were gained, and they began to feel encouraged. Among them was one Hohannes Der Sahagyan, who became afterwards one of the most devoted native pastors. Their coming is thus described:—"On the 18th of July, 1833, Mr. Der Sahagyan, and his companion, in a very solemn manner, committed themselves to our instruction and guidance. 'We,' said they, 'are in a miserable condition, and we need your help. We need your counsel and advice. We are in the fire, and we want you to put forth your hands and pull us out. Here are two roads: one, the road of light and peace, that leads to heaven; the other the broad way of darkness, sin, and death, in which we have always been walking. We want you to direct us, so that we may know how to choose the narrow way that leads to life.'"

A high school, formed at Pera by one of the Evangelical Armenians, at length aroused the jealousy of the leading ecclesiastics, and, through their influence and that of the bankers, who formed the leading council of the nation, the school was broken up; but, to their utter dismay and chagrin, says Mr. Cuthbert G. Young, in a small pamphlet entitled, "Openings for the Gospel in Turkey,"—a rich Armenian, who had founded a large school in one of the suburbs of the capital (Haakeuy) appointed as chief teacher the very man whose Evangelical views had led to the breaking up of the Pera school. This man, though no Protestant, was resolved to employ the best possible teacher; the Bible was the avowed text-book; and thus, instead of his former limited influence in a school of forty pupils, he

was at the head of the national school of six hundred. The school was ultimately closed; but soon after a seminary was formed at Bebek, a Greek village six miles up the Bosphorus, in connexion with the American mission, which has trained most of the pastors and many of the native helpers in the field. This was one evidence of the great wisdom of these missionaries that, almost from the very first, they founded an institution for training up a native ministry, which has been the means of rapidly extending their operations.

As the work advanced, the church, now in process of formation, became exposed to increasing persecution. The patriarch at Constantinople, who was political head of his nation, got alarmed. Anathemas and persecutions were the consequence. Some were bastinadoed, sticks being broken on their naked feet; others were imprisoned on false pretences; the shops and houses of many were forcibly closed, and their goods and furniture thrown into the streets; wives were forced to separate from their husbands; parents to disinherit their children. Letters were sent also to the provinces by the Turkish Government to aid the clergy in bringing heretics to order. Not till 1847 were these persecutions discontinued, when, through the influence of Sir Stratford Canning, now Lord Stratford de Redcliffe, who has always taken a warm interest in these missions, an imperial decree was issued, recognising the native Protestants as an independent community. In 1853 a firman was published by the Sultan, addressed to the civil agent of the Protestants and promulgated throughout the country, placing them on an equality with other Christian bodies.

After a long period of persecution, the first Monday of January, 1840, was observed as a day of special humiliation, fasting, and prayer through all the stations. It was a season of deep interest, and soon the persecution begun to relax and multitudes were received into the church. Dr. Dwight relates the following fact connected with this period:—"One of the priests who had not yet retired from the office of the priesthood, though his conscience was by no means quiet on the subject, resolved to be faithful to the souls of the people committed to his care, so long as he retained this relation to them. Before Easter, according to custom, they came to him to confess their sins, to the number of nearly or quite five hundred. After he had heard what they had to say, he addressed them as follows:—"And now, my good people, I have no power to absolve you

from sin. You must go to Christ for that; and until you have become reconciled to God, and feel that you have his forgiveness, you must not dare to come to the table of the Lord.' Nor was he a respecter of persons. One of the richest and most influential bankers in Constantinople belonged to his church, and in fact contributed most that was raised for the priest's support. Agreeably to his custom, this distinguished individual requested that the communion might be administered to him on a separate occasion, and, in preparation for it, he went privately to the priest for confession. Our brother, nothing daunted, said to him, 'This is a matter that lies between your own soul and God. I cannot give you absolution, but can only direct you where you can obtain it. You have sinned, and unless you truly repent, you must not come and partake of the Lord's Supper. You must first go and be reconciled to God, and with repentance, and true faith in Jesus Christ, come to the Lord's table.' The banker went away with a conscience so troubled that he could not make up his mind to partake of the sacrament, although he had probably never omitted it before at this season, since he came to years of discretion. The number of inquirers steadily increased and indeed nearly all who called upon the missionaries came for the avowed purpose of religious conversation."

The Mission became now the centre of a deep and wide-spread movement. The description of this is taken from the same interesting narrative. "The year 1841 opened with many indications that a thorough reformation was going forward in the Armenian community. A very marked difference was observed in the general style of preaching in the Armenian churches at the capital. The *vartabeds* had learned that Church legends and 'old wives' fables' would no longer satisfy their hearers. There was a growing desire to study the Scriptures, and a disposition to compare every doctrine and practice with the written word; and this could not, with safety, be disregarded. It was not an uncommon thing to hear of sermons on repentance, on the Sabbath, on the judgment-day, &c., altogether based upon the Bible; and, in some instances, we were cognisant of the fact that the preachers borrowed largely from our own publications for their materials. Indeed, we had repeated applications to furnish matter directly for sermons, for one of the most respectable *vartabeds* in Constantinople. Another of the *vartabeds* went so far even as to combat the prevailing error of substituting Mary and the saints

as Mediators for Christ, declaring that the name of Christ is the only one given under heaven, among men, whereby we can be saved. These things were entirely new and strange, and indicative of a change in the feelings of the people, if not in the opinions and character of their teachers. As the reformation advanced, instances of pungent conviction for sin, and a strong and deep apprehension of spiritual things, became more common than had before been noticed. One old man, of sixty perhaps, who had long attended our preaching, and was quite infirm, one day said to me, 'I have nearly finished my pilgrimage; I cannot remain here much longer.' I replied that it matters little how soon we go, provided we are prepared. 'Yes,' he replied, bursting into tears, 'but I am not prepared; I feel that I am not prepared.' Another man of about forty-five was suddenly awakened and converted. Very few cases have I ever seen where the truth took a stronger hold of a man's mind. He said, with emphasis, 'I have been a great sinner, but I hope God has had mercy upon me, through the mercy of Jesus Christ. I used to fear death, but now, thanks to God, this fear is removed; I feel that I am Christ's; and that when I die I shall go to be with Him.' Another individual, who having been guilty of some flagrant sins, had fallen into a state of despair in regard to himself, was induced to come and hear our Armenian preaching. After having been present three times successively, he sought a private interview, and unburdened his almost bursting heart. He said, 'I was in despair, but now I begin to hope there may be mercy even for me. Tell me, What must I do to be saved?' These are given as examples of what was rather frequently witnessed in those days. Some who had been drunkards, gamblers, and adulterers, and some even who had been downright infidels, became the subjects of an entire change, and, through the wonderful grace of God, they were washed and sanctified, and enabled to exhibit, in a high degree, that humility, purity, spirituality, and Christian zeal, which are the fruits of the Spirit alone. Many of those who were without were constrained to speak of the change as most wonderful, and to them unaccountable. The converted brethren, also, with scarcely an exception, appeared to be growing in grace, and in the knowledge of Jesus Christ; and their piety did not expend itself in closet meditation and secret prayer. An active zeal for the salvation of others was one of its most striking characteristics. The number of female inquirers interested in religion was slowly in-

creasing, although, from the customs of Oriental society, neither the missionaries nor the native brethren could have free access to them."

This movement in 1842 extended specially to them. "Among the encouraging indications of the present time, was a very marked increase of interest in religious inquiry among the females. Hitherto, the important element of female influence had been in a great measure wanting in the reformation. The cause of this was twofold; first, the extreme ignorance and consequent bigotry of the female portion of the population, there never having been the least provision for their education; and, secondly, the difficulty of our getting access to them, and of their availing themselves, even when disposed, of the privileges of the Gospel, owing to the peculiar customs of society in the East respecting the seclusion of women. The priests of the church, from their official character as confessors, have free access to the females of the community; and, they being always, of necessity, married men, no difficulty is felt in regard to it. Our pious priests were not

backward in availing themselves of this privilege: and, chiefly through their instrumentality, in the years 1842 and 1843, several of the Armenian females became deeply interested in religious concerns, and some few gave evidence of being truly converted. From that time they began to form a part of our regular visitors, and the way of access among them became more and more open. Some few became regular attendants at the preaching service in the Seminary. About the same time I opened a week-day service in Armenia, exclusively for females; and, although few attended at first, yet it was evidently productive of some immediate good, besides being an important means of throwing open to Christian culture this important part of our missionary field."

We defer to another occasion continuing the history of this mission as well as giving a bird's-eye view of its now numerous stations. We shall also bring up the statistics to the present time, showing what God hath wrought in this great centre of interest and source of the world's civilization.

OUR SOLDIERS AND SAILORS ABROAD.

IN one sense every man is a missionary. Either he has faith, or he has no faith. If he has faith—real, living, operative faith, then with the divine blessing he tends to make others in this respect like himself. The torch he has lighted up kindles a more or less extensive conflagration. If, on the contrary, he has no faith, but only a barren profession, then he spreads unbelief like his own by nearly every word and action of his life. To this it must be added that the more one is tossed about in the world, and comes in contact with his fellow men, the wider the area through which he diffuses his influence. British soldiers have fought and, as a rule, have conquered in nearly every part of the world; and garrisons have been left behind to keep hold of towns or of forts captured in those contests. The navy of these isles has long regarded the whole ocean as its sphere of action; while our merchant ships visit nearly all shores, and return laden with the fruits of industry collected from every clime.

It becomes then a matter of much importance to inquire what is the nature of the influence which our soldiers and sailors exert when abroad.

The general opinion is that this influence is, if a scripture phrase may be adapted to the occasion, "only evil continually." Opinions so sweeping as these are, however, rarely correct. We would attempt a more discriminating estimate, and in doing so would solicit the forbearance of two classes of readers, those who will regard the views expressed as erring through defect, and those who will deem it erroneous through excess of charity.

In the case both of soldiers and sailors, two vices are sadly prominent: to the one—drunkenness—they are led by several distinct causes; to the other they are tempted by the unnatural mode of life which they are compelled to lead.

The vice of drunkenness, we have stated, is sadly prevalent in certain sections of the army. Once the writer had to visit a hill garrisoned by about twenty-seven soldiers, having been sent for by one of their number, a sober and, there was reason to think, a pious man, who appeared to be dying, though, it may be added, that, contrary to the anticipation of himself and others, he ultimately recovered. At the time when he believed himself on the brink of the eternal

world, and when, if we mistake not, his statements would have been held equivalent in law to depositions on oath, owing to the solemn position which, for the time, he occupied, he used language like the following:—"If, sir, you were to go now and examine the state of the men on the hill, you would find that nearly every one of them has *delirium tremens*, or is not far from it, because the pay was issued yesterday." In fairness it must be stated that this case was one of decidedly exceptional character. A fragment of the army, detached from the rest in charge of a single officer, could not be controlled so well as men at a *dépôt* could be, besides which, despite all precautions that could be taken against the danger, liquor of native manufacture was procurable in the vicinity at a rate so cheap, that a man could become intoxicated for a very few coppers. But, after all abatements have been made on this account, it still remains sad beyond expression, that such a statement as that of the sick soldier could be made without violation of truth. Drunkenness among soldiers and sailors in India is a standard subject of ridicule with Mohammedans and heathens, a vast number of whom totally abstain from intoxicating *liquors*, though many of these abstainers use opium.

The other vice spoken of was, doubtless, prevalent in that part of the East where the writer had the opportunity of observing; though no facts bearing on the subject came to his notice.

The vices of sailors are the same as those of soldiers, and move similar contempt among the heathen.

Some stop here in their investigations, and leap at once to the conclusion that sober Mohammedans or Hindoos are in every way more moral than the soldiers and sailors of our country, though these last are nominal Christians. If such were the case, then it would be hard to explain how the two false faiths which had produced results so much superior to those achieved by Christianity, could be pernicious aberrations from truth; and similar difficulty would be felt in defending our glorious faith, if it had no moral effect upon its adherents. But we are in no way shut up to these conclusions. British soldiers and sailors, we firmly believe, are morally superior to the heathens who ridicule their more conspicuous vices. The influence of the truth upon their conduct is very considerable, even though they have not been divinely led to surrender their hearts to its guidance. Having mentioned the vices, it is needless to give similar prominence to the virtues

of British soldiers and sailors—virtues which prevent the heathens from regarding them with the unmitigated contempt which they would entertain for men without any redeeming feature in their characters.

The first redeeming point to be mentioned is not solely a moral virtue, but is partly physical, partly moral—we mean their courage and endurance. The soft natives of the East have a feminine admiration for animal strength; and do not look with unmingled disdain, even on a drunken soldier or sailor, provided that he be of good bodily development; and we doubt not that when the Philistines gazed on Samson, making sport for them at their festival, the abundant ridicule they gave forth was not untempered with awe. We have been told of a case in which a European sailor, becoming intoxicated, fell over in the streets of Calcutta, and was immediately surrounded by a crowd of mocking heathens, who, however, gave him what he himself might call a "wide offing," being afraid of a blow from his stalwart arm. While, then, they despised the moral part of the smug Christian, they retained unimpaired respect for his physical development. Let the advocate of what is sometimes rather unhappily called "muscular Christianity," derive what consolation he can from the case. We have been told that if a European sailor be deficient in one of the great steamers running between this country and the East, his place is supplied, not by one, but by three native seamen. On once inquiring of a sailor who had been associated with natives in such a voyage, whether the three Southern Asiatics were really equal to the one European, or superior, or inferior, he said that if the sea was calm, and the weather hot, they were of more value in the ship than he; if the weather was cooler, they were about equal to him; but if a really formidable storm arose, the native sailors could scarcely be got out of their beds, and the work almost entirely devolved on the Europeans. The British mariner's courage and endurance prevent him from being regarded with contempt.

It is the same with soldiers. The writer once came upon a remarkable spectacle, illustrative of the fact now under consideration. It was a group of soldiers out without any covering on their heads, at three o'clock in the afternoon of a hot Indian day. Their officer happening to be absent at the moment, they had run like little children into danger, careless of their own safety. What had tempted them, bare-headed, into the fierce sun-heat, was the desire to play a game requiring

great muscular effort ; or, to speak more plainly, they had turned out to see who could throw cannon-balls to the greatest distance along the ground. So far as our observation went, the effect produced upon the native spectators was excellent, in a political point of view. They were struck with admiration when they saw the soldiers thus recklessly risk their lives for a game. Nor did they fail to express astonishment on seeing the great distances to which the cannon-balls were thrown. They seemed to think it would be a serious thing to have to meet such combatants on a battle-field. Once, when a private investigation was being made into the details of a riot which had arisen, in consequence of the application of a Hindoo for admission into the Church, a native Christian of determined character, talking of the soldiers, who numbered, perhaps, 150, finished off by saying, "If I had had four Europeans, I could have driven them back." Another time when a native Christian, who had some years before been a servant with a major in the army, was informed that his old master, who had with him but 400 fighting men, was besieged by 8,000 Burmese, and was in consequence all but given up for lost, he seemed very disconsolate. Suddenly a thought seemed to strike him, and he asked, "Are the 400 men Europeans?" "Yes," was the laconic reply. His anxieties seemed instantly to vanish, nor were his hopeful anticipations falsified by the result ; for the Christian major four times beat off his assailants, and was ultimately relieved. Hyder Ali, speaking of British soldiers, is reported to have said that, if he had such men, he would have them carried on palanquins, instead of leaving them to walk. Despite the vices of the soldiers and sailors who go from this to other lands, their courage and fortitude prevent their being regarded with contempt by Mohammedans, or by heathens.

So does their fidelity. An anecdote was told us by an officer present at the awful battle of Ferozeshuhur, in the first Punjaub war. It will be remembered that, when night fell, on the first day of the stern contest, the small British force had penetrated into the centre of the Sikh entrenchments, without thoroughly capturing them, and had to bivouac for the hours of darkness, in the midst of the Sikh army, the Governor-General of India, and the Commander-in-Chief, being, like the rest, surrounded on all sides by the foe. There could be little sleep in such circumstances, and by the time the British had risen at dawn, and broken through the circle of desperate enemies environing them, their energy was

so completely exhausted, that whatever might occur, they could do little more. When they were beginning to think of much needed rest, suddenly a new Sikh army came in sight, and advanced to the assault. On this our informant turned to his next neighbour, probably an officer, and said disconsolately, "It's all up." "We're paid for it," growled that other in reply.

Yes, that was it : "we're paid for it." We have taken the money of the Government, knowing full well that we might at least have to face a scene like this ; and now there should be no unmanly murmuring if we are required to pay the forfeit which we engaged in certain circumstances to give. We must vindicate our word even at the expense of our lives. Contrast with this sepyoy fidelity : nay it is unnecessary to do it : the ten years that have elapsed since 1857 are too short a period to render it requisite that comparison should be made.

With European sailors the argument, "We're paid for it," is generally decisive. But another tale has to be told with respect to many of the Mohammedan and Hindoo mariners. In reading the Indian newspapers for a series of years we came upon notices of ship after ship being burned in Eastern harbours when they were nearly ready to put to sea. When investigations were made it was shown that as a rule these acts of incendiarism were perpetrated by one or more of the native sailors. According to the custom prevalent in the East, they had received half their pay in advance, and therefore felt it their interest to burn the ship which they had promised to aid in navigating ; for, if the vessel were gone, it was impossible for them to fulfil the engagement they had made, and they might thus possess themselves of a handsome sum without rendering any service in return. How vast the moral difference between the man who, having accepted payment in advance, was in consequence prepared to stand faithful to death on the battlefield of Ferozeshuhur, and the person who considered that same prepayment a reason for destroying the property of his employer, so that he might be incapacitated for fulfilling the engagement into which he had entered !

The sailor whose statement in regard to the relative capacity of European and South-Asiatic seamen has already been quoted, gave information also respecting the behaviour of these two classes when his vessel reached an Oriental port. The Europeans were prone to drunkenness, and yet they tried to keep some restraint upon themselves from fear of their native comrades, who remained

sober. Of what were they afraid? it will naturally be asked. That when they were in a helpless state through intoxication, and still had a great part of their wages in their pockets, they would be robbed, and in some cases even murdered by their native friends. If our informant was correct in his statement, then, a wholly new light is thrown upon the subject. For the vice of drunkenness we have the utmost abhorrence, and remember the shame we felt on seeing one of our countrymen lying full length in the middle of the street along which we were passing to embark at an Oriental seaport. Yet, repulsive as was the spectacle, it did not really indicate so low a state of the moral nature as that manifested by those who while in their sober senses could coolly plan a robbery of their comrades, careless though that robbery should ultimately lapse into a murder. Doubtless the Ferozeshulur case was one decidedly above average in the amount of fidelity that it showed; while the burning of ships by native mariners, and the deliberate laying in wait for their European comrades, were deeds exceptionally bad; but, when all proper allowance has been made on this account, it still we believe remains irrefragably true, that those brought up in the midst of Christian light, but who have never given evidence of their having been converted from sin to God, are still under such restraining influence that they may be trusted to an extent impossible with Mohammedans or with heathens.

We must advert to one other redeeming point in the character of British soldiers and sailors—their humanity, traceable chiefly to the leavening of Christianity already mentioned. A person once stated that he was visiting a ship of war, along with many others bent on the same errand, when one of those who came in the steamboat with him accidentally fell into the water. A sailor from the ship of war instantly leaped in after him, but instead of saving him was soon himself in danger of being drowned. On which a second sailor jumped in too. Before long a third followed the second; and for a time the whole four were in danger of perishing, but in the good providence of God all were at last saved. If any minister of the gospel had acted like those sailors of unknown names, he would have been proud of his achievement. When at any time we come upon a sailor acting with folly, the thought that perhaps at other moments he may have been one of the heroes in such a scene as that now described, should restrain us from necessarily saying, "God, I thank thee that I am not as that man."

Heroes in such exploits abound in the mercantile marine, and in the navy of our country. We have been told on good authority that in the latter it has been found necessary to forbid the sailors to go in numbers into the water after a drowning person. Two may go, but not more. If no limit were prescribed, far too many would rashly precipitate themselves from the vessel, *including some who could not swim at all*, so strong is the impulse of humanity within their hearts. It may be said there is a dash of recklessness and bravado in it, and in all likelihood there is; but still humanity seems the leading motive. We remember a very striking contrast to all this. The question was raised in an Indian newspaper whether it should be regarded as penal for one to see a person drowning and not render any aid that might be within his power. Of course this abstract principle was discussed, because of an incident that had before taken place. An European was actually drowning: a boat, manned by natives, happened to pass. The boatmen looked coolly on his dying agonies, and having it quite within their power to render aid yet afforded none. The assertion is not made that all European sailors are humane, and all Mohammedan and heathen mariners the reverse. All that it maintained is this, that if a person of any faith or any nationality fall into the water and be in danger of drowning, when at the critical moment a boat is seen drawing near, it may be to him all the difference between life and death whether that boat is manned by Europeans or by the disciples of one of the false faiths still so powerful in the East.

The same distinction is seen between soldiers and sepoya. Some years before the mutinies a pretender to one of the Indian thrones started up. The army of that country went out against him, and were defeated. Two messages were sent from the camp—the one to the native city, intimating a victory, the other to the British, confessing a defeat, and requesting assistance. On receiving the message designed for them, the British, with their usual promptitude, marched all night, and in the morning came up to the scene of action. The foe did not however await their arrival, but fled at the very rumour of their approach. There was consequently nothing for the army to do. An officer dined with us as he went out to the scene of expected battle, and did so again on his return. He said, "I felt degraded with some of our sepoya when I was out. If the officers had not been there, I believe they would have attacked and plundered the villagers." And who were these

villagers? Their own co-religionists, whom they had been sent out to protect! We have been told that while Asiatic armies would much rather meet sepoys than soldiers in the field, they greatly prefer to fall into the hands of soldiers rather than into those of sepoys when the contest is over, believing that they will receive from the Christians treatment more humane than they are likely to meet with from their own countrymen. The restraining influence which the gospel of Christ exerts over even nominal professors is considerably greater than we are often disposed to admit. It is so great that notwithstanding the vices which at times make the European soldier an object of

contempt to Mohammedans or heathens, these on the whole look not *down* upon him but *up* to him, and have reason to do so, for he is morally superior to themselves.

But, after all, how chequered is the influence which the army and navy at present exert! How ample the room still existing for improvement! How precious beyond all estimate those noble men, both in the superior and inferior grades of the army and navy, whose lives are entirely regulated by Christian principle, and who show to the unevangelized nations the real nature of that faith which [we so ardently desire to see universal throughout the world!

BARTIMEUS, THE BLIND PREACHER OF MAUI.*

AS A PAGAN.

BARTIMEUS, of whom some account is to be given, was from the lowest order of Hawaiian society. He was born on East Maui, about the year 1785. Pagan mothers on those islands then frequently destroyed their infant children to avoid the trouble of bringing them up, and it is said that Pu-a-a-i-ki (which was heathen name) would have been buried alive, but for the intervention of a relative. His birth was only a few years after the death of Captain Cook, the discoverer of the islands, and about as long before the visit of Vancouver. Not a ray of gospel light had then reached that beautiful cluster of islands. The inhabitants were all idolaters, and their altars were often stained with the blood of human victims. The people were ignorant and degraded, and were wasting under the influence of the most abominable vices. Puaaiki was as vicious and degraded as the rest. He early acquired a love for the intoxicating *awa*; and it is supposed that his blindness may have resulted from this, in connection with his filthy habits, and the burning tropical sun beating upon his bare head and unsheltered eyes. Before losing his sight, he had learned the *lua*, or art of murdering and robbery; the *kake*, a secret dialect valued for amusement and intrigue; and the *hula*, a combination of rude, lascivious songs and dances.

When the American mission reached Kailua in

1820, he was there in the king's train, playing the buffoon for the amusement of the queen and chiefs, and thus he obtained the means of subsistence. It is not probable that he knew any thing of the missionaries at that time. The royal family removed to Honolulu early in 1821, and the blind dancer made part of their wild and noisy train. There he suffered from illness, destitution, and neglect, and in his distress was visited by John Honolii, one of the Christian islanders brought by the mission from America, who spoke to him of the Great Physician. This interested him, and as soon as he could walk, he went with Honolii to hear the preaching of the missionaries. The impression he made on them was that of extreme degradation and wretchedness. His diminutive frame bowed by sickness, his scanty covering of bark-cloth, only a narrow strip around his waist and a piece thrown over his shoulders, his meagre face, his ruined eyes, his long black beard, his feeble, swarthy limbs, and his dark soul—all made him a most pitiable object.

HIS CONVERSION.

Yet he was a chosen vessel, and Jesus was such a Friend and Saviour as he needed. Led by a heathen lad, he came often to the place of Christian worship, gave up his intoxicating drinks and the *hula*, and sought to conform to the rules of the gospel as he understood them. His heart was gradually opened, and the Spirit took of the things of Christ and showed them unto him.

* Abridged from "Hours at Home," published in the Sandwich Islands.

When now the proud chiefs again called for him to *hula* for their amusement, his reply was, "That service of Satan is ended; I intend to serve Jehovah, the king of heaven." He was rising in the scale of being. Some derided him; but some of high rank, and among them his patron the queen, were so far under the influence of the gospel, that they respected him for the stand he had taken. He even exhorted the queen to seek earnestly the salvation of her soul, and his exhortations seem not to have been wholly in vain.

The progress of Puaiki in divine knowledge can be accounted for only by the teaching of the Spirit. His blindness did indeed favour his giving undivided attention as a hearer, and also the exercise of his powers of reflection and memory. His habit was to treasure up what he could of every sermon, and afterward to rehearse it to his acquaintances. It was thus he grew in knowledge, and at length became himself a preacher. "In the fourth year of the mission," says Mr. Bingham, "among the twenty-four chiefs and five hundred others then under our instruction, though there were marked and happy cases of advancement, none seemed to have gone further in spiritual knowledge than Puaiki."

In March, 1823, he accompanied the native governor of Maui and his wife to Lahaina, on his native island. His patron, the governor, died in the following November, but Messrs. Richards and Stewart, missionaries, who had arrived a few months previously, then became his religious guides. In the summer of 1824, an insurrection occurred on the island of Kauai, the most northern of the group, which was soon suppressed; but it was followed by a sort of insurrectionary effort on the part of a heathen party on Maui, to revive some of the old idolatrous rites. Puaiki and his associates, then known as "the praying ones," earnestly opposed this; and being called together by the missionaries, and instructed and encouraged, the blind convert was requested to lead in prayer. Mr. Stewart gives the following account of his own emotions occasioned by that prayer: "His petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah,' his tenderness, his importunity, made us feel that he was praying to a God not

afar off, but one that was nigh, even in the midst of us. His was a prayer not to be forgotten. It touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious heart."

IS ADMITTED TO THE CHURCH.

It was not until the spring of 1825, that Puaiki was received into the church. The missionaries seem to have erred on the side of caution, both in this case, and in that of Kapiolani. The darkness, pollution, and chaotic state of society, was the reason; though, perhaps, that should have been a motive for receiving those little ones earlier into the fold. But Puaiki's expression of desire to be united with the people of God in the spring of 1825, could not be any longer resisted, and he was carefully examined by Mr. Richards, as to his Christian knowledge and belief, and the evidences of a work of grace in his heart.

On the 10th of July, 1825, Puaiki was admitted into the church at Lahaina, and received the name of *Bartimeus Lalana*. The name *Lalana* (London) was added at his own suggestion, in accordance with an Hawaiian custom of noting events. It was designed to commemorate the then recent visit of his former patrons, the king and queen, to London, and their deaths in that city. We shall use only the former of the two names, giving it the English form, *Bartimeus*.

RESIDENCE AT HILO.

In 1829, Bartimeus was persuaded to remove, with his wife, to Hilo, on the island of Hawaii. Here his field was wider and more necessitous than it had been at Lahaina. Several natives of talent and influence had there been hopefully converted, some of them through his influence. Among them was David Malo, a most active and promising youth. Moreover, Lahaina had been longer favoured with the means of grace. At Hilo—since so wonderfully blessed with outpourings of the Spirit—though desirous of returning to Lahaina, he was persuaded to make his home for several years. The resident missionary at first, was Mr. Goodrich, the same who met Kapiolani at the volcano. In the following year, Kaahumanu, the ex-queen and regent of the islands, visited Hilo; and this extraordinary woman seconded the efforts of Bartimeus by her influence as a ruler, and still more by her example as a Christian. The cool climate of that windward district, its green fields, its clouded skies and frequent rains, exerted such a beneficial effect

upon his eyes, that he made a painful and partially successful effort to learn  real; but the effort aggravated the evil, and he reluctantly gave up the design. "The light of the body," says Mr. Clark, who spent a season at Hilo, "did not increase in proportion to the light of the mind. Through the sense of hearing he was adding rapidly to his knowledge of the way of life. Every text and nearly every sermon which he heard was indelibly fixed in his mind. The portions of Scripture, which were then being printed in his native language, were made fast in the same way. By hearing them read a few times, they were fixed, word for word, chapter and verse."

RESIDENCE AT WAILUKU.

In 1837, there were manifest indications of the great awakening, which so wonderfully pervaded the group of islands in the following year. The infant church at Wailuku was revived. The members confessed their sins, and sought for pardon through the blood of atonement. "And when," adds Mr. Green, "during most of the year 1838, the Spirit of God moved upon the mass of the population; and caused multitudes to bow to the sceptre of the Son of God, the heart of the good old man seemed to overflow with joy, and he poured out the emotions of his soul in language not easily described. None but those who saw him during some of those interesting scenes can conceive the appearance of Bartimeus. No painter could do justice to the heaven-illuminated countenance of our friend. And yet no one that saw that glow, that index of unearthly joy, can cease to retain an affecting impression of it."

As a consequence of this outpouring of the Spirit, people resorted from all quarters to Wailuku, coming often a distance of fifteen or twenty miles, for instruction. But this could not long be; the aged, the infirm, and the young could not come so far at all. The people, therefore, erected houses of worship in all the large districts of Maui, and it became a difficult question how to supply them with preachers. Messrs. Green and Armstrong did the best that seemed to them possible in the circumstances: they selected a class of their most devoted and talented church-members, and instructed them in the Scriptures, in the elements of moral science, and in church history. Bartimeus was a prominent member of this class. From our present point of view, it seems as if he ought, long before this time, to have been formally licensed to preach, if not

ordained as an evangelist, or even as the pastor of a church. But the ideas of our missionary brethren at that early period developed slowly in this direction. Bartimeus was now set apart formally to the office of deacon, or elder. This appears to have been early in 1839. It was not until three years after this, that he received a formal license as a preacher of the gospel. And it was not until February, 1843, the beginning of his last year on earth, that he was ordained as an evangelist—his services being then steadily required by the people of Honuaula, twenty miles from Wailuku.

LAST DAYS AND DEATH.

There, while toiling with cheerfulness and hope for Christ and his brethren according to the flesh, and while we were rejoicing in the belief that many would be savingly benefited by his instrumentality, he was arrested by sickness. The attack being severe, he returned to Wailuku, that he might procure medical aid, and also be near his brethren with whom he had spent many years of delightful Christian intercourse. He seemed to have a presentiment from the commencement of his sickness, that he should not recover. But the thought of death gave him no alarm. Why should it? He knew whom he had believed. On the Lord Jesus Christ he had, long before, cast himself for time and eternity. This surrender had been succeeded by a sweet peace. He had the hope of the Christian. True, he did not escape the buffetings of Satan. The Lord suffered him for a little season to be tried, that the sincerity of his profession, the genuineness of his hope, and the intensity of his love might be more apparent. Hence, probably, the reply which he made to his pastor, when asked how he felt in view of another world—"I fear I am not prepared; my sins are very great." When he turned away, so to speak, from the cross of Christ, to look at his own sinful heart, he seemed well nigh desponding; but a view, by faith, of his gracious Lord, bleeding, dying a propitiatory sacrifice for sinners, now exalted at the right hand of the Majesty on high, ever living to intercede for His people, this, this dispelled his fears. This made the prospect of going to dwell with him, and to be for ever like him, exceedingly desirable. Bartimeus did not say as much that might be called a dying testimony as many others have done. There was less need that he should do so. His daily conversation, his holy example, and his unremitted labours in the cause of his blessed

Master, had borne ample testimony; and by these, he, being dead, yet speaketh. For a day or two before his decease, he sank under the force of disease, so that he was unable to converse much. He slept in death on Sabbath evening, September 17th, 1843, and entered, as there is the most cheering reason to believe, into the rest which remaineth for the people of God.

"On the 19th," writes Mr. Clark, "his funeral was attended by a large congregation of sincere mourners. The voice, which had so often been heard among us in devout supplication, and in earnest entreaty, calling the sinner to repentance, was silent in death. His purified spirit, raised from the darkest heathenism, by the blessing of God on missionary labour, was at peace with the Saviour, and all that was mortal was about to be committed to the dust to await the last trumpet. A sermon was preached from 2 Cor. v. 1: 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"

HIS PROMINENT CHARACTERISTICS.

Mr. Armstrong who was with him five years, bears this remarkable testimony to his eloquence: "Often while listening with exquisite delight to his eloquent strains, have I thought of Wirt's description of the celebrated blind preacher of Virginia." "He is a short man and rather corpulent, very inferior in appearance when sitting, but when he rises to speak, he looks well, stands erect, gesticulates with freedom, and pours forth,

as he becomes animated, words in torrents. He is perfectly familiar with the former, as well as the present, religion, customs, modes of thinking, and in fact the whole history of the islanders, which enables him often to draw comparisons, make allusions, and direct appeals, with a power which no foreigner will ever possess."

Mr. Clark thinks him more distinguished for his humility, even than for his eloquence. "Among all the graces which shone in him in such beautiful proportion, humility was the most conspicuous. Although much noticed by chiefs and missionaries, as well as those of his own rank, and occasionally receiving tokens of respect even from a far distant land, he was always the same. He sought the lowest place, and always exhibited the same modest demeanour, and appeared in the same humble garb. His prayer was, 'Lord be merciful to me a sinner.' This was the more remarkable, as it was in strong contrast to the natural character of Hawaiians. Although he laboured for some time as a licensed preacher of the gospel, he probably never took his station in the pulpit while addressing an audience. He preferred a more humble position."

What shall we think of the capabilities of a race which produces such a man, and of the power of the gospel, when we trace the history of this Blind Preacher? And what value shall we place upon the results of the gospel on those islands, and upon the mission which justly reckons such results as among the fruits of its labours?

RELIGIOUS AWAKENING IN NORTHERN CHINA.

OUR Mission (the Methodist New Connexion, England), (says our correspondent), was established in Tientsin, in the year 1861, by the Revs. J. Innocent and W. N. Hall, both of whom are still in the field. The Lord has signally owned our labours in this large city, where we have three chapels for preaching to the natives, and a small boarding school for the Christian education of Chinese youths. During the time we have been in this city we have baptized thirty-three converts, of whom thirty are now with us in Church fellowship; and several persons are earnestly inquiring after the truth. We have five

native preachers now in constant employment, and several students preparing for the work.

The place where this gracious awakening has taken place is four days' journey from Tientsin, in a small village in the midst of a fine agricultural district. It had never been visited by a Protestant missionary before my colleague and myself visited the place to see the work of the Lord.

The old man mentioned as having visited Tientsin to inquire after religious truth came first, about the 3rd of April, 1866; and from his return to his own village soon after may be dated the commencement of this gracious movement.

The result at present as stated, is forty-five baptized converts to Christianity, besides a great number of earnest inquirers, and a wide diffusion of Christian influence throughout the district

I quote from the letters received :—

You may remember me referring to an interesting case of religious awakening in the Province of Shantung, brought about, under the Divine blessing, by the influence of an old man who had visited Tientsin, and heard the Gospel in one of our chapels. This old man had been very much exercised in mind for some time previously about saving truth, particularly under a long affliction of which he had been the subject. The Roman Catholics had an occasional service in his neighbourhood ; and, being dissatisfied with the religious systems of his own country, he became an inquirer amongst them. Their teachings and the conduct of the followers of that faith, however, did not meet his decided approval ; and he thought that by coming to Tientsin, as the head-quarters, he should certainly find *better* teachers and *more consistent* professors. At that time he was ignorant of the existence of Protestant missions. He came to Tientsin, and inquired at the inn where he stayed for the *Roman Catholic Church*, and was ignorantly directed to our city chapel. There he listened with rapt attention for the *first* time to the glorious message of salvation, and became so deeply interested that he exclaimed at the conclusion of the service—"This is the doctrine I am seeking !" He conversed with our native preacher for some time, and then promised to come the following day. He remained about a fortnight, attending every day with increasing interest. His case became known to us, and he wished to be baptized, but we did not feel at liberty to accede to his request. We urged him to return home, and continue to ponder the truths he had heard, and daily to pray that the Lord would increase his light and save his soul. We gave him some copies of the Scriptures and some tracts, that he might not only read them himself, but distribute them among his neighbours. He left us, saying, "That he would exhort his neighbours to believe in Jesus ; and that he should come to Tientsin again." To our surprise and pleasure he returned the following month, with an evidently-increased interest in the holy truths of Christianity, and to inform us that some seven men in his village, with himself, had been reading the books he took, had destroyed all their household gods, and were meeting almost every day to study the Scriptures. They had deputed him to come and request us to

send them a competent teacher, and they would provide him a house and food, and receive him with respect and joy.

After remaining with us again some days, we sent with him an earnest Christian *colporteur*, a native member of our little church, that he might sell the books on the way and at the place, and ascertain the real state of the case. On the return of the *colporteur* we found the old man's report was not at all exaggerated, and that many more than he had stated had become deeply interested. Our agent plied his bookselling during the day in that and the surrounding villages, and every evening met the little band in a room they had provided, for prayer and an exposition of Scriptural truth. The demand for a resident teacher was presented with even greater urgency by him on their behalf. I was then at Shanghai ; but my colleague, Mr. Hall, thought it best to send some Christian agency to the place until we could meet and decide upon what steps to take. Two other *colporteurs* were sent in the same way as the first. They laboured most zealously in that place and for miles round, so that the evening meetings increased wonderfully. People came from great distances to hear the word of God, and the last night they spent at the place they had nearly *three hundred souls* present to hear the message of the Cross. We felt with them that such a state of things indicated the presence of God among the people, and that a loud call was made upon us to take active measures for sending a preacher. We were led to send our most experienced assistant whom you will remember, *Hu-Hsien Seng*, and his devoted Christian wife, that she might labour among the women. They left here in the first week in August. They were greeted on their arrival with a most enthusiastic reception—a house was provided for them, and everything done for their comfort. Every day they had crowds of visitors to inquire about the doctrine. They formed separate meetings for the men and the women. Being harvest time the people were all busy in their fields, but they met *every morning for prayer, and every evening for a preaching service*. During the interval, visitors from all parts were coming in constantly to see Hu and his wife, with whom they conversed and prayed. On the Sabbath days they had people from places distant 3 li, 10 li, 20 li, even to 70 li, who regularly came on the Saturday night, and spent the Sunday at the chapel. Upwards of *a hundred* persons entered their names as candidates for baptism. The idols were utterly abolished,

and they began to pray to the "one living and true God." In September Mr. Hall and I went to see the place, which is 430 li distant from Tientsin, being under the Tisien city of Laou-Ling, or Leu-ling. It is impossible to describe the joy with which the people received us, or the joy we felt at seeing such a manifestation of the grace and power of God as was there displayed. Our presence could hardly be said to have attracted greater numbers than attended the services before; nor yet could we say that the people listened with greater attention to our preaching than to that of the native preacher; they evidently were more interested in the *Gospel* than in us, receiving it as the word of God and not as the word of man. Still, we could not have had greater reverence or more courteous and kindly treatment from any people. They regarded us as the servants of the Most High God, and showed the most unequivocal marks of gratitude for our having visited them for the purpose of teaching them the way of salvation.

Our time was chiefly spent in examining the candidates for baptism, private visitation of families, and acquainting ourselves with the region over which the truth had so rapidly and gloriously spread. The most sanguine expectations we had entertained were far exceeded. In many cases we found *whole families* living in the fear of God, and waiting to be received into the Church; in other families, the father and mother; in others, the children. Then, there were applications from many of the neighbouring and distant villages, where one or more of the believers resided, for us to *open preaching stations*, with every prospect of blessed results. In one village, ten miles distant from the chapel, a rich, intelligent farmer had *opened his own house twice a day for prayer and the reading of the Scriptures*; and nine persons met with him every day, and on the Sabbath came with him to the chapel to hear the native preacher. This man has given us a commodious house, rent-free, for a chapel and a preacher's residence, which we have taken, and sent a preacher to live among them. This man is one of the brightest examples of Christian faith, humility, and devotedness I

have met with in China. His heart is full of zeal for Christ, he longs after the conversion of his family and neighbours, and, though the head man of the village, is more humble and unpretending than any. When Mrs. Hu passed through his village on her way to Tientsin, his anxiety and importunity to detain her, that she might instruct his wife and daughter-in-law, were most impressive and affecting; and only the pledge that she would return in a few weeks induced him to allow her to proceed on her journey with her husband. I might mention many similarly interesting cases.

But, as I was saying, our work was chiefly to decide on who were fit for baptism; and the result of a most careful investigation was, to choose forty-five men and women as the first fruits of this most glorious movement. Of this number, twenty-eight were men and seventeen women, all most sincere and earnest believers in the Lord Jesus Christ, whom we baptized on Sunday, the 23rd of September. And still the movement goes on; and, as I return next week, I expect to find numbers more ready and willing to enter the fold of Christ.

One thing is certain, that is, the circulation of the Holy Scriptures and religious books by the colporteurs of the Bible and Tract Societies, has done much to pave the way for extending this work, though it originated in the poor old man who had never seen a Christian book until he came to Tientsin. I am sure such a fact will, among many others, tend to encourage the friends of the Bible Society in England. Indeed, all who are interested in the spread of the Saviour's kingdom will rejoice to hear of this bright event in the religious history of poor China. We have to ask for your earnest prayers for these people, and for us, that the Lord may give us the heavenly wisdom and grace needful to direct so important a movement. To compass it, and take hold of every advantageous position as it offers, will require *means* as well as prayer; but only let us have the prayers of God's people, and I have no doubt the means will be forthcoming. This work shows that God can carry on his work without much of human agency, and, therefore, we will trust Him.

ANNUAL HEATHEN FESTIVALS IN MYSORE.

THE DROOG PARISHE.*

TOOMKOOR is overlooked by ranges of hills, which present an almost endless variety of scenery to the eye. A ride of about ten miles brings you into the midst of these hills, and after a little difficult climbing you find yourself on the Droog, four thousand feet high, breathing a purer air, and surrounded by the most wild and romantic scenery. The jagged hills and rocks are covered with brushwood and trees, and monkeys, wild deer, and cheetahs abound. The Droog is a fortified hill-fort, as the term signifies, consisting of three different terraces or elevations. On the first is a village and the temple of Narasimha, a neat square enclosure, with its ornamental frontage and towers, having recently been beautified by the Rajah of Mysore. Rising almost abruptly from this is the second elevation, on the top of which several houses are built, which furnish a pleasant retreat from the plains during the hot months. There, through the kindness of our friends, we found accommodation during our visit. This again is overlooked by another hill still more wild and rugged, where there is a smaller temple in connexion with the one below. It is true of the Hindus—"They also build them high places, and images, and groves, on every high hill and under every green tree."—1 Kings, xiv. 23. The highest hill is properly the Droog, but the fortifications embrace the three elevations, and must in former times have been a formidable defence from an enemy. Little needed to be added to the work of nature to make the fort impregnable. It was formerly possessed by a polygar, or petty king, named Jataka. It was taken from him by Devaraya, and fortified, and has since borne his name.

The day after our arrival on the Droog, the temple car was drawn. The sun had just risen, and the Droog cast a long shadow down the valley as we looked upon the town at our feet. We could plainly see all that was taking place in the streets and the temple. Numbers of people had arrived the day before, and were early making preparations for the events of the day: and others were to be seen coming over the hills in every

direction, making their way through the brushwood. Having descended, we took our stand under a large tree not far from the car, with its skeleton pyramid of bamboos waiting for the finishing decorations. Mr. Stephenson read the parable of the prodigal son, and for two hours we successively endeavoured to unfold its lessons to a large and attentive congregation. There are some who think these festivals are unfavourable times for missionary effort. But the contrary has been our experience. The occasion is one of gladness, and the people are generally in the best of humour. The missionary will probably meet with many on such occasions who have never heard the gospel before, and these are always willing hearers. He may thus reach in ten days as many villagers as would require so many weeks of touring to visit. The Saviour was often found at public gatherings.

We had scarcely finished our discourses when the sound of music and the approach of a procession from the temple indicated the commencement of the ceremonies.

The order of these ceremonies is very similar to those of Shebi. The feast takes place in the last month of the Hindu year, and the precise day is fixed by consulting the stars. On the second day the flagstaff of the temple is erected. On the third day the sacred fire is consecrated, and sacrifices are offered in the four corners of the temple. The two following days similar ceremonies are repeated, and on the sixth day the marriage of Narasimha and his consort is celebrated. On this day also is represented the tragic end of Hiranyakashipu, for whose destruction Vishnu assumed the man-lion incarnation. Hiranyakashipu was a ceaseless troubler of the gods and good men, but by virtue of former austerities he possessed a charmed life, and could not be destroyed by any beast, man, or god. Hence Vishnu assumed a form half man, half lion, to rid the universe of such a monster. It is said that Vishnu's wrath was so roused by tearing Hiranyakashipu to pieces that it was feared he could not be appeased, and that the gods, in terror at the power they had invoked, hastened to Lakshmi the consort of Vishnu, and besought her aid. She

* By the Rev. H. J. SYKES; from the *Harvest Field*, published in India.

assumed the form of a beautiful woman, and assuaged the wrath of Narasimha, and became his wife in this incarnation.

The next day the ceremonies continue, and another scenic representation takes place, called "Gajanda Moksha," or the salvation of the elephant. A certain elephant going down to a pond to drink water was seized in the leg by a tortoise, and for a long time struggled in vain to get free. Wearied with the contest and ready to die with hunger, the elephant, it is said, meditated on the great Vishnu, who, with his weapon, destroyed the tortoise and translated the elephant to his own heaven.

On the eighth day there is a public rejoicing at the consummation of the marriage, and also the drawing of the car, which forms the great attraction for thousands.

The procession from the temple brought the sacred fire, water, and grass used in sacrifice. Another procession brought the idols, which were placed near the car, which had by this time received its last decoration; the framework of bamboos was covered with cloth of various colours, plantain leaves, and branches from the trees. In front of the car was a hole about one foot deep and two wide, where sacrifice was about to be performed. Soon another procession from the temple appeared, conducting the officiating priest. The appearance of this personage was far from sacerdotal. The only garment he wore was a dirty-looking yellow cloth round his waist. His head was closely shaven, except the tuft at the top which hung down behind like a tail. The three broad caste-marks drawn down the forehead gave a strange wildness to his large dark eyes, which flashed out from either side; while his arm and breast were besmeared with ashes. At first sight we should have pronounced this man a prize-fighter, but after watching him for a time we could only compare him to a juggler. He sat down cross-legged before the hole in front of the car, and surrounded himself with twelve small vessels, each containing a cocoa-nut. Having lighted a fire in the hole, he began vociferating Sanscrit shlokas at the top of his voice in praise of the gods, and at the mention of the name of each god he took a little of the sacred grass in his fingers, dipped it in ghee, and cast it into the fire. This continued for about an hour; meantime the idols had been placed in the car, and the crowd of people had greatly increased. It was evident at a glance that the people present were from the highest castes. The women were profusely adorned with

jewels, and dressed in the gayest colours. They carried on their heads and in their hands bright brass dishes, laden with cocoa-nuts, plantains, and flowers, as offerings to the god. As they approached the car they stood with folded hands and bowed before the idol, and then stood quietly by till the ceremonies were finished and the offerings could be accepted. These finished, the temple priests took their places on the car to receive the offerings of the people. If a cocoa-nut was presented, it was broken on the car, part returned to the offerer, and part retained by the priest; so also with fruits and flowers. This part of the business took a long time, for none came empty-handed. Then came the drawing of the car by Brahmans alone. At the first attempt one of the ropes broke, which caused considerable amusement. But at length with a creak and a crash and a great shout in honour of Narasimha, it began to move. About 300 Brahmans were engaged in drawing the car. It was a sight the most brilliant idolatry could furnish, and the most painful a Christian could witness. It was either child's-play on a grand scale, or the grossest insult to reason, religion, and God.

The aristocracy having done their part, the rest was condescendingly left to the common people. During the day crowds from every part were to be seen coming over the hills, and probably four or five thousand were present at night. In the evening we took our stand again under the tree, and preached to a large congregation. The drawing of the car did not recommence till about 9 o'clock. The streets and the tops of the houses were crowded with many women and children. Men holding torches went before and on either side of the car. The crowd eagerly seized the ropes, and would have drawn the car so as to endanger the lives of such a crowded mass of people, but devout men were ready with large blocks of wood to clog the wheels. Blue lights and fireworks of different kinds were let off every few paces. Wherever the car stopped, crowds rushed to present offerings, and when it moved the god was greeted by the shouts of thousands. By such demonstrations as these idolatry maintains its hold on the popular mind. The excitement of the morning was nothing compared with the evening, and it must have been kept up far beyond midnight.

The next and following days the temple was the principal centre of interest. Though there are two temples and two separate images, they are regarded as one, both constituting the local deity, Droog Narasimha, and the act of worship is not completed until the upper temple has been visited.

Early in the morning groups of men, women, and children were to be seen climbing the hill, with offerings in their hands to present to the idol. We took our position under the shadow of a great rock near the wayside, where we were safe for hours from the rays of the sun, and where those who felt disposed might come and listen. We had successive congregations of tens and twenties, who seemed glad to sit down and rest and listen to the truth we had to tell them. Most readily assented to the truth, some disputed, but none could be persuaded to return instead of going up to the temple. Some, however, were not unwilling to give us the cocoa-nuts they carried in their hands, and let us drink the delicious milk they contained, instead of offering them to the idol. Passing through a strong gateway, the ascent is by a flight of rude stone steps, very steep. This pathway was crowded with *dasaris* or religious mendicants, who clamoured for money. In any other country these men would be treated as vagrants. Their system of begging is a system of imposition. We had seen the day before the way by which they abstracted money from the people. Two or three of them would fix upon their intended victim and clamour and shout the name of the gods in his ears until he satisfied them. When they received money they marked the forehead of the person who gave it, uttering the name of the god *Narasimha*. Whether this prevented those who had received the mark from any further taxation we know not, but these fellows plied their successful calling all day long.

The upper temple is built nestling in the side of the hill, and not quite at the top. Here the scene was one of the greatest confusion; for the whole space available is very limited, and hundreds had already arrived, while a constant stream of people were toiling up the hill. The temple is a small but neat building. Outside is a small pond, made by a fissure in the rock, of green dirty water, in which the people, men and women alike, bathe before presenting themselves before the idol. We were told, however, that though the water is green it would be a sin to call it unclean; that it will not harm those who drink it; and that if any one were to attempt to purify it before drinking it would take away his breath, so that he would be unable to speak. An opening in the rock leads to another sacred spring under the temple, the virtue of whose waters is such that if any one possessed of the devil, or haunted by ghosts, only bathes therein he will at once be cured. The *Droog* contains eight such sacred springs; and the

divine origin of *Droog Narasimha* is maintained by a story in connexion with one of them. The story is written in the *purana* of the temple, in the keeping of the priests. In former times, a certain pious *rishi* was bathing in the sacred spring of this cavern, and, desiring to know its full extent, he swam a considerable distance, when his strength began to fail; and, unable either to proceed or return, he found himself sinking. In this extremity he meditated on *Vishnu*, who is ever ready to fulfil the desire of his worshippers. The *rishi* found himself clinging to a stone pillar, by means of which he descended down until he reached a large city, and found himself in the midst of a number of devout *rishis* engaged in meditation. When they were sufficiently aroused to notice him they expressed their surprise at seeing him in their midst, and inquired who he was, and whence he came. Having told them what had happened to him, the *rishis* wanted him to remain amongst them. But, gathering from his hesitation that he preferred to return, they gave him three lotus flowers and a scroll of paper, with directions what to do with them, and bade him close his eyes. On opening them again the *rishi* found himself sitting by the sacred spring where he had bathed. According to the directions he had received, one of the flowers and the scroll were given to a former *Rajah* of *Mysore*, and another was presented to the god sprung from the pillar by which he descended into the water of *Droog Narasimha*. Amongst other wonders relating to this god is the following. He is said to hold the sacred stone *salagram* in his mouth, and if any one going up the hill takes a *salagram* with him it crumbles into dust. So the *Brahmans* always leave their *salagrams* at home when they visit the *Droog*. When any calamity is about to befall the *Mysore* country the body of the idol swells and blisters, and for several days blood flows from it. Such was the case before *Hyder Ali* succeeded in possessing himself of the kingdom! It is by such stories as these that thousands are attracted to these festivals every year.

Ascending to the top of the *Droog* a fine view of the surrounding country is afforded. The highest peaks of the *Droog* consist of bare rocks, which stand out like the towers of a castle. On one of these is a small *mantapa* supported by four stone pillars, with a small recess for an idol. On another still higher is placed a flaring beacon at night during the festival. From this height you seem to look down on *Shiva Gunga* itself, four thousand feet high. *Nundidroog* seems near at

hand. Beyond the shaggy hills at your feet, in every direction, numberless tanks glisten in the morning sun ; and, during the monsoon, the whole country presents a varied scene of fertility and beauty.

The next morning the idols of the lower temple were brought to the upper in a vehicle adorned with flowers, accompanied by a procession with torches, and with shouts of "Govinda ! Govinda !" The feasting and shouting continued the greater part of the night ; and this brought the Droog pariahe to a close as far as public demonstrations were con-

cerned. We had unrestrained intercourse with the people during its continuance. We never appeared to be intruding, for when they saw us they always invited us to come and sit down amongst them. Day after day groups of men and women visited us, and sat down in the verandah of the house, and conversed freely on religious subjects. Our books were gladly bought. What the results will be "the day will declare." We returned home thankful to God for all his help given, but with a painful sense that idolatry is still strong in the Mysore country.

MEDICAL MISSIONS.

THE following letter from Dr. Elmslie will be read with interest. Having spent a second summer in Kashmir, with great comfort to himself, and with manifest tokens of success in his work as a medical missionary, he returned to the Punjab, in the expectation of wintering at Amritsar, and returning to Sirinagar in April. But instead of carrying out the former part of this arrangement, he has been directed by the Punjab Medical Missionary Society to proceed to Chamba for the winter months, with the view of keeping the door open there for a permanent successor. The letter is chiefly occupied in explaining the nature and importance of the position which Dr. Elmslie has thus been called to fill ; and we publish it in the earnest hope and expectation that it may be the means of inducing some qualified agent to offer himself for a field of labour so honourable and so full of promise.

"Some time ago I had a very interesting letter from a friend, who gave me a minute account of your meeting for prayer last winter. It must have been a delightful season, and well calculated to stir up those who took part in it. Assuredly the Lord heard you, and will in his own good time and way answer your prayers, your prayers winged with faith in our Divine Redeemer. Already we are beginning to hear of some ripe fruit from Kashmir. The news I am sure will gladden you, as it has done me ; for it must be a most depressing thing for a medical missionary who employs his medical and surgical skill and knowledge for the express purpose of winning souls to Jesus to labour on from year to year, without his being able to say that his efforts have been, even in the very least degree, successful in

the attainment of this highest of all aims. One of the American missionaries who happened to be passing through Amritsar some days ago on his way to Lahore, told me that several months ago two Kashmiris, from the valley of Kashmir, had found their way to Loodiana, a city in the Punjab, and introduced themselves to him. The story they told was the following. They were both Mussulman priests. One of them, while in Kashmir, had heard the Gospel for the first time in his life at the Medical Mission Dispensary, Sirinagar, during the first season of the mission, and had been so impressed with what he then heard, that he felt an insatiable thirst for more knowledge respecting this new way of life. It being very unsafe in Kashmir, under existing circumstances, to be known as an enquirer after Christianity, this man resolved in his mind to quit his native valley and to go to the Punjab, where he knew for certain he would be safe. Before leaving Kashmir he prevailed on his companion to accompany him. The man who heard the Gospel in Kashmir, after receiving religious instruction from Mr. Rudolph, was baptized by him, and is now a zealous and consistent Christian. His companion also, who had left the valley with his friend for friendship's sake, is now being instructed in Divine things ; and Mr. Rudolph intends to give him also baptism, after a short time. I feel very thankful to God for having already made the Medical Mission Dispensary the means, in the hand of his Holy Spirit, of leading two immortal souls to our most precious Saviour.

"By this time, doubtless, you have had under your consideration the new medical mission for

Chamba. All that I can say about the matter is that the opening seems to be the Lord's doing in an especial manner, and that his cause is likely to be very greatly promoted thereby. For some time past the native prince, who at present rules over the beautiful valley of Chamba, has been very favourably disposed towards Christianity. Mr. Fergusson, who was formerly a chaplain to a Scotch regiment, gave up the rank and emolument accruing from such a post, to become a humble missionary. He had his attention directed to the valley of Chamba, doubtless by the Spirit of God, and there he has been labouring for the past three or four years. God has blessed him with great success. No fewer than seventy souls have been rescued from heathenism, through Mr. Fergusson's instrumentality. The Raja has shown him great favour, and has allowed him great freedom of speech and operation. Chamba, as I have already said, is a Himalayan valley of great beauty. The climate, I am told by everybody who knows anything about the valley, is most delightful and salubrious; and the people, who are almost exclusively agricultural, are simple, affable, and very accessible. It is said by every one who is acquainted with the valley and its inhabitants, that with the blessing of God, a medical mission will be sure to prove most successful in Chamba. The condition of the valley, as to medical skill, is like that of all states similarly situated in other respects. There is no European doctor in the whole valley. This is in the favour of the medical mission. I don't know if you have heard, through the Church Mission, the events which have led to the present effort to establish a medical mission in the valley of Chamba. Some two or three months ago the favourite rani, or wife of the Raja, was safely delivered of a daughter. For some time she went on well; but by and by she became seriously ill, and at last died. Great blame was attached to the native hakim, who was in attendance. From that time to this his Highness, the Raja, has been very anxious to have the services of a European physician for his family. With this view he applied to Government; but, as the Government at present have the greatest difficulty in supplying their own necessities, they replied that they were unable at present to accede to the Raja's request, to send a European doctor to Chamba. He, *i.e.*, the Rajah, had his attention drawn to the fact that a society for the establish-

ment of medical missions existed in the Punjab, and that perhaps he might be able to get a man for Chamba through that Society. An application was made accordingly, the Raja offering £20 a month, a free house, a dispensary, an hospital, all the current expenses connected therewith to the Punjab Medical Missionary Society, to provide a man for Chamba. From all that I can learn about the new sphere, it appears to be a most inviting one. If you have a man at your command, I think you may safely send him to Chamba, with the certainty, so far as we can see, of being greatly blessed, both as a doctor and as a missionary. The Punjab Medical Missionary Society, considering the opening a very important one, have decided on my spending the winter months in Chamba, as it were to keep the door open and initiate the work. If you are able to send out a man in the course of this cold season, I shall, if spared, be able to give him some information about the valley, the Raja, and the inhabitants, on his arrival amongst us. The sort of man the society here would like, is a really Christian man, and a tolerably good surgeon.

"In all probability there will be another application sent to you very soon for another man for another sphere. A large mission conference is to be held next week, and the advisability and practicability of establishing a Medical Training Institution in Lahore, for the whole of the Punjab, will be considered. I have drawn up a little paper on the subject; and, if the proposition be approved, I shall afford myself the pleasure of sending a copy of it to you for perusal.

"Doubtless you will have wondered why I have not said anything to you about our proceedings in Kashmir during the past season. The truth is, I purpose sending either to you or to Mr. Thompson a copy of the sketch I am at present drawing up. Desiring to be kindly remembered to all members of Committee whom I know personally, I remain, &c.,

"W. J. EDWARDS.

*"To the Secretary of the Edinburgh
Medical Missionary Society."*

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London, by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Benbury, Mathieson, and Co., 77, Lombard Street.

INTELLIGENCE.

England.

Numerous prayer meetings were held in all parts in the week of prayer—one, well attended by merchants, in the heart of the city of London. The subjects recommended by the Evangelical Alliance were generally adhered to on the several days.

The Annual Islington Clerical Meeting was held on January 15th. There were about 300 clergy present. The discussions were entirely of a doctrinal character, bearing chiefly on the ritualistic questions, as judged by the standards of the Church of England.

Dr. Manning has been recently preaching on the state of England. He expressed a strong hope that the day would soon come when she would be restored to unity with Christendom; and attributed prevalent infidelity to her divisions. "There was a time when this nation of England was linked to the one true Church, and when the glory and peace of that Church covered the land as the waters cover the sea. There was a time when every man in England belonged to the one fold, knelt before the same altar, and followed the one guide. There was a time when England knew no differences among her people, and when their obedience was claimed by only one church. But what was it that overcast the splendour of this nation? Why was England now in darkness? Why was she torn with schisms, and why were men not only disputing on points of doctrine, but disputing the inspiration of the Holy Book? What had brought England to such a state as this—what had dimmed her glory so much? Because she had departed from the divine authority, and thrown off allegiance to the holy Church of God—this was the cause. She had turned from the paths of her fathers—from the paths of her divine guides. She had pulled down God's altars—she had removed the symbols of his presence. There could be no rest until these wounds were healed—until these blemishes were smoothed away—until they all were brought to a true knowledge of peace before the altar of God—until the schisms were all cast out, and until they all rejoiced as

one flock and as one people in the kingdom of Jesus Christ. He trusted that day was coming—that it had nearly approached. It might be a vision, it might be an illusion; men might mock them, but surely if it were a want of wisdom, there was no want of charity in praying and labouring earnestly that a day might come when England would be re-united to Christendom."

From a return made up to the end of the year 1866, it appears (says the *Leeds Mercury*) that there are 3134 congregational churches in Great Britain, Ireland, and the colonies. This does not include 1065 out-stations. The mission churches in foreign lands are 249; the stations of the Home Missionary Society, 119; and its branches, 400. The number of pulpits vacant is 295. There are 16 theological colleges in active operation, including 4 in the colonies, with a total of 293 students. The preparatory institutions at Cotton End, Nottingham, Bristol, and Bedford are reported as having 98 inmates. During the year 58 ministers died, 125 were newly appointed, 177 exchanged, and 73 resigned, leaving the gross number of ministers (including the colonies), 2782; the lay preachers number 526, and the native teachers in foreign missions 700. The ministers who have left the Congregationalists at home and abroad are as follows:—To the Church of England, 3; to the Baptists, 4; to the Presbyterians, 3; to the Methodists, 3; total, 13. There are without pastoral charges, 447 ministers; tutors of colleges, 18; masters of public schools, 7. Eighty new places of worship have been opened, and 37 foundation-stones laid; while 36 edifices have been improved and enlarged. Twenty-four new school-rooms have been opened, and 10 more commenced. Twenty-one chapel debts have been removed, and 13 new churches formed. The Bicentenary Memorial Hall subscription list (commemorative of the ejection of 2000 ministers in 1662) is going on favourably, £56,000, including the sum to be paid by the Metropolitan Extension Railway Company as compensation for the loss of the premises in Blomfield Street, London, out of the £70,000 required for the purchase of the site and building expenses, having been raised.

The Crystal Palace Company have again had before them the question of the opening on Sunday. A motion was made to rescind the resolution, by which, by an evasion of the charter, it had been virtually opened. This was afterwards withdrawn. Since this meeting a large section of the Palace has been burned on a Sunday afternoon.

A meeting has been held of the Working Men's Lord's Day Rest Association. About 1,000 persons were present. The object of the meeting was to give working men the opportunity of expressing their views on the Sunday question. Mr. Burr, upholsterer, said working men were opposed to the opening of the Crystal Palace and museums on Sundays, because such proceedings would increase Sunday labour. Mr. Clifton, watchmaker, said that twenty years ago he used to work on Sundays, as well as on week days. He knew a hairdresser who had not had a Sunday for thirty years, and he appealed to working men and others not to shop on Sundays, so that shopmen might have their Sunday rest. Mr. Salmon, formerly a scavenger, said that some of the railway servants had not had a Sunday's rest for twenty years. These men were deprived of their rest by the Sunday excursionists.

Mr. Spurgeon's new orphanage is on the eve of being erected, the ground having been purchased. His plan is very similar to that of the Rauhes Haus in Hamburg—the best asylum for children in existence. The boys are to live together in small houses—not more than ten or twenty being in each house. At a preliminary meeting to prepare for the erection, Mr. Spurgeon said:—He believed that the members of the congregation would make the clothes for the boys to wear, and he hoped that they would find tailors and cloth-dealers who would supply the stuff. The working men might help, by giving a portion of their time to the work of erecting the buildings.

The following facts have been collected by an English clergyman with the view of disproving a statement to the effect that the morality of Romanist was higher than that of Protestant countries. The illegitimate births in London are four per cent. of the whole; those of Brussels are thirty-five per cent.; those of Paris, thirty-three; Munich, forty-eight; Vienna, fifty-one. The murders in England are four to every million of the population; those in Belgium, eighteen; France, thirty-one; Bavaria, thirty-two; Austria, thirty-six; Italy, fifty-two. In Rome, with an average of 4,373 births, there are 3,160 foundlings.

Scotland.

THE union question has been warmly discussed in the Edinburgh Free Church Presbytery. Dr. Begg moved that the General Assembly at its meeting in May next should be requested to lay down as an indispensable condition of carrying out the negotiations for union with the other non-endowed Presbyterian Churches of Great Britain, that there must be no abandonment or compromise of that portion of the "distinctive testimony" of the Free Church which has "regard to the right relations between Church and State." Dr. Begg, in support of his motion, entered into a long historical argument for the purpose of showing that the Free Church inherited the well-known view of the Scottish Reformers, and, in separating from the Establishment, carried with her her old principles in favour of State endowments. He asserted that multitudes of elders would leave the Church rather than be committed to such a position as the United Presbyterian Church had taken, by refusing to pay taxes on their collegiate buildings merely because a part of them were for the support of the Established Church in Edinburgh. The Rev. Dr. Bannerman proposed an amendment to the effect that the Presbytery should decline to transmit the overture, but that it was highly expedient and necessary that at the stage which the union negotiations had now reached, a committee should be appointed to prepare a memorial to the General Assembly, praying that body to consider whether in the light of God's word there was such an amount of agreement between the churches as was sufficient for Christian union. The only point of difference between the churches was as to the duty of the magistrate to endow the Church—a difference of no practical moment under present circumstances, as the Free Church was not likely to have an endowment offered it, such as it could accept, till the Millennium came. On a division, there voted for Dr. Begg's motion fifteen, and for Dr. Bannerman's twenty-five—the latter being declared carried by a majority of ten.

The Rev. Dr. Cairns, of Berwick-on-Tweed, well known as one of the most able and ardent supporters of the union, in a recent address on the subject, said:—"I have had my conviction deepened and strengthened that, not on one point, but on every point that has been debated and agitated within the joint committee or without, we are at one, essentially and thoroughly at one. . . . As to the time when that union will, in God's good providence,

be consummated, much will depend on our immediately succeeding discussions; but if we do not find a way of extricating ourselves, of making our paths clear for entering into that union so long talked of, and so long projected, I for one will leave these negotiations, not only with a feeling of regret, I will leave them with a feeling of inward grief and sorrow, that in our time these Churches have not come up to the standard of their duty; that I, as a minister of one of them, and others, as ministers of my own or of the other Churches, are all chargeable with having had a great opportunity, in the Providence of God, of accomplishing a blessed union, and with having thrown it away through our own infirmity, and our own failing faith in the result. . . .

Delays are proverbially dangerous; and while delays are necessary, while delays in certain circumstances are our duty, while we would violate our duty if we were to urge things unduly forward, still let us bear in remembrance that if we adjourn this question, if we break off these negotiations, if we suspend them in the hope of beginning again at some indefinite period, how unlikely it is they will speedily be resumed, how great the danger will be of misunderstanding, of temporary alienation, deepening into confirmed mutual distrust and practical rivalry and opposition, so that over the length and breadth of Scotland and of England it will be said, 'Look at those Churches which have been brought into such close and friendly contact, that have been almost locked in mutual embraces, see them again become divided, estranged, and separated.' It will be a grief to all to whom the blessing of the unity of Christ's body, which is the Church, is dear and sacred, and a rejoicing to the common enemy. It will bring the language of taunt and of scorn from the worldling and the infidel—they will say, 'Behold how these Christians love another!'

A movement is on foot for the increase of the stipends of ministers of the Established Church. It is proposed to make every living not less than £200 a year. To attain such a minimum, the raising £25,000 annually would be sufficient. A large and influential meeting has been held to inaugurate the movement.

The Glasgow Wynds Mission has been one of the most successful of Home Mission efforts. Several congregations have hived off from the central one. At a recent anniversary of his church, the Rev. D. McColl mentioned that already they had sent out twenty-two Bible-women and fifteen lay missionaries, and that they had

trained, or were in process of training, seventeen nurses for hospital and household practice—indeed, about one-fifth of the nurses of the Glasgow Infirmary were those whom they had trained.

The Rev. Dr. Thomson has recently made a strong appeal in the United Presbyterian Presbytery of Edinburgh, on the subject of the want of sufficient candidates for the ministry, specially for the missionary field. The appeal has been published, and will, it is hoped, effect much good.

The Rev. John Anderson, a well known minister of the Free Church, at Helensburgh, in Dunbartonshire, died recently. He is known by two works, "The Ladies of the Reformation," and "The Ladies of the Covenant." He had long been in delicate health.

Ireland.

(From our own Correspondent.)

THE bulk of the money voted by Parliament for the education of the people seems steadily drifting into the hands of the Church of Rome. Whately foresaw clearly enough the changes that would come over the Roman Catholic population, if the National system were preserved in its integrity. The Roman Catholic prelates saw it also: but when it was too late to oppose the system openly. They then tried intrigue, and have succeeded. Their most formidable opponent is the Presbyterian Church; but, in spite of determined opposition, concession has followed concession to the Roman Catholic policy. Another vigorous stand is made now on the proposal of turning conventual and monastic establishments into training schools, endowed by the State. In the memorial presented by the Presbyterian Church it is conclusively shown that the statistics on which this singular change is to be founded are inconsistent with other statistics published by the Commissioners of Education, and that all they really prove is that the policy pursued has seriously damaged some of the existing model schools. It is also shown that the present machinery is sufficient if worked. The conclusion of the memorialists is, that if the change be effected, the destruction of the present system of education is inevitable, and people are already discussing the system that will take its place. It is worth notice that Professor Kavanagh openly claims the changes which have been made or proposed as concessions to the Roman Catholics, concessions made under pressure, and but instal-

ments of what will be claimed. The difficult question of intermediate education has been partially settled by the Commissioners approving "of the general principle of placing the attainment of a knowledge of classics and French within the reach of the poorer classes, provided it be done without injury to the primary instruction given in the National Schools."

While the spirit of intrigue is thus dividing the country about matters of its best welfare, there are indications, some of them curious, of a kindlier spirit. In Londonderry we find the bishop of the diocese and the senior Presbyterian clergyman vying with each other in expressions of Christian charity at the table of their common host, the mayor (himself a Presbyterian), among whose guests was also the Roman Catholic prelate; while another leading Roman Catholic expressed his pride, as a Derryman, in the gallantry of the old defenders of the city. In Parsonstown the Protestant guardians have proposed the admission of Sisters of Mercy to the workhouse, and the Roman Catholic guardians, not to be outdone in courtesy, proposed the admission of Protestant lay visitors.

The statistics of the Bible Women's work, under the Belfast Female Mission, present the following results for the year:—visits, 14,176; conversed with, 19,849; prayer meetings, 614; present, 4,796; Bible classes, 183; present, 2,184; 2,326 visits to 543 sick persons; persons dead, who, it is hoped, derived spiritual benefit from our ministrations, 12; drunkards reformed, 4; children sent to school, 97; persons induced to attend public worship, 77; relieved in various ways, 287; women induced to leave sin, 22; Bibles and New Testaments given away or sold, 23; women reclaimed since commencement, 203. This work was done with an income of £281 9s. 5d. The *Ulster Society for Educating the Deaf, Dumb, and Blind* report 140 pupils, of whom the blind are 28; and that no eligible candidate has been refused. By a provision of the Amended Poor Law, Boards of Guardians may send such helpless children from the workhouse to an institution, and charge its maintenance on the rates. This provision has been made largely available in the South, where 182 boarders in the Roman Catholic Institution are supported by Boards of Guardians at £2,300 a-year. The *Ulster Society* proposes to take entire charge of such children for £12 a-year each. About 240 voluntary teachers, it appears, are at present doing town mission work in Belfast, under fourteen missionaries.

A sad gap has been made among our Christian workers by the sudden death of Mr. Sinclair, of Belfast, a merchant almost as well known in Ulster as the town in which he lived. With his brother, the founder of an eminent mercantile firm, he was also with him a partner in all generous service to the cause of Christ; and when left alone by his brother's death he continued to serve in the same unselfish spirit. There was scarcely a charity in which he had not a part; he made money to have the luxury of spending it in good; and his time and personal help were as freely given, so that he seemed to have two lives, one for the Church of Christ, and one for his calling. Early in life a sermon that he heard from Richard Knill gave a great impulse to his spirit, and from that time he humbly dedicated his means and himself to God. The Presbyterian Church, of which he was an elder, will peculiarly miss him; and his townsmen are recording their sense of his loss by raising £5,000 for the endowment of the General Hospital.

Petitions are rapidly signed in Dublin and the South for the closing of public-houses on Sundays, and an enthusiastic public meeting has been held, convened on the most influential requisition that the city has ever presented to its mayor.

The week of prayer has been well observed in Ireland, but chiefly among the Presbyterians, who have held a series of meetings in the principal towns, and even in remote country districts. The half-yearly meetings of believers, the most crowded, earnest, and enthusiastic religious meetings in Dublin, have also been celebrated. A morning, mid-day, and evening meeting, are held daily—the mid-day the most protracted—and are occupied by brief addresses, broken by prayers and hymns. Many of those who take part are laymen, and many persons continue to come to the meetings from distant corners of the island.

From the recent statistics of Methodism it would appear that it, like every denomination in Ireland, suffers from emigration. "Methodism was planted in Ireland in 1747, and for a long time could not boast of a church; the members having to meet in private houses and school-rooms. Some years ago there were 29,388 members scattered over the land, and in 1866 the returns give 21,900 in connexion with the denomination. It is calculated that annually about 600 Methodists emigrate from Ireland. In June last Belfast had 5 chapels and 1662 persons in full membership; while Dublin had 6 chapels and 1087 members."

The Pope has appointed to the Primacy of all Ireland the clergyman whose name was selected by his brethren, and sent forward as *dignissimus*. Dr. Kieran is both "national" and ultramontane in his policy.

The Presbyterian Church has determined to open a Jewish Mission in Italy, and both Bologna and Trieste have been spoken of as the locality.

FRANCE.

(From our own Correspondent.)

We fear not to exaggerate in saying, with the Bishop of Orleans, that the progress of Materialism has increased in a fearful ratio during the course of last year in France. All men well-informed of the state of the country, whom we have met, are unanimous in confessing it. What it is preparing for us, if the increase of personal and powerful faith do not act as a breakwater to these rising floods, Father Hyacinthe told the other day at Notre Dame in one of his eloquent addresses. . . "If we send out," he said, "to those great Christian nations—Germany which fasts on the eve of its battles, and which carries the New Testament in its soldiers' knapsacks,—England which meets for prayer in its great days of humiliation, which keeps the rest of the Lord's day to the glory of its industry and civilization,—America which proclaims in every crisis its faith in God as the condition of its safety and grandeur,—if, I say, to these countries we send but the echo of an abject scepticism (the word is not too strong), and of morals more abject still, what, great God! will be the future of France? Call not then upon liberty and democracy; speak no more of just preponderance! The direct and legitimate heir (it is the law of Providence in heaven, and a law of man upon the earth)—the direct and legitimate heir of all scepticisms and all corruptions is not liberty, but *bondage*!"

We read in a journal devoted to doctrines energetically denounced by Father Hyacinthe, these significant words: "Pius IX. may carry away with him the wretched consolation that the idea which he represents is not yet replaced by another. Catholic faith which has the dominion over consciences is not dead, revolutionary faith which is to possess them is not triumphant; one is dying, the other is in the act of birth. This revolutionary faith, not yet mature, is known. It denies God in heaven, an immortal soul in

man, and, consequently, moral freedom which alone gives value to liberalism; i.e., it would exchange one tyranny for another a hundred times worse—that of an atheistical multitude believing only in matter and force. It would then be seen what would become of society given up to it, and to what abject bondage it would condemn us, in taking away at a blow all higher and divine life." So far the *Revue Chrétienne*.

"One asks," not without anguish, "says the *Temoignage*, "if Catholicism, such as the temporal power has made it, is susceptible of any transformation; if the great body which, by identifying itself with so many earthly interests and passions, has arrested the expansive sap of Christianity and petrified its life, can ever again become a spiritual power really beneficial to the world; if this vast system of compression can ever be transfigured so far as to love liberty and to respect conscience? A few generous men, the first and best, the honour of that great Church, hope and desire it; but their voice is scarcely heard, their hope passes for a chimera, and except this isolated group, all its tendencies are to press on in the old way, and keep farther and farther apart from the heart of mankind. Whatever may be forthcoming,—whether a transformation, which we wish for without daring to hope, or not,—the future cannot do other than reveal in all its extent the moral misery of those peoples over which it has borne sway."

And so we might go on quoting paper after paper upon the papacy, which, "after having domineered over kings and peoples, is now only a diplomatic embarrassment to them!" Not religious papers only, but secular journals and organs of the scepticism of the day, take up the theme. The *Revue des Deux Mondes* declares that from the time of Constantine history has been the accusing voice against the temporal power, and that the summation is at hand and the sentence too . . . the *immense fall* which so many united efforts cannot prevent.

It is one of the wonders of the day that every journal is speaking the language of prophecy, and yet neither secular nor religious authors of the articles appear aware of it. The millstone would seem to be in the angel's very hand, the voice would seem to be gone forth, "*Come out of her, my people!*" while yet the language of men who prize the Bible, is "*Reform, reform!*"

Peace and safety! was the burden of the Imperial speech on New Year's Day; *Peace and safety*, is the echo from sovereign lips in other European

nations; but the tremendous re-organisation of armies and their death-giving weapons, the irresistible rise of impatient scepticism, the heaving of the revolution, social, political, moral, industrial, and religious, under its apparently slumbering embers at Rome, Paris, Madrid, and elsewhere, defy kingly assurances, yea, and the very *Exposition Universelle* itself, to do aught but give a momentary lull to the fearful outburst expected.

Our men who have gone to Rome as the *Antibes* legion repent already; a third have deserted, and the rest feel that they are in a very false position. The *Zouaves*, principally Bretons and Belgians, are less disgusted, and strut about as if there had been no field of Castelfidardo in their past history; the *Chasseurs* are described as deserters from the national armies, or volunteers recruited through the confessional; and the *Foreign Legion* as Swiss who have nothing to lose and who are hard fighters. But Rome is quiet, the National Committee having declared the *time is not yet come*. One or two political shiftings of the scenes are at hand, and must occur before the Pope's successor be ready to take his place and form the last dire coalition against the Lord of lords and the King of kings.

The Bishop of Orleans' new book, *Atheism and Social Peril*, is putting Romanists on their guard.

The Bible is in shop windows in beauteous garb, with Gustave Doré's engravings. Father Hyacinthe again and again has called the multitudes of Notre Dame to fall back upon the Bible: "Leave us our old Bible," he cried, in his fifth lecture,—“leave us our old Bible for our children to spell; the Bible which created the printing-press; the Bible which civilised Europe! It is in the Bible that the little Germans and Scandinavians are daily taught to know their language, and to love their country with their religion. Leave us our Bible, as Frenchmen and Catholics, and, above all, our Bible explained by the Church! There our descendants will sweetly spell without astonishment the name of Jehovah in the heavens, and the name of Jesus in the manger and on Calvary! . . .”

Père Hyacinthe! If the Church of Rome had but been animated with your sentiments three hundred years ago, our fathers and yours would not have joined hand-in-hand in the great Reformation, Bibles would not have been proscribed, Huguenots would not have been burnt, French history would have been pure from the direful stains of 1572, 1685, and their terrific national expiation of 1793, we should not be looking forward

now to times compared with which even those tremendous days were but child's-play!

Père Hyacinthe! Rome is incorrigible; Rome and the Bible can never blend. Think not to reform from within. The Bible knows God has his people in Rome, and the Bible says, probably to this very generation: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" *Him that hath ears to hear let him hear!*

The week of prayer is passed. There were more meetings than heretofore; three each day. The first at 8½ a.m. at the Wesleyan Church, the second in various churches in turn at 4 p.m., and the third also in various churches in the evening. On the last night, there was a united communion at Chapelle Taitbout, after the meeting. There is certainly an increasing sense of need, of want of light, warmth, vigour, courage, which induces a spirit of prayer in many.

The provinces are visited here and there by this wondrous power from on high; and in various places the calls for Gospel tracts are urgent, for the Lord graciously uses them to awaken sinners, and deepen impressions received. A single bookseller in Paris has been *selling* 60,000 a month since September; the previous months his sales varied from 25,000 to 40,000. This is the Paris branch of the Dublin Tract Repository. And God is wondrously blessing it.

The Mission Hall and the Conference Hall are roofed in on the space allotted for them in the Champ de Mars. The latter is putting on rapidly a most interesting appearance, and is animated by the presence of Russians, Prussians, Belgians, and other foreigners, each in their peculiar garb, erecting their various buildings in the park, or marking out their allotted portions within the palace.

A death, which shed solemnity over our Christmas and New Year's festivals, was that of Dr. Hollard, professor successively at the Faculty of Médecine, the Athénée Royal, the Academies of Lausanne, Neuchâtel, and Montpellier, author of thirty-two works, and writer in various journals, founder of the *Revue Chrétienne*, etc., and, above all, a humble and mature Christian. Death was met by him in his 66th year, with the serenity of an unshaken faith in his Saviour. He has left a great void.

Belgium.

(From our own Correspondent.)

SOME letters have been addressed to a weekly liberal paper here by a priest who signs "*l'Abbe XX, pretre.*" They deserve notice from the light in which they place the conduct of certain of the more enlightened of the clergy, whom one is sometimes surprised to see still clinging to a profession of faith in which they do not believe, and whom one is inclined to blame for remaining attached from merely interested motives to a system they know to be corrupt.

Accustomed from their earliest youth to have things presented to them from one particular point of view, knowing nothing of history, of scripture, or of theology, but what is favourable to the Romish system, their intellect is enslaved by prejudice, and by an unceasing moral pressure, before they have arrived at an age to think for themselves. Cut off from communion of thought, of habit, and of aspirations from the rest of the world, to which they no longer belong, and of which they are completely ignorant, they have enrolled themselves by imprudent vows under a banner which they are bound to follow, under pain of being cast off from their own body, and dishonoured in the eyes of the world. Should the bandage which covers their eyes be at last gradually removed, and the light of truth reach their souls, they must have courage indeed to encounter the ostracism which is their sure lot, should the change in their principles be divulged.

"I hear you ask," says Abbe XX, "why do you not publicly renounce the Romish church as you have already done in the secret of your heart? Allow me to answer by relating the following anecdote, of which I can guarantee the authenticity:—

"Not long ago, a priest, of undoubted veracity, while at Rome, happened to be in a street through which Pius IX. was passing. All at once, he saw four or five of the clergy come out of the sacristy of the church close by, and fall on their knees in the dust to receive the benediction of him who, in his great humility, is called the most Holy Father. Carried away by their example, the stranger, like them, threw himself at the feet of the *cavalli pontifici*. As soon as the pope, leaning out of the carriage, had made over them his nimble and graceful sign of the cross, and the cortège had disappeared round the corner of the street, the ecclesiastics looked at each other, sad and hum-

bled, then, opening their arms, clapping their hands, and raising their eyes to heaven, they muttered in the hearing of the priest only, 'Is this the successor of the apostle Peter, the poor fisherman of Galilee, who left even his nets to follow his Master? Is this the vicar of Him who declared that the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head? Instead of giving us an example of modesty, poverty, and self-denial, there he is in his gilt coach, drawn by splendid horses, all caparisoned with gold. Woe, woe to us; woe to this age, for the scandal comes from those above us.' So spoke these poor priests. 'But,' remarked the stranger, 'if such are your feelings, why do you throw yourselves at the feet of that man whom you think such an unworthy representative of Christ, and vicar of God upon earth?' 'Do you see,' said they, pointing to the sacristy, and to the dwelling-house next it, 'do you see the number on that door. The police of the Holy Father have orders to take note whether, while the papal cortège passes, the priests attached to this church show themselves and give the people a proper example of respect, by kneeling down to implore his blessing. If one of us fails to take part in this demonstration of servilism without being able to allege sickness or important business as an excuse for his absence, he will, the very next day, receive his dismissal. Now, reverend sir, the fear of being dishonoured and reduced to beggary must excuse acts of external compliance, which are in themselves justly reprehensible.'

"Let this anecdote be my answer," continues Abbé XX. "A priest who arrives at a conviction of the errors of his church, but who, following himself the maxims of the gospel, devotes his income to the relief of the needy, such a priest hesitates long, especially when no longer young, before leaving a position legitimately acquired when his profession agreed with his belief, to fall almost infallibly into shame and poverty, deprived of the means of providing for his wants, and of defending himself against the calumnies of all kinds to which he is sure to be exposed from the charitable party he would have had the courage to abandon. . . . The priests of the Church of Rome are not all animated with its intolerant reactionary and anti-Christian spirit. I can assure you that many of the most virtuous of my brethren grieve with me over the millions of souls whom the Church to which we belong keeps enslaved in superstition, and over the millions, more

numerous still, who accuse Christianity of puerility and falsehood, because they know nothing of it, from having confounded it with the absurd inventions of Rome, now that Rome has put herself in the place of Christ."

The papers record an illustration of the passive submission required of the priests by their bishops. Among those on whom the king, on some recent occasion, conferred the cross of the order of Leopold, were three priests of the diocese of Bruges, who, by express order of their bishop, have been obliged to refuse it. As the list of those who are recommended for decoration is prepared and presented to the king by the ministers, this is evidently intended as an act of hostility to the liberal government, whom the bishop will not lose the opportunity of attacking; but it is none the less highly disrespectful to the king, and has been as such severely blamed by the public.

THE LATE M. DE VISME AND PASTOR VENT.

It is with feelings of heartfelt sorrow that I record the death of M. de Visme, the *doyen* or oldest pastor of the Protestant churches of Belgium; a man universally respected, beloved, and regretted. He had been for nearly fifty years pastor of the National Synod (the Protestant churches recognised by the State, as distinguished from those in connection with the Belgian Evangelical Society), at Dour, in the mining district called the *Barinage*, near Mons. The little church of Dour can trace its origin from the times of the Reformation. As early as the middle of the sixteenth century, we hear of a number of Protestants being forced to leave Dour, and seek refuge in England, Prussia, and Holland; a remnant remained, and in 1700, several families refused to take the oath to support the doctrines of the Church of Rome. Among these was a woman who could not read, and only knew the Bible from what she had gathered in hearing it read by her husband. Fénelon, Archbishop of Cambray, engaged in visiting his diocese, happened to be at Dour at the time, and expressed a wish to see Marguerite Henant. To his questions she replied by quotations from the Bible, and so touched was he by her simple, earnest language that he gave her a paper, written with his own hand, to protect her from further persecution, and dismissed her, saying, "My good woman, pray for me."

About fifty years later the few Protestants still remaining at Dour used to meet for worship at the house of one of their number, Gilles Laurent.

This no sooner came to the ears of the priests than they resolved to put a stop to it. Laurent was falsely accused of injuring the image of a saint in some out-of-the-way chapel. He was thrown into prison, dragged at a horse's tail, banished the country, and, while on his road to Holland, he died of fatigue and exhaustion, about nine miles from Dour. During his imprisonment a Capuchin friar and a Jesuit came every day to visit and console him, under pretence of trying to convert him; but, dreading discovery, they fled to Holland. The Capuchin became a minister of the gospel, and some years after reappeared at Mons as chaplain to a regiment.

The possession of a Bible was at this time a source of no small care and anxiety. Sometimes it was hidden in a hole in the wall, covered over by the picture of some saint, or placed at the bottom of the cradle under the protection of the unconscious babe, or concealed in the thatched roof of the cottage; in pulling down old houses Bibles have been found almost entirely decayed. To read the Scriptures the Protestants used often to assemble in the woods in the middle of the night, or they would secretly meet in some of the neighbouring towns to hear the Dutch and Swiss pastors preach; and as they passed, if recognized by the populace, they were pelted with stones and called vagabonds, black heels, heretics of Dour. Such treatment the colporteurs of the Bible Society even now sometimes meet with from the ignorant, bigoted population of the Flemish provinces.

It was not till the year 1784 that the Act of Toleration of the Emperor Joseph II. gave the Protestants of Dour liberty to meet regularly for worship in a private house; even then the clergy employed every means in their power to prevent it. Two years later the father of the late M. de Visme, a pastor in the north of France, was invited to visit the little church of Dour, and agreed to return every three months to preach there. In 1789 he was arrested while preaching, and conveyed to the prison at Mons, where he was kept in close confinement for forty-eight days. He, however, continued his visits till 1817, when his son undertook the duties of resident pastor at Dour, where he has remained ever since, gradually extending his labours in the neighbourhood. When the Bible Society began its work in Belgium in 1836, M. de Visme was amongst those who welcomed with joy the means thus afforded of circulating the Scriptures at such prices as placed them within the reach of all.

And a few years later, on the formation of the Belgian Evangelical Society, it was through M. de Visme that some of its first labourers were placed where he had been the means of awakening a desire for religious instruction. Since then the churches of the *Borinage* have increased and prospered, and are now among the most flourishing in Belgium. Those of Dour and Labouverie are connected with the National Synod, while those of Wasme and Frameries are stations of the Belgian Evangelical Society; distant a few miles from each other, the congregations are able frequently to assemble together for Evangelical Alliance and Bible meetings, &c., and the whole *Borinage* will long miss the venerable figure of the aged pastor, his earnest exhortations, the lessons of his long experience, and his example of humble, unaffected piety and solid worth. A few months ago M. de Visme retired from active service, and had the satisfaction to see his son appointed in his place, and to know that "his dear church of Dour" would be left under the care of one well fitted to continue the work to which he had devoted his life. Thus from father to son has the gospel been handed down since those days, that now seem so far off, of trial and persecution; and three generations of the same family have preached and continue to preach it with the same faithfulness and earnestness.

Death has also just removed from among us Pastor Vent, of Brussels, at the age of 48, the president of the National Synod, and French Chaplain to the late King, whose funeral sermon he preached but a year ago. His death was most sudden, and has made a deep impression on the Protestants of Brussels, and especially on his own congregation, to whom he will be a great loss. He filled the pulpit which, many years before him, was occupied by Professor Merle d'Aubigne. It was from this church that, upwards of thirty years ago, a part of the congregation seceded, and formed the first Evangelical Free Church in Belgium, under the ministry of Pastor Boucher, one of whose successors now took part in the funeral service. Though moderate in his views, M. Vent was understood to incline towards Broad Church opinions; he however took an active part in organizing and supporting the Commission of Evangelization of the National Church, the Evangelists and schoolmasters employed by which are all evangelical men, and are working successfully in different parts of the country.

REVELATIONS OF THE CONFESSIONAL.

The following account of a trial that has just

taken place will show the uses to which the confessional can be turned by a clever and unscrupulous priest:—

In the month of March, 1865, Louis Samper, vicar of Ingelmuuster (West Flanders), suddenly left his presbytery and sought admission into the lunatic asylum at Bruges, from which he soon after made his escape abroad. Strange rumours gained credit as to the motives of this extraordinary conduct, which reached the ears of the authorities. An inquiry was instituted, the result of which was brought out in evidence before the Correctional Tribunal of Courtray. It appears that the vicar had been in the habit of employing his influence as priest and confessor, to induce his parishioners to confide their savings to his care, with which he embarked in speculations which turned out so unfortunately as to leave him without a centime with which to meet his numerous creditors. The defalcations proved in court amount to £5,500, and it is understood that if to that sum were added what he received from persons who have declined to come forward, they would reach no less a sum than £28,000. Among these latter is a canon of Bruges, who was sent by his bishop to remonstrate with the vicar, and to forbid his engaging further in his financial operations, but who was so successfully blinded that the very next day he himself sent the vicar £1,200. Many of the victims are small farmers, and their evidence is painful to read. An old man said: "Alas, yes, I am ruined; 'I have been working all my life, I am 74, to save this money (£4,800) for my old age, and now I must work harder than ever.'"

The evidence of Joseph St. Obin, shopkeeper, of Ingelmuuster, gives a graphic account of the vicar's mode of proceeding. This witness was sharp, but not sharp enough.

"In the course of 1864 the vicar sent his brother to ask me to call on him. I went, and was very well received. He said, 'Let us smoke a pipe.' He knew I was fond of smoking. He then made me take some beer. We talked of one thing and another, till all at once he said, 'Do you not know that things are taking a very bad turn.' What, said I; I have heard nothing about it? 'Yes, replied the vicar, it is so; I tell you, because I know you have some bonds; were I in your place, I would sell them.' Why, so? 'Circumstances are alarming; the prospect is gloomy; the elections are exciting uneasiness in the country; the winter will be a hard one.' I said I did not wish to sell. Selling and re-selling, all that is an expense. As he saw I was not at all

inclined to sell, he said, 'We will do it another way.' How so, M. le Vicaire? 'You should place all your bonds in my hands. I will take them under my own responsibility; at my own risk and peril. Entrust them to me. If there is any loss, I will bear it. If any profit, you shall have it.'

"I consulted my wife, who told me, I ought to follow the vicar's advice. I then went to him, and said, I have something to ask you, M. le Vicaire. We are all mortal. I should like your mother to be present, and to become surety. The vicar rose at once, knocked at a door, and his mother came in. I explained the matter to her; and, dropping her eyes, she said she gave her consent to all I wanted. She asked me if I should sign the receipt. I said it was unnecessary; all I wanted was to have a witness, as we were all mortal, and do not know what may happen.—Did the vicar promise you higher interest? No; but he saw I was unwilling to part with my bonds, and he offered me a bonus to induce me to give them up to him. I had twenty-five state bonds, at $4\frac{1}{2}$ per cent. of 1,000 francs each (in all £1,000.) He promised me a bonus of 200 francs. I have never received anything from him."

Another witness, Louis Verstraete, who had been persuaded to part with 13,000 francs, being asked, "How did the vicar know you had this money?" answered, "*He asked my wife in the confessional.*"

Another was told, when asking if he was running no risk, "No, no; I shall place it with my own money in the government bank. Don't be uneasy; if you want money come to me, and we will drink a good bottle together. I will stand treat." "Are you very sure, M. le Vicaire, that I have nothing to fear?" "Of course; do you think I am a priest of God for nothing?"

Rosalie Neerynck tells her story thus: "I am a natural child. At the death of my father, I made an arrangement with the family, by which I was to receive 13,000 francs as my share, which I afterwards had reason to regret, and I wanted to go to law with the heirs; but I had a scruple of conscience. I went to confess, and asked the vicar if I could go to law, notwithstanding the arrangement. He said I could, and asked me where my money was. I said in the hands of my advocate Rosseuw. Take care, said my confessor; it is dangerous to leave your money in his hands. Come to my house, and we will talk it over. I went, and believing his promises, I gave him the money. I had confidence in him, because he is a

priest. When I asked him if I had anything to fear, he replied, 'I am a priest of God, and would not willingly burden my conscience with a misdeed.'

To another witness the vicar said: "One must believe there is no God, if one can suppose that one of his ministers who takes the communion daily, could be guilty of a bad action."

The plea of insanity, or megalomania, as it was called, was not supported by any evidence. The vicar of Meulebeke, when examined, said: "If I had perceived any signs of mental derangement, I should have taken good care not to entrust to him my 35,000 francs."

The vicar, who had kept out of the way, was condemned by default to five years' imprisonment, and 1,000 francs fine. It is said, and it has not been contradicted, that he is now exercising his ministry in a small town in France.

Germany.

HOME MISSIONS AT BERLIN.

THE first foundations of a Home Evangelization or Missionary Establishment, analogous to the City Mission of London, have just been laid at Berlin. It is already several years since a ladies' association had been formed with the object of distributing tracts and bringing together the young female servants who were left to themselves on Sunday afternoons; but they felt the need of being aided by a pious man, who might make the evangelization of this great town his special vocation, and the end and aim of his life. Such an agent has at length been found, and has been at his work a month.

We have been receiving tidings at the same time of the increasing prosperity of the Foundation of St. John (*Johannesstift*), a branch of the *Rauhehaus* of Hamburg, which has already attained an importance nearly equal to that of the mother house. This establishment, which was erected by Dr. Wichern, at the entrance of the town, numbers already more than eighty juvenile pupils, by whose side forty young Christians are being trained with all kinds of charitable care, and are beginning to augment the precious nursery-garden of the brethren of the *Rauhehaus*, whose co-operation has been so fruitful in all the work of the Home Mission.

NEW OPENING FOR EVANGELISM.

Mr. Oncken, the well-known agent of the Baptists at Hamburg, states:—

The late fearful war between Prussia and Austria has been over-ruled for the highest good. The immediate result was to open to us a most important field of labour; while the conflict lasted and the hospitals were full, our missionaries in those sections of the country left their ordinary labours and devoted their efforts to the special necessities of the poor soldiers. With very few exceptions their work was highly appreciated by the sufferers.

Between 200,000 and 300,000 evangelical tracts were circulated, and a very large number of New Testaments sold at one penny each. These were supplied by the liberality of the National Bible Society of Scotland. Thousands of poor soldiers were thus not only supplied themselves with the word of Life, but became unconscious missionaries to the remotest villages throughout Germany and in Austria, where now our Testaments and tracts are in the homes of thousands of benighted Romanists, many of whom will doubtless, under Divine teaching, be led to the only mediator between God and man.

The more distant results of the war will to all appearance be a large increase of civil and religious liberty, and it may fairly be anticipated that in less than ten years there will be no privileged sect in Germany. A member of the Prussian House of Representatives now assembled at Berlin, spoke quite lately in favour of perfect religious equality, and we may expect from the National Parliament which is to assemble in February that the subject will be brought prominently under discussion.

Saxony and the two Mecklenburgs, from which we have been up to the present time rigorously excluded, will soon, I doubt not, be obliged to open their gates, so long barred by the Lutheran clergy, to let in the simple but all-powerful Gospel; and we know that wherever that is sent it is for purposes of love and mercy. Christ must gather his jewels from these countries also.

Hungary.

BAPTISM OF TWO JEWESSES.

MR. VAN ANDEL writes:—Two young Jewish ladies whom I had placed in the teachers' seminary at Kaiserswerth, had both of them expressed the desire to be baptized. Consequently I felt it my duty to go there myself, and carefully to examine into their real state, and thereupon to proceed accordingly. I certainly knew that even before

they went to that institution, they not only were convinced of the truth of Christianity, but had also given evidence of their accepting Christ as their Saviour; and when I saw them, I was most happy to find that their state of mind appeared such as to present no obstacle whatever to their baptism taking place soon.

Having received from the Consistory at Coblenz their most ready consent that I should do so in the pale of the Prussian church, the baptismal service took place on Sabbath, the 30th September; and I had the privilege of being assisted therein by two brother ministers, namely, the Rev. Pastor Vormbaum, parish minister at Kaiserswerth, who preached a most fervent and eloquent introductory sermon, and the Rev. Pastor Stricker, minister of the seminary, who gave a very affectionate closing address. There were a great number of people present, and all felt it to have been a most solemn and blessed season.

Italy.

VISIT TO BARLETTA.

THE letter from which these extracts are taken from Mr. Meyer of Ancona appears in the *Free Church Record*.—

"It will be known from other sources that the Nice Committee, encouraged by what I had done at Barletta, at once sent there another evangelist. But he had not been long there, when the authorities, and he himself, got frightened by some threatening letters, and he thought himself justified in leaving again. It was just then that I was requested by the Central Committee, which in the meanwhile had been formed at Florence for the relief of the Barletta sufferers, to pay another visit to Barletta. I willingly consented, and not only adjusted the various claims brought forward by the sufferers, but held also various meetings, and had also the privilege of dispensing the Lord's Supper, to the great joy and edification of these brethren. And having, on strict inquiry, found that there was not the slightest danger or cause for fear, I encouraged Signor Giannini to return to Barletta, which he was most anxious to do.

"After Signor Giannini's return, the regular meetings were opened again. The place was always crowded, the brethren were being edified and growing in grace and knowledge, while a spirit of inquiry was beginning to manifest itself, not only at Barletta, but in the whole province,

as was evidenced by the numbers that attended the meetings, and the invitations that Signor Giannini received from various quarters to come and preach the gospel; thus confirming the old truth that the martyrs' blood is the seed of the Church. The priests in North and Central Italy already know that by open persecution they only help on the work of evangelization; but the priests in the South, at least those at Barletta, have still to learn that lesson. Three times in the course of last summer the place of meeting was shut by order of the local authorities, and it has now been again shut, for more than a month, by order of the Florence authorities. It seems as if at Barletta the question of religious liberty was to be decided; and unfortunately the Nice Committee, under whose charge the Barletta station is, manifest a culpable want of energy; while the jealousy which they manifest in reference to the interference of others, prevents others from taking those measures that are necessary in order to vindicate and secure to the Barletta, or rather Italian, brethren the sacred rights of religious liberty.

"On going to and returning from Barletta, I, however, did not lose the many opportunities offered to me for evangelistic purposes. While strengthening the small band of believers, already well known to me, at Pescara and Chieti, I held small meetings with brethren whom hitherto I had known through my colporteurs and by letter only, at Teramo and Ortona (at which place I got nearly arrested, having somehow incurred the displeasure of both the priestly and liberal party), and at Campobasso. In the latter place I had intended likewise to hold a private meeting only: the house of an officer in the National Guard had been fixed upon for that purpose; but when the hour for the meeting had come, I was, to my great astonishment, conducted to a coffee-house, which I found quite crowded with people, who with great attention listened to my discourse. Although I had arrived in the morning only, and the meeting was to be held at 4 P.M., yet the news of my arrival had spread, and so many people had desired to be present at the meeting, that the brethren were obliged to alter the arrangement, and have a public instead of a private meeting; and not being able to find any better place, willingly accepted the proffered use of that coffee-house.

"For various reasons I could not stay there to hold another meeting, although entreated to do so. But the people would not let me go before I

had promised them to return very soon, and to interest myself that they might have soon an evangelist settled among them. And although by sad experience I have learned not to trust too much in what Italians, when excited, say and promise, yet I cannot doubt that a spirit of inquiry has been roused there. At any rate, large orders for tracts have been sent to the depôt from that place, and the colporteur who is stationed there writes me that, since my visit, his sales of the Scriptures have greatly increased.

THE PROTESTANT SCHOOLS AT NAPLES.

Among (says a correspondent of the *Times*) the Christian festivities observed in Naples, no one has been more interesting and impressive than that of the Evangelical Schools. Only eight years have passed since this last incident occurred, and yet, on Friday last, 430 children, educated on Evangelical principles, and well and soundly grounded in the ordinary subjects of instruction, met together in a room granted for the purpose by the municipality in the old and quaint-looking Palazzo. With the exception of one or two, these schools are under the control of a committee, the president of which belongs to the Established English Church; while other members are the minister of the Presbyterian Church in Naples, the French clergyman, and the minister of the Waldenses' church. Of these schools, one is supported by the Wesleyans, another by the Waldenses, and the rest by funds provided by the committee. It is important to observe that most of the children of the schools are connected with the Evangelical Church as established in Naples. Of these there are four, two being called centres, and two others offshoots from them. The first centre is conducted by Mr. Gregory, who is a Tuscan, and is in relation with the Waldenses, while the second centre, to adopt the term in use here, is under the control of Mr. Jones, a Wesleyan minister. The offshoot of Mr. Gregory's church is, or will be, under the care of Signor Di Vita, formerly a Franciscan monk in Salerno. For some time he has been under instruction in the Theological Hall of the Waldenses in Florence, and now, having taken orders and married a wife, is expected shortly to return. The offshoot of Mr. Jones's church, which is situated in one of the most crowded and poorest parts of the city, depends, I believe, on the services of the other clergymen, not having, as yet, any regular pastor of its own. I use the term "church" as indicating, not the buildings,

so much as the assemblies of worshippers, who consist generally of 150 or 200 persons in each place, composed of the children, and in many cases of their parents. In the two principal churches there is a morning and evening service on the Sunday, and one weekly evening service, while in the branch churches there is an evening service on the Sunday. My report will not be complete unless I add that each of the four churches has its Sunday-school, in which purely religious instruction is given to about from 30 to 50 pupils in each school. Such is a brief description of the educational movement on Evangelical principles which is now being made in Naples. Of the zeal of those who have taken a part in it it is impossible to speak too highly; nor, confining myself to the secular instruction which the children receive, can I praise too much the soundness and usefulness of the information communicated to them. Good and enlightened citizens are being formed, and a solid basis laid, the only solid basis, for the prosperity of constitutional Italy. That such changes should have taken place in the course of six years in Naples above all places, the very hot-bed of fanaticism, is one of the best proofs of the large and liberal spirit of the Government of Victor Emmanuel; but greater efforts still should be made to overcome that crass ignorance which exists in Southern Italy.

Portugal.

A CORRESPONDENT of the *English Independent*, the new journal representing the *Patriot* and the *British Standard*, after mentioning the prosecution of two colporteurs for selling bibles without the Apocrypha, both of whom had been condemned, but the sentence in one case reversed on appeal, and in the other ordered for a new trial on the ground of informality, gives the following interesting information:—

Efforts are making, both in Lisbon and Oporto, to instruct the natives in sound Protestant doctrines. In the former city a very pious English lady, for a few years past, has had a room appropriated in her own house, to which the natives have been admitted, and taught the way of God more perfectly. Lately an English gentleman in Oporto has followed her example, and is engaged every Sabbath day at his private dwelling in teaching such of the natives as choose to attend, sound Protestant doctrines, by expounding the Scriptures and engaging in prayer and praise, the

hymns being a translation into Portuguese from some of the choicest adopted in the churches and chapels in England. From forty to fifty individuals were present last Sabbath-day, and all seemed to be exceedingly impressed with the proceedings, and desirous to continue their attendance. Hitherto the priests have not interfered in these cases; and, probably, were they to do so they would be defeated, on the ground that it was not an affair of *public* worship.

Turkey.

(Special Correspondence.)

CONVERSION OF MOHAMMEDAN OFFICERS.

WE have been favoured with the following most interesting letter by the Hon. Secretary of the Ladies' Syrian Association:—

On Sunday, December 2nd, I was sent for by Mr. Robertson to interpret for him, because some Turkish officers, who had been Mahomedans and had become Christians, were with him. They had lately come from Constantinople, and were going the next day to Damascus. I went and met them at Mahleia Shaheers' house. There were two or three women with them. They told me that the cause of their coming to M. Shaheers' was that they were passing the door, and they heard some people singing; they thought that it was Mr. Jessup's house, and, having letters for him, they went in and found M. Shaheers and his family sitting together singing. He invited them to sit down with them; and, as Mr. Robertson's house is very near, they sent for me to speak with them.

I asked them how they became Protestants. One of them answered that they had heard the word of God from an American Missionary in a village near Constantinople; then they began to search the Scriptures and ask about these things, till they became quite satisfied that ours is the true religion, and then they openly professed themselves Christians. When this was heard in the "Porte," the Mufti brought one of them before him, and asked him if he were really a Protestant, and he answered, "Yes, I am." The Mufti said, "You must deny your new faith, or your life will be in danger." He replied, "You can kill the body, but not the soul." He then added that our Saviour said, "Whosoever confesseth my name before the world, him will I also confess before my Father which is in heaven:" and again, "When they bring you before rulers, be not afraid," &c. Then the Mufti

ordered him to prison, where he remained many days; but when the American and English Ambassadors heard about him, they compelled the Government to release him. They then added, "It is by God's help and mercy that we are spared."

Mr. Robertson remarked that we are told of some rulers in the Bible who were pious. They said, "Yes, Cornelius." And then I spoke of the other centurion who came to Jesus and asked him to heal his servant. I made a mistake in Turkish, and said his son instead of servant; and the wife of one of them immediately stopped me, and said, "No, it was not his son, it was his servant." They then told me that thirty of their regiment in Constantinople have become Christians, and one of their chief officers. They told me also that there are 200 Mohammedans in Constantinople who have become Christians: after confessing their faith in the Lord Jesus, they were banished, but they have since been recalled, and are still standing firm.

India.

DR. DUFF ON BISHOP COTTON.

THE Rev. Dr. Duff publishes, in the missionary organ of the Free Church, a noble tribute to the late Bishop of Calcutta, from which we take the following:—

It was the rare felicity of the writer of these lines to enjoy the intimate friendship and fellowship of the last three of the Metropolitan Bishops of India—Turner, Wilson, and Cotton; while, from their memoirs, and the revelations of personal friends, he had become familiar with the lives and characters of the first three—Middleton, Heber, and James. He has, therefore, no hesitation in saying that, in many respects, Bishop Cotton was greater than the greatest of his predecessors. It is true that, in the development of some one talent or faculty, and in the culture of some one department of literature, science, or theology, he might have been surpassed by one or another of them. But it was his happy lot to possess, in fair measure and proportion, some of the distinguishing excellencies of them all, unaccompanied by any of those countervailing qualities which might tend to neutralize their force, or mar their brilliancy. He had the strong, masculine judgment, the ripe, classical scholarship, the legislative and organic faculty of Middleton; the gentle, kindly, amiable, conciliatory manners of

Heber; the calm, quiet, practical sense of James and Turner; the warm attachment and love for the essential verities of the Evangelical system which distinguished Wilson.

Habitually sober and serious in his deportment, he yet had a vein of quaint, dry humour, which, at times, gave an indescribable zest to his conversation—wholly remote from the effects of ordinary banter or raillery, sarcasm, or Socratic irony.

His crowning characteristic, and that which imparted an inexpressible charm and fascination to all that he said and did, was his simple, consistent, unaffected piety. And that which gave its peculiar tinge to his piety was his intense admiration and love of the person of Christ in all his glorious offices. He was fond of quoting the favourite words of his revered predecessor, Bishop Wilson, who, in all times of anxiety, whether arising from manifold business, disappointment, or sickness, found comfort in the thought that "Christ is all" to the believer; as also the dying counsel of another godly Indian prelate, Bishop Dealtry, to his clergy, "to preach Christ all-sufficient, and sufficient for all." This predominant feature in his theoretic and practical piety comes out conspicuously in the closing words of his last charge, as Metropolitan, to the assembled clergy in the cathedrals of Calcutta, Madras, Bombay, and Colombo.

To the promotion and encouragement of the cause of missions, by every means in his power, he devoted his highest, noblest, and most strenuous energies. Nor did he limit his advocacy and patronage to the missions of his own Church. With a true catholicity of spirit, he took the liveliest interest in the missions of all evangelical bodies; hailed the missionaries of all as brethren in the bonds of Christian fellowship; sympathized with them in their toils and difficulties; cheered them with his words of kindness, and sage counsels—the ripe and mellow fruits of a ripe and varied experience; rejoiced in their success; and always left them with his benediction and his prayers.

Much had been said of the growing spiritual destitution of the European tea-planters, and their assistants, in the province of Assam, in Eastern Bengal. In order to devise adequate remedial measures, he resolved, with his wonted prudence and foresight, to visit the region in person, and, by personal inquiry and observation, investigate the real facts of the case. For this end, the yacht or barge of the Governor of Ben-

gal was placed at his disposal, with a small tug-steamer. By actual visitation of the localities, and actual contact and converse with the planter residents, he accumulated a vast variety of detailed information, which he meant to form the basis for his proposed measures of relief. Returning from the province, he ascended the great Ganges to a station called Kushtea, about one hundred and fifty miles to the east of Calcutta, and now connected with it by railway. On reaching the station, the Bishop was besought by the residents to delay his journey to Calcutta for a few hours, for the purpose of consecrating a newly-enclosed cemetery. Always promptly alive to any call of duty, he agreed to remain behind ; while several of his party, as originally intended, proceeded by the afternoon train to Calcutta. After performing the ceremony, and addressing some kind words to the assembled residents, he returned about dusk, accompanied by two gentlemen, to that part of the river's bank where the yacht lay,—full of vivacity and cheerfulness, and little dreaming that his end was so near. It was in the stillness of a peaceful evening, when all the elements were hushed ; when the shades of night had fallen calmly and silently on the surrounding landscape ; when all nature had quietly sunk into the lap of tranquillity and repose ; and when not a sound was heard but the gentle ripple, or the gurgling eddies, of the mighty ocean-stream.

Between the shore and the vessel to which the yacht was moored there was a chasm, spanned or bridged over by two springy planks of between thirty and forty feet in length, and about two feet in breadth,—without a rope, or hand-rail, or any other safeguard. Having bade good-night to the friends who had accompanied him, the Bishop entered on this narrow, two-planked bridge, which led to the flat, preceded by a native servant with a lantern ; while he himself followed slowly, steadily and cautiously feeling his way with his walking-stick. When he reached about midway,—whether from the sudden jerk, spring, or rebound of one of the planks, or from his staff having missed its aim or support, no one can now say ;—but, be the cause what it might, he stumbled and fell. No cry on his part—not the slightest cry—was ever uttered :—no sound was heard, save that of the heavy splash or plunge into the flood below. The body was never, never seen again. At once it vanished from human view into the depths of the Ganges,—the noblest victim among the countless myriads that, through all ages, have been engulfed

in its sacred waves ;—and there it lies, unshrouded and uncoffined, in unconsecrated soil, and denied the rites of Christian sepulture, till the last trump of the resurrection-morn summon it forth to assume its glorified form, and wear the garb of immortality.

Thus, in a moment, in the twinkling of an eye, dropped from human view one of the best of Christian men ; one of the greatest of Christian workers ; the man whom, of all others, India could least spare ; the man, of all others, whom India will most miss ;—and that, too, in the very plenitude of his power for good, the very zenith of his career of public usefulness.

ADDITIONAL FACTS AS TO HIS DEATH.

Mr. H. Woodrow, Inspector of Schools, who accompanied the late Bishop of Calcutta in his tour through Assam which closed with his life, stated several facts of melancholy interest regarding Dr. Cotton in that tour, when presiding at the last meeting of the Bethune Society. The late Bishop visited all the principal stations of the most neglected province in India, and for nights slept in a common boat, when the state of the river made it necessary to leave the Lieutenant-Governor's barge behind. His visit had a most healthy influence on the schools. At Nowgong the head-master, when complaining of the high price of provisions, said : "In Assam nothing is cheap but rupees." The Bishop said he had sound notions on political economy, and copied into his diary the information which he gave concerning the price of food in Assam now and five years ago. From being the cheapest, Assam has become the dearest place in India. The Bishop used to say that in Assam four things usually considered as necessities of life are wanting ; there are no clocks, no roads, no servants, no food. At Cachar a practical joke was played which Mr. Woodrow considers to have been indirectly the cause of the Bishop's death. One night, about eleven o'clock, the ropes were cut, and the steamer drifted off into the middle of the river. The planks of the platform fell into the water, and could not be found. The Bishop made light of the matter. For want of sufficient planks a proper platform was not made at Kooshtea, and for want of a proper platform the Bishop was lost. Dr. Francis, referring to the assistance of the Bishop in the attempt to procure a resident clergyman for the great Fever Hospital, said : "I received from him, one Sunday, a long letter, in which, after saying that the necessity of

the case appeared to justify a departure from his established rule of doing no secular work on the Sabbath, he entered fully into the several bearings of the scheme." The Bethune Society, before which Dr. Cotton frequently lectured, have drawn up a resolution expressing deep regret at his lordship's death, and sympathy with Mrs. Cotton. We know that it was the late Bishop's intention to republish his valuable articles in the *Calcutta Review* with emendations and amplifications, and we trust all his Indian papers, there, in *Macmillan*, and elsewhere, will soon be carefully edited.

THE BISHOP OF MADRAS'S CHARGE.

On the 1st day of December Bishop Gell delivered his second triennial charge to the clergy of the Madras diocese. After alluding in touching terms to the death of Dr. Cotton, and to several questions of local interest, his lordship proceeded to discuss the great theological questions now agitated at home, from the Evangelical point of view. He condemned ritualism as tending to deaden spirituality in worship, and most justly scouted the claims sometimes set up by the clergy to priesthood in the sacrificial sense, or "in any other sense than as applicable to the whole number of believers." After earnestly exhorting the clergy to cultivate personal piety, Dr. Gell, who was evidently in bad health, concluded his charge, which may be termed earnest, if not able. There are 162 clergy of the Church of England in the diocese. During the past three years the Bishop has confirmed the 6,106 persons, of whom 5,252 were natives, and has ordained eleven natives as deacons, and nine natives and nine Englishmen as "priests." There are more than 30,000 English and Eurasian Christians in the diocese, and they have, in three years, contributed 60,000 rupees to the funds of the Church, apart from benevolent gifts.—*Friend of India*.

RAJPOOTANA.

Dr. Valentine, of the United Presbyterian Mission in Rajpootana, states, in a letter to the Secretary :—I have met all the political agents in Rajpootana within the last few weeks. I have spoken to them about the state of education and the feeling towards missions. In all the states of Rajpootana, with the exception of Marwar, education is making progress; schools and dispensaries are being established by the chiefs, and in many of them female schools have been formed. The opinion of almost all the agents was, that

there would be no opposition to our introducing missions in *all* the native states in Rajpootana. The Jeypore queen, who was my patient, is a daughter of the Maharajah of Marwar. I will see him in Agra, and will ask as a personal favour his allowing us to have free access to his kingdom.

CASHMERE.

Three years ago two missionaries of the English Church Missionary Society were driven out of the valley of Cashmere. In 1865 Dr. Christie, a medical missionary, settled in the same place, and fitted up a hospital. The number of patients who came to him was considerable, and some came for surgical operations, such as the removal of tumors. By means of chloroform he was able to perform the operations without giving pain, and as the operations were successful, a great impression was produced on the people. A religious service is held with the applicants every morning, before the distribution of medicine or the giving of advice begins, and Bibles and tracts are distributed among the people as opportunity offers. In this way, as well as by itinerating journeys on Saturdays, the Gospel is more or less made known in a district from which its regular preachers are determinedly excluded.

BAPTISMS AT PUNA.

The Rev. J. W. Gardner, of the Free Church Mission at Puna, writes :—

Last Sabbath was a very interesting season in our mission. I had then the pleasure of admitting into the Church of Christ three adults, on their own profession of faith. They have all been for a lengthened time under Christian instruction; and since June they have come to the mission-house almost daily, to hear the word of God, and be instructed in the things of the kingdom.

Bhagoo is a Mhar, and is considerably advanced in years, as both the others are. Bapoo, and Gunga, his wife, are of the Maratha class; the former being connected originally with the noble family of Shirakay, and the latter with the royal family of Bhonslay. They are all intelligent, earnest, and sincere believers, as far as can be judged. Bapoo is blind; but his inner man seems truly enlightened with the Life of men. After the baptisms, I admitted one who had been baptized in the Roman Catholic Church. He is able to read and write, and has very clear views of the errors of the Romish faith, and of the true way of forgiveness and acceptance through the merits and mediation of the Lord Jesus Christ.

His answers to my questions at the time of baptism were, as they had always been, explicit and satisfactory. I hope they will all be kept steadfast in the faith.

In the forenoon I administered the Lord's Supper to the members of the Native Church. This service I conducted alone. In the morning Mr. Bunter preached an excellent sermon from the words, "Let a man examine himself;" so, in the forenoon, I had only a Communion service. There was a large number present. Including the members of the mission circle, there were about eighty that sat down to show forth the Lord's death, and their faith in Him who is all their salvation. It was an interesting and cheering time.

I hope to baptize another woman to-morrow, but it will be time enough to write after the event.

This morning we had Miss Carpenter visiting our Girls' Boarding School, with which she expressed herself much pleased. Sir Alexander and Lady Grant accompanied Miss Carpenter. They all took an earnest interest in the school, and entered minutely into the details of work and arrangement.

The following is a statement of the grants we have received this year from Government:—

	R.	A.
Central Institution.....	2,419	0
Musalman School	53	8
City Marathi School	109	0
Camp Marathi School	46	0

Total.....Rs. 2,627 8

Hereafter, I hope we shall obtain something more substantial. I registered no girls' school this year. The girls' schools, as they still are, can get anything worth while; the rules for them must be modified.

THE RAM MELA.

Two or three evenings ago, I went to witness the closing scenes of the Ram Mela. For two weeks our ears had been wearied with the incessant din and clangour of native drums and pipes, and we were not sorry that this night would end it. While much of idolatry is mingled with these festivities, it is probable that this mela is regarded by the masses more as a national than as a religious celebration. It is intended to commemorate the successful expedition of Ram, King of Oude, against Rawan, King of Ceylon, for the

recovery of his wife Seeta, whom Rawan had stolen. Like the ancient Trojan war (an event probably but little later, and with which it presents many close analogies), this famous expedition is celebrated in an epic, the Ramayan, which is, indeed, in Hindoo literature much what the Iliad is in Greek, and is the favourite classic of these people. At the close of these festivities, it is the custom to construct three gigantic images, representing Ram, Rawan, and Narud, the sage, which are filled with fireworks and burned, to the great delight of the multitude.

We went to see the burning of these images. The place selected was near the public road, in sight of the city walls, a spacious, deep, flat basin, flooded with water in the rains, but now quite dry, from which steep banks rise all around to some little height, like the galleries of some vast amphitheatre—a well-chosen spot for the display. We had only come within a quarter of a mile of this spot when the throng became so great that scarcely could we force our carriage through. However, by dint of perseverance, and the shouting and bellowing of the servants, foot by foot we at length gained a station from which we looked off on the whole ground. Such a crowd thronged the road that it seemed almost impossible that we could have just come through it! As far as we can see, above, below, a motley mass of men and women, turbaned and robed, and naked coolies and children, are jostling and struggling in the usually vain effort to obtain some standing place which shall overlook the plain below, from which the gigantic images lift up their hideous heads, barely within their sight. Among the crowd, harnessed to diminutive ponies or huge white oxen, are wedged together various uncouth, native vehicles, from whose carefully drawn curtains peep now and then a stray foot, or a pair of eager eyes; while here is a more pretentious European carriage; there a buggy, in which young India, in the person of some stylish baboo, displays himself; before us, a huge elephant, richly caparisoned, almost blocks up the way; at our side an ungainly camel, with neck outstretched, strides through the crowd.

Looking off upon the plain before us, in the centre of the basin at our feet stood the monstrous, hideous images destined for the fire. Around these, mounted policemen cantered about, slashing right and left with their swords at those who would crowd within forbidden limits; while beyond these the eager multitude, whose bright robes and gay turbans dimly gleamed through

clouds of dust in the light of the setting sun, swayed and rolled far away up on the distant banks, in thousands and tens of thousands. As we await the firing of the images, borne, on the heads of men, upon a gaudy throne, three young men, personating ancient heroes of the Richobharut, crowned, clothed in scarlet and brilliantly bedecked with flashing tinsel, as of gold and silver, are slowly carried through the hardly yielding multitude, around the great images in the centre of the plain. After a half hour of tedious waiting, the torch was applied, and with a general outburst of blue lights, and the indiscriminate flight of some half dozen rockets and balls of fire, the lofty images were, one after another, quickly wrapped in flames, and soon tottered and fell.—*Correspondent of New York Observer.*

Burmah.

REPORTS FROM THE STATIONS OF THE AMERICAN BAPTIST MISSION.

Prome.—Mr. Simons, Aug. 24, reports the recent baptism of eight natives, and in July last of twenty-four, one of whom was a Burmese woman, the wife of Moung Louk, and most of the residue connected with the English army. The Lord's Supper was administered at night to about fifty, including seven Burmese and one Chinese from Rangoon.

The king of Burmah has been deposed, and his brother, the heir apparent, together with three of the king's sons, have been killed by the Mengoon prince. There are now four claimants for the throne. This may be God's way of overturning, in order that Burmah may be opened to the ingress of the Gospel.

Toungoo.—Mr. Cross has a school of eighty or ninety regular pupils, with good assistants; and the pupils make visible progress. The meeting of native preachers (Ministers' Meeting) was held in Toungoo, Aug. 16th and 17th, and a good number were present. The essays read were on important topics, and followed by valuable discussions.

Mr. Bunker, who had just arrived, writes: The good old Quala is here. Were there no other fruit save Quala for a fifty years' sowing, missions would be a glorious success. He is a monument of grace, and a bright example of God's love and the elevating influence of the Gospel.

Bassoon.—Under date of Sept. 3d, Mr. Douglass

reports that on the day preceding he baptized two Burmans, and others inspire hope. Forty pupils of the day and Sabbath school recently met Mr. D. in the chapel for singing and conversation, of whom five, two boys and three girls, expressed the hope of pardoned sin. Mr. D. has travelled and laboured in the jungle the past year more than in any year previously.

Mr. Van Meter writes the *National Baptist* an account of this mission, from which we (*Watchman and Reflector*) condense the following:

1. The churches generally are doing well; they are less troubled with unruly characters than formerly. Of the whole seventy-two churches there are only seven without pastors, and these are supplied by a licentiate living among them, or are visited by the pastors of other churches. There has been a net gain of 100 in membership.

2. Of the 117 preachers, 68 are pastors, each with his own church, and 49 are licentiates.

3. The item Nominal Christians is now reported for the second year; and the number, 5,757, may be regarded as very nearly correct. This makes the whole Christian community 12,126; which is an increase of 150 on the number reported for last year.

4. The School Report is much more favourable than usual. There has been an increase of nine in the number of schools, and 215 in the number of scholars.

5. The total of Contributions and Expenditures, rs. 20,953, shows an increase of 6,347, or nearly fifty per cent. on the amount reported last. Two of the Sgau churches have given for all purposes over rs. 1000 each. One of the Pwo churches gives rs. 688 as the maximum.

6. The whole amount received for books and periodicals is rs. 1,289, which is an increase of rs. 286, or over twenty per cent. on the sales of last year. The receipts for periodicals alone show an increase of forty per cent.

Maulmain.—During a visit in Maulmain, in the month of August, Mr. Brayton saw together in the native chapel over fifty boys and girls who do not profess to be Christians. Twelve boys and three girls among the number came out publicly and expressed their desire to be on the Lord's side. On the Sabbath before leaving Maulmain Mr. Brayton baptized twenty-five Pwo Karens.

Mr. Norris writes: Ko Bike, a very able business man, preacher and earnest worker for Christ, is sick with a cancer, and will soon die. Mah Doke, baptized by Judson, at Rangoon, in the night, one of the most intelligent of Burman

woman, is extremely feeble, now eighty-four years of age. Another useful woman is struck down with the palsy; another is blind.

One grand want is effort for the elevation of the Burman females. The young ladies of Christian families receive now no training, no culture at all; only a few very young girls are gathered into schools. A school of a higher grade for girls is a necessity. Whence shall come the funds and the teachers?

Rangoon.—Two Telooongs, a married woman and a young man, employed in the printing-office in Rangoon, were baptized Sept. 9th, in the brick chapel in Rangoon, and admitted to the English church, to which all the Telooong and Tamil members belong.

From a letter of Mr. Carpenter, we learn that a monthly concert of prayer for missions has been inaugurated within the walls of the Rangoon Theological Seminary. At the close of the first meeting a contribution of nearly ten rupees was taken up, "which," says Mr. C., "is quite equal to what we use to give at the monthly meetings of the Society of Inquiry in Newton."

Mr. Rose gives the following account of the trials of a convert: A Burman who had asked for baptism a short time before, came with his wife. After much conversation with him, I promised to visit him on my return from Koteyah. On my return I stopped at his village. The people of the village nearly all came to see the teacher. At sunset I turned to Mounng Pay, and said, "Do you now wish to be baptized?" His wife and children, and many of his neighbours were present, and every eye rested upon him. He hesitated, and hung his head, and seemed troubled. He then said, "Teacher, my wife and children are not pleased that I should embrace this religion; but I believe in the one eternal God. I can never again worship Gaudama or his images. I believe that Jesus Christ can save from sin. I want to be baptized." It was a trial he had not expected,—to be baptized in his own village and before his own people. I told him if his mind was not fully made up, to wait. He said it had been made up for a year, and he did not want to wait any longer if he was willing to baptize him.

Henthada.—Mr. Crawley communicates intelligence of the ordination of a Burman native preacher, "the seventh ordained pastor in all Burmah for the Burmese," if Mr. C.'s "memory rightly serves" him. Mr. Rose adds: "The young man ordained is one of Mrs. Ingalls' best men, and we hope will continue to be a good

minister of Christ. The church of which he is pastor numbers thirty members, and is in the midst of a large heathen population." In the afternoon the newly-ordained pastor baptized two men. In company with Mr. Rose, Mr. C. visited the large inland town of Opo, and they could have given away many more tracts than they were provided with. "All the qualified native help in all the Burmese church is fully employed."

China.

MISSION STATISTICS.

It appears there are some twenty-seven missionary societies, American, English, and German, engaged in the work of evangelizing the Chinese.

I give you the result of the investigations of the compiler found under the heading of "Total in China." Ordained missionaries, 97; law missionaries, 14; missionary ladies, 93; whole number of missionaries, 204; number of native helpers, 206; number of members received in 1865, 282; whole number of native members, 3,142.

Perhaps all of your readers are not well posted in regard to the principal stations where these 204 foreign missionaries, and these 206 native helpers are located. Will you then inform them that these stations number fifteen in all, and are named as follows: Canton, Hong Kong, Swatow, Amoy, Takao on the Island of Formosa, Fuh Chau, Ningpo, Shanghai, Han Kow and Kiu-Kiang (on the Yang-tze-Kiang, the greatest river in China,) Chefoo, Tung Chau, Tientsin, Peking, and Kalgan. The last-mentioned is a station about 160 miles from Peking, in a northerly direction, occupied by one missionary and his wife, belonging to the American Board.

We in China see in these few statistics something to encourage our faith, and stimulate our zeal. It is especially encouraging to know that there are 206 native helpers assisting the foreign missionary in the arduous work of preaching "Christ, and him crucified," to the 400,000,000 of China. Let this fact be a matter of thanks to the great Patron of Missions. May their number be largely increased, and their efficiency be greatly promoted by and through the prayers of God's people, offered in their behalf.

May I ask pastors to call attention to the present condition of the work in China, at the monthly concerts or the weekly prayer-meetings they sustain in their congregations? If they cannot

find better and more suggestive material, let them refer to the above statistics, and urge their people to pray for the divine blessing to rest on the labours of these 410 men and women, ambassadors of Christ to and among one-third of the human race. Let them remember that the "*Field is the world*," and this single Empire comprises and contains more millions of souls than there are days in the year, and yet only 3,142 of them, according to the latest and most reliable information, are in connection with Protestant churches. May God have mercy on the Chinese, and on the Church in western lands, so little interested in the spread of the Gospel in this dark land.

BURNING OF BODIES IN CHINA.

During a recent visit at the Buddhist monastery of Hushan, the writer had an opportunity of witnessing this singular and very ancient rite. A priest, aged eighty-three years, died on a certain night, and we learned that his body would be burned on the coming day. The corpse was placed in a sitting posture, in a plain, unpainted box, or coffin—the shape, a quadrangular truncated pyramid. In the morning about seventy priests assembled in a small chapel in the wing of the first main temple, and chanted a part of the burial liturgy. The coffin was then borne in procession sedan-like down the broad avenue of the temple, and by a diverging path to a secluded spot among the pines at the base of a hill. Against this hill stands the cremation-furnace, which is simply a *small house* constructed of side and back walls of solid masonry, roofed over and entirely open in front. The coffin was first put in its place, slightly elevated from the ground, and then one of the attendants threw in, at the sides and back only, several large sticks of seasoned pitch-pine. In front of this funeral pyre is a broad floor of solid cement, which furnishes a convenient place for the officiating priests. When the pyre was ready, a pause was made and the chanting then proceeded. A few moments were thus occupied, and then the torch was applied to the fuel *back* of the coffin by thrusting it underneath. The fire kindled rapidly, burning fiercely in the rear and gradually enveloping the sides. By the arrangement of the fuel the front of the coffin remained standing till the last; and when at length it settled back against the burning mass and was consumed, scarcely a vestige of the human form remained.

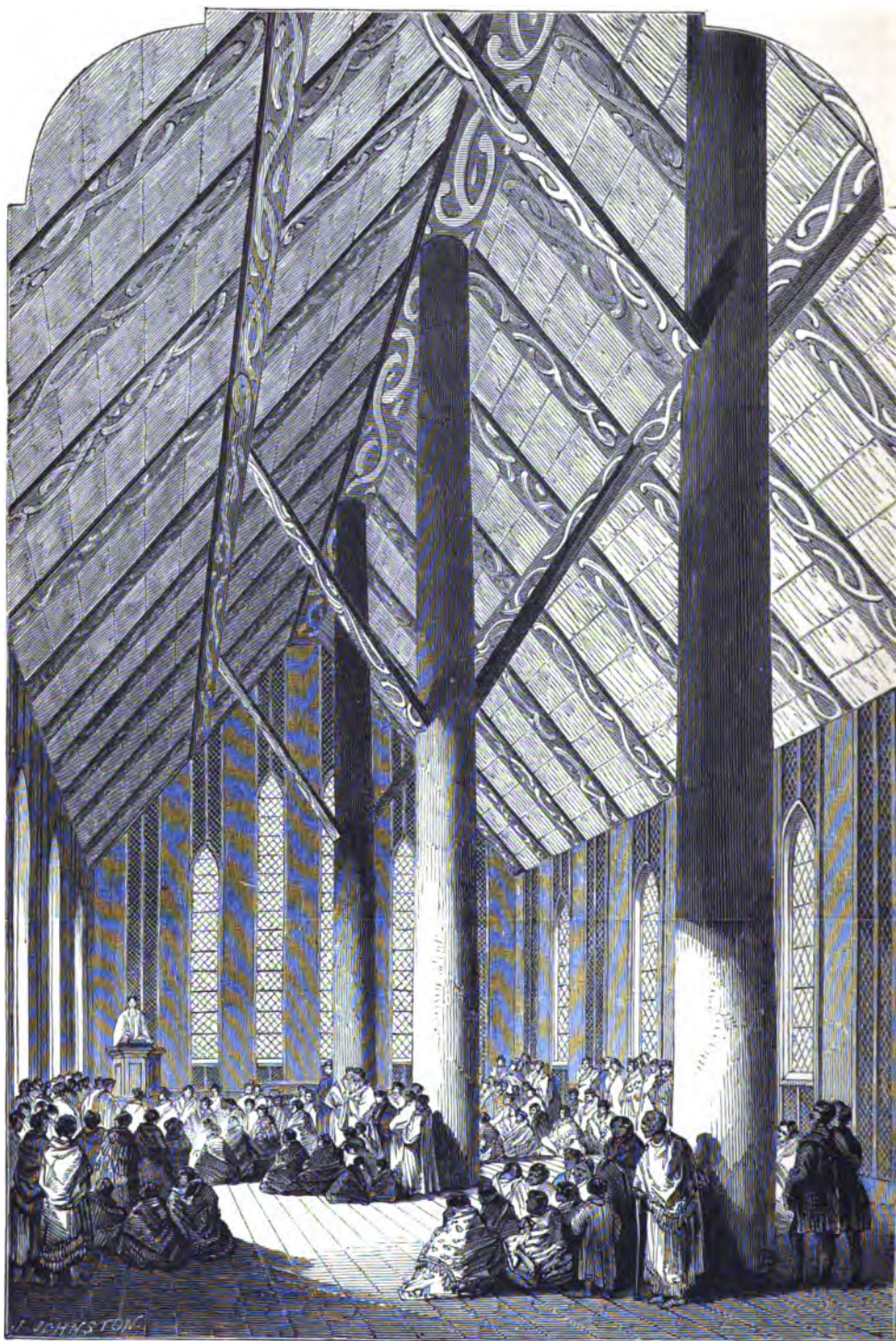
Spiritual were interspersed with material portions of the ceremony. Those blocks of wood

seemed to fall, like clods of earth, with a dull, heavy, unearthly sound against the coffin. And when the fire was in secure possession of its prey, the officiating and most of the other priests retired. But the erect position and pyramidal shape of the coffin, with its *sitting* occupant, gave an impression which our Western forms of burial cannot give—that of the spirit lingering awhile, and then ascending on wings of flame. This, however, is a foreign fancy, and not, so far as I know, a teaching of the Buddhist creed.

In the afternoon the ashes of the dead were gathered up and deposited in the "dead-house" or place of *temporary* sepulchre. This is situated in another secluded spot among the pines. I afterwards visited and examined its deposits at leisure. On shelves about its sides were thirteen empty earthen jars turned mouth downward. I found one only set upright, covered over with a larger jar. This was discovered to contain the remains of the body burned a few days previously. The quantity was very small, and consisted of a few crisped, calcined bits of bone and ashes—sole relics of one grown grey in an idol's service. His name, Techu, was inscribed on a small label of wood placed within the urn.

Near the "dead-house" just mentioned is a high monumental stone inscribed with the name of "Amida Buddha," and on the right the mausoleum or great vault where the ashes of the dead are finally deposited. The ascent is by nineteen granite steps to a spacious cement area, measuring about twenty yards each way, and enclosed by walls and stone railings in the usual arm-chair style of Chinese graves. In the rear is the mausoleum, a sort of octagonal, pagoda-like structure, thirteen feet high. It faces southward toward the sea, and is inscribed with the characters, "The sea-meeting pagoda" in gilt. A granite slab is masoned in its front face. This is removed, as occasion requires, once or twice a year, the ashes that have accumulated in the "dead-house" safely deposited within, and the slab then replaced. A few feet in front stands an incense table of stone, to receive offerings for the dead.

During the rite of burning narrated in this letter, a missionary friend who was present, engaged in conversation with one of the priests. He pressed him with the question, "Would it be your choice to have your body so disposed of?" He replied in substance "The thing can't be helped. Having become a Buddhist, of course it is duty to conform to the rules." We were subsequently informed, however, that there is an



INTERIOR OF THE CHURCH AT OTAKI, NEW ZEALAND.

alternative for the dying. If they distinctly make the request, their bodies are taken down to the plain and buried in the usual form. Whether by such spiritual declension they forfeit *nigban*, or other future blessings, I am unable to state. One thing at least is evident. Their ashes are not suffered to repose in the quiet seclusion of the "holy hill" of Buddhah.—*Correspondent of an American paper.*

New Zealand.

CHURCH MISSION.

THE following resolutions have been come to by the Committee of the Church Missionary Society:—

1. In conformity with the unanimous judgment of the Bishops and clergy of New Zealand, this Committee recognize their obligation to continue their mission in New Zealand until the Native Church shall have recovered, through God's grace, from its present depressed and disorganized condition. The Society cannot hold out any prospect of fresh missionaries: they will continue to support those already in the mission, numbering eighteen in all, and will direct their efforts to such measures as appear best calculated for the restoration of the Native Church. . . .

4. The Parent Committee gather from the communications before them that the special want of the Native Church is a larger supply of native ministers, and that these ministers should be trained and stirred up to make full proof of their ministry. They conceive, therefore, that the labours of the missionaries should be devoted to this special work; and that, with this end in view, they should not only preach the Gospel, but live and move among the natives, hold frequent intercourse with the native ministers and other native teachers, as well as periodical conferences of missionaries and native ministers; that they should seek out suitable candidates for the ministry, and strive generally to diffuse the knowledge of the Gospel, as the great instrument of reviving the work of God among the natives. The Parent Committee think it very important that the missionaries should not themselves act as pastors, even in any central stations, but should direct all their labour and influence to the enlargement and support of the native pastorate; that the missionaries should not be occupied in church building, or any secular employments, but should devote all such work upon the diocesan authorities. . . .

5. The form of Church organization already adopted in New Zealand, of amalgamating the two races in one Synod, precludes the adoption of some of the recommendations of the Society's *Minutes on Native Church Organization*; but the Parent Committee would still press the importance of that part of the minutes which refers to a Native Church fund, for the payment of native teachers, both catechists and ordained pastors, and of other church expenses, and to giving the native pastors and laity a share in the management of the Native Church fund. The Parent Committee much prefer supplementing a Native Church fund to making direct grants to individual native pastors.

Tahiti.

MELANCHOLY accounts of the condition of the Protestant churches in Tahiti come to us from France. These churches, it will be remembered, are offshoots of the French Protestant Church, and owe their establishment to the once powerful influence of France in the Otaheitan group. In opposition to the Protestant missions, the Roman Catholics work with their wonted indefatigable energy, to win the islanders to the Romish faith. The result is a severe check to the success and progress of the Protestants. A conference of pastors, deacons, and teachers, was held in April last, at Papeete, at which eighty were present. Reports on the state of the churches and schools were read. These were on the whole discouraging, as will be seen from the following extracts, which should stir up the faithful to pray for this struggling Church, holding its ground at once against Heathenism and Romanism:—

At Papeete, since the last conference, ten offending members have been excluded from the communion of the Church; three have died; eleven have been admitted. Twelve children have been baptized; six marriages performed. The total number of members, which at the last conference was 307, is now 305. 210 scholars were on the books when the schools were closed. Immorality and intemperance are the two evils of Papeete. Our Church has suffered from them. Let us watch, pray, and be faithful. At Faa we have undergone a check. A priest has opened a school in this district. Forty-three Protestant scholars attend it; fifty-two have remained faithful to our school. Three persons have become Catholics. At Punaavia, our faithful brother Terani maintains his ground, but is overburdened; Paea,

yet not having chosen a pastor, Terani has the management of two churches. At Papara the number of members has fallen from 300 to 100 ! A Catholic chapel has been built. The defection of forty members to Romanism has afflicted this Church. At Papeuriri there is some life, and five Catholics have been restored to the Church. At Tautiri our ground is kept. Notwithstanding the presence of the priests, the church and the school are well attended. Generally we are pained to state that the churches do not advance, but sensibly decline. The religious sentiment grows weaker. Immorality and intemperance desolate our flocks. Romanism profits by this deterioration of consciences, and without intending increases it, by infusing disorder into minds which no longer know to whom to look. Our opinion is, that these poor Tahitian churches are threatened with approaching dissolution, if prompt assistance is not sent to them by Protestant France, and if three or four devoted missionaries do not arrive, like devoted Nehemiah, to raise the fallen remnant of the Israel of God.

Fiji.

CHRISTIAN ENDURANCE.

A MISSIONARY of the London Wesleyan Mission in Fiji thus writes :—

Twenty miles down the coast some of the heathen were offended with the people of a Christian town, and resolved to have their revenge. In the night they entered the town, walked about, looking for a house which could be conveniently set fire to. Some of the party proposed to spear any one they met ; but others opposed this, lest a fight should take place, and they themselves get the worst of it. Whilst debating the matter, they came upon the teacher's house, which they set fire to, and immediately decamped. A short time after, some of the same heathen tribe entered the same town, going through some heathen performance. On reaching the neighbourhood of the chapel, in which the adult school was being conducted, they poised their spears and rushed to the chapel-doors, yelling. The king, who was attending the school, came out, requested them not to interrupt the scholars, and to desist from their heathen dancing in the neighbourhood of the chapel. This vexed them, and they at once went to the native assistant missionary's house, and taking what they could conveniently put their hands on, put a fire stick in the thatch, and made off. An

alarm was raised, the fire was extinguished, the town people armed, and asked the teachers if they had not endured enough, and if it would not be right to go after the aggressors and fight with them. The teachers said they had endured a great deal, but begged them to endure a little longer. "Perhaps," said they, "if we all suffer a little while longer, these heathen persecutors may be led to see that our religion is true, and that we are Christians ; and seeing what our religion enables us to do and suffer, may be led to abandon their persecution of us, and perhaps be led to embrace the religion we enjoy."

Melanesia.

BISHOP PATTESON'S MISSION.

THE REV. J. Palmer writes on board the *Southern Cross* of a visit to one of the Melanesian group :—

On arriving at our station in the Banks' Islands, on the island of Mota, the bishop and I landed, and remained there awhile together, after which the bishop visited the New Hebrides, picking me up on his way to the Solomon Islands, after I had been on the island about two months.

To a stranger there would perhaps appear to be few signs of any improvement in these people, or any indications of a good work having really been begun. They are the same noisy, naked, uncivilized people as before, with the one visible improvement of being very friendly ; but to us who have now for some five or six years spent one, two, or three months of each year on the island, and have come to know more of the people, their habits, customs, &c., a decided progress is evident, and we may fairly hope that, during these years of apparently barren labour, a good seed has indeed been sown and taken root, and is now gradually springing up, and indications are not wanting of an earnest desire on the part of these people to know more of the truths we have come to teach them.

I do not know whether I shall be able to convey an idea of the real state of things, it is so very difficult to make clear what a day's residence on the island teaches without difficulty.

In this group of islands there are neither chiefs, laws, rules, nor government of any kind, consequently each man is thoroughly independent ; and here at least the great question of liberty and equality is solved. A child of, say, six or seven years of age is an independent member of society—he has his own yam-ground, his own cocoa-nut, bread-fruit, and almond trees ; he can sleep, cook

his own food, and live in the large common house of the village, and with his bow and arrows is as much his own master as any adult; he obeys his parents as much or as little as he chooses, is seldom or never corrected, and, indeed, does whatever he likes. This of course is the case with all, the only restraint being the fear of an arrow or a club if they injure anyone; and so each man, woman, and child does what is right in his own eyes. In such a state of society quarrels must be of common occurrence, and these can only be settled by an appeal to the bow and arrow, and so we have found that life has been frequently endangered, and often lost, from a most trifling cause. Villages quarrel with villages, families with families, and even the members of a family will not unfrequently be found striving to destroy each other; add to all this the cruelty and entire disregard for life, and the very low state of morality prevalent, and you may gain some idea of the state of these people as we find them, and out of which we hope, by God's blessing, to lead them.

Some small progress towards this desirable end we hope has been made on the island of Mota, and through it, and the influence of scholars on these islands, on the whole group.

Nothing can be more friendly than the conduct of these people towards ourselves; they are always ready and willing to give us all the help they can; they are for the most part quiet and courteous in their behaviour, and many of them show a natural gentlemanly feeling; they are ready to fall in with our customs, and show now a willingness, and in some cases a real desire, to learn more of our teaching.

We paid a visit to the neighbouring island of Motlav (Saddle Island), staying there a few days. We walked round the island, and visited the several villages; we were welcomed everywhere in the most friendly way, the people crowding round to see us and hear what we had to say. They seemed to understand our reason for wishing to take lads away to New Zealand, and saw the wisdom of it when explained to them; and it ended by our taking lads from a new part of the island. From another part of this same island we have some of the most promising boys in the school.

At Santa Maria again we had a long walk through many villages, followed by a crowd of men, women, and children—noisy, but always careful not in any way to give annoyance, laying aside their bows and arrows, as they had heard

that the bishop does not approve of fighting. Here, too, we chose three promising-looking boys; and they were most readily given up, although we told the people it might be three or four years before they saw them again.

But to return to Mota. Formerly a man never stirred out of his house without his bow and bundle of poisoned arrows: now it is a rare thing to see the bow in their hands, except for the purpose of shooting birds, fish, &c., &c. Many cases have come to my knowledge which formerly would have plunged half the island into war, but which now have been settled by a payment, and this they all say is because they now see that it is foolish to fight and kill each other just because one man chooses to misbehave himself; and, besides, they feel that it is better to be living at peace and in a state of security, than to be always expecting, day by day, fighting and quarrelling to arise. Now the people from the various villages meet together without any fear, and parties from one side of the island often visit the people of the other side, whereas formerly they would not have dared to do so unless prepared for a fight. True, individuals quarrel with each other, and sometimes one or the other is killed; but this, instead of bringing the whole tribe into war, as it would have done formerly, is now settled in a more peaceable way, and there seems to be a general desire on the part of the people to restrain those who quarrel from shedding blood. This, of course, we are rejoiced to see, as an indication of their willingness to listen to our words, and we may hope it is a proof that they see that what we come to teach them is really for their good.

Each time we go there we find them more and more willing to attend to us; they listen to what we have to say; sometimes they ask questions, and not unfrequently I have heard them talking over the matter among themselves afterwards. Our usual plan each day was to walk of an afternoon to one or more of the villages, and, whenever we could find any people, sit down and talk to them, and introduce the subject we wished to talk about.

South Africa.

THE MISSION AMONG THE BASUTOS.

(*Special Correspondence.*)

OUR correspondent sends the following narrative of the present condition of this mission, translated from a Swiss paper:—

Letters lately received from French and

Swiss missionaries in the Le-suto, enable us to furnish some new and interesting particulars respecting this much tried mission.

Our readers will remember the devastating war which was waged by the Boers—white colonists as they are—against the unfortunate black race, that the Gospel was gradually civilizing and elevating. They will not have forgotten the expulsion of the missionaries, who were accused of having too much sympathy for their flocks, of tending the wounded, and feeding the famished among them. At the present moment, a very narrow slip of land, including the two stations of Bercea and Thalia Bosin—the latter having been destroyed before the war, has alone been preserved for King Moshesh. There, and nowhere else, have the missionaries been allowed to pursue their labours. The Basutos alone, who are ill-disposed to yield their lands to the enemy, have hitherto remained in the conquered country, wherever famine has not driven them away.

In fact, famine, a terrible famine, has more and more afflicted this country, following in the track of the ravages caused by the war. Let us here leave to speak our friends M. and Mme. Mabille, of the mission in the station of Morijah. Having re-entered the Le-suto last autumn, to convey some assistance to the natives, and to replace for a time the missionary of Bercea, they soon after wrote as follows:—"A sack of corn is now sold at more than 75 francs; within a few days it will be sold at 100 francs. Besides this must be considered the prices paid in the colonial towns on the border. These amount to 125 or 150 francs, which is from twelve to thirteen times the price formerly paid. The drought, moreover, is extreme. The natives have hastened to sow their seed before the ordinary season; but there are no rains yet. The sky is of brass: warm winds blow from the deserts of Khalagali. May God vouchsafe to have compassion upon these poor Basutos. I am surprised that our Christians should be able to maintain themselves even as well as they do, notwithstanding the disorderly and uncertain condition of everything. May their Master vouchsafe to be glorified by their faith and constancy! I was informed of new conversions at Morijah. Other persons, who had been tired of professing Christianity, are coming back. I hope soon to admit several to baptism." Elsewhere they write, "Our horizon has not yet brightened. We have to walk by faith, and not by sight. We scarcely dare to form any projects, our future is so uncertain.

But we are of good courage still. We mean to speak about Jesus to our poor Basutos as long as we have any opportunity. Poor people! they have great need at this time that we should speak to them of that country which the enemy cannot take away from them, and of those abodes where neither thirst nor hunger are known; where all is repose and happiness. Oh, what a terrible scourge famine is! Every day we see faces disfigured by famine and by destitution. Our flocks are dispersing: what are we to do? We cannot procure for them anything to eat. We endeavoured to aid them: but how are we to provide for so much want? And the drought! We are asking with loud cries for rain. Oh, may God soon grant it to us! Pray, dear friends, and support us: be not fatigued: our success depends upon your perseverance.

"Thanks be to God, we remain in the midst of these trials in good health, and have been in no want of food or clothing."

Great is then the distress: humanly speaking it may appear to have overthrown, amid this unfortunate nation, the blessed work, the fruit of thirty years of holy labour. How many voices have lately repeated this in sadness! "Oh, we are men of little faith!" Must not then the Church of Jesus Christ be baptised with his baptism? and must not the grain of wheat die before it bears its abundant fruit? Ought we not to feel ourselves humbled, when we hear the Christian Basutos, in their touching letter to the Churches, say to their brethren of all nations and all languages: "Children of our Father, we are in the greatest distress. We are suffering the chastisements which God has inflicted upon us in his love. We have been robbed of our clothing. We are suffering from hunger . . . Then our feasts of love have ceased. Almost everything that formerly constituted our joy and our consolation has vanished. Our instructors have been taken away from us. While still young, we have lost the breasts which used to feed us . . . Children of our Father, although we have been plundered, yet the invisible riches with which Jesus Christ has enriched us cannot be taken from us. The Gospel is still in our hands. In all concerns and in all modes we will say, All is well, O God; thy will be done."

Let us consider a yet later letter (of 16th Sept., 1866) from our dear missionaries. It will show us how it is in the core of the furnace that God purifies the faith of his servants, and prepares for his Church new victories.

Our friends returned rapidly to visit their old and dear flock of Morijah. "Yesterday," writes Mme. Mabile, "was a memorable day for us. Twenty-three persons were admitted into the Church of Christ. Five were children of Christian parents; had been already baptized in their infancy, and, under the care of our worthy native schoolmaster, Philemon, had determined to be on Christ's side. Eleven others were the first fruits of the ministry of Isaiah, a native catechist, who has been several years attached to the extra-parochial district of Kolo.

"A young man of a foreign tribe settled six years ago in Morijah. He had returned from the colony, where he previously worked in order to purchase a muket. He entered our service, and during six years was our faithful attendant. This young man was one of those whom my husband baptized yesterday. A moment before repairing to the church I entered into conversation with him. 'Ah, mother,' he said to me, 'when I entered this house at first, I was a poor ignorant fellow, not even knowing who God was. Now I am rich: in possessing Jesus I possess all things. I thought of earning a few clothes at your house; and now I have gained the salvation of my soul.'

The favourite wife of Matetó, a chief recently converted to the gospel, was also among the baptized. Three years ago this chief and his two wives were still plunged in the darkness of paganism. Many times, in passing through their village, and seeing them so indifferent, so hardened, I have said to myself, Will these poor souls find it possible to disengage themselves from so many ties that are holding them back, and to give themselves wholly up to Christ? I felt in this young woman a lively interest. Gentle in disposition, and comely in appearance, it was easy to see that her husband would be ill contented to repudiate her. The struggle was long and painful. One day, soon after his own conversion, Matetó came before us, asking leave to write the memoir of the divorce of his two wives, in order to restore to their place his first and lawful wife Clara, a woman of nearly his own age. For the first of these he signed the document without even knitting his brows. But when he looked at his favourite wife, his courage failed him, and he rose and ran away. It was only after some months that the sacrifice was consummated. The young woman was at that time still a pagan. She is at present numbered among the redeemed of the Lord. It is necessary to know these hea-

thens in their hardened state, in their blindness and in their ignorance, in order to comprehend the power of the divine spirit which converts them.

"In conclusion, we have seen some remarkable instances of such conversions, as among others that of an old woman of seventy at Bercea. Ever since the missionaries had been in Le-auto, she had been known as a sorceress and a habitual drunkard. She was the terror of all her neighbours, and above all of the children of the missionaries. It was apparently impossible to get her to put two ideas together. She had ceased to comprehend anything. The gospel, however, was enabled to penetrate this poor, hardened heart. The sweet name of Jesus reawakened her darkened understanding, and now this aged Magdalene is seated at his feet, learning from him, and worshipping him as her Saviour.

"Is it possible, my dear friends, that you can be discouraged in view of such facts as these? During eighteen months the Boers and Satan have been labouring to destroy our work; but, praise be to God, they have succeeded in nothing but in pouring oil upon the fire. God is for us: who shall be against us?

"It is true that our position has not been much ameliorated. Your missionaries are still, for the most part, in exile. The members of our churches are dispersed by famine. The pagan chiefs persevere in their iniquitous proceedings. Theft has become the order of the day. The remnant of the cattle gets stolen and is eaten under the very eyes of its owner, without his having a right to complain; for justice has become an unknown word here since this unhappy land was upset by warfare. Its demoralization is complete. Even we missionaries have been robbed of the little cattle we possessed. If this goes on, we shall not even have the draft oxen which are required for our waggons. Last week four of them were taken from us. It has now become necessary, from being a thing unknown in Le-auto, to lock up everything, and to barricade the windows wherever there is any food. But the work of God is advancing: the pagans are being awakened; the renegades are coming back to Christ: the faith of the children of God has been fortified.

"It is touching to hear mothers with five or six little children playing round them, when they say, 'Hitherto our Father has granted us our daily bread. Our faith is often on the point of failing us. We ask ourselves anxiously where we shall find something with which to feed these

poor little things. But succour reaches us always at the very instant when there begins to be nothing left in the house. It is often but little; yet, thanks to God, we are still all living.'

"It is now some time," Mme. Mabelle goes on writing, "since our friends sent us from the colony a supply of flour, wheat, and native corn and maize, which have been of great service to us. Thanks to them, we were enabled to prevent almost the whole body of the members of the church of Morijah from emigrating (far away from all spiritual help, so as to perish in their isolation)." But now we are at the end of our provisions. What is to be done? We are crying unto God, believing that he will provide for us.

And we, too, we believe that God will provide. But for this purposee may He not especially intend to make use of us,—of the present readers of these lines? These poor black brethren, plundered and famished, whose faith, re-tempered in the furnace of trial, so humbles us, shall we not bear them on our minds? And these servants of Jesus Christ, several of whom (let us remember it) are our fellow-countrymen, bred in our native Switzerland, and speaking our language,—are they not here performing in our places the holy task imposed by our Master upon his entire church? And now they are depending upon us. We will not abandon them!

THE KURUMAN.

The following is an extract from a letter from Mr. Moffat:—

The public duties of the mission are quite enough for all the energies of a strong man. Besides this, I am engaged in a work which taxes body as well as mind severely, as it leaves us scarcely a moment's leisure. This work is the carrying a revised edition of the New Testament, in the native language, through the press. Probably you will have a tolerable guess that this is no easy work, especially as I have to be constantly engaged in the printing department, in which other elementary works are preparing at the same time. But there is some consolation, ay, a great deal, in the conviction that one is not labouring for one's self, but for others, and for generations yet unborn. The first edition of 4,000 copies is now done, and it will require a much larger edition of the revision as well as of the Old Testament to supply the increasing demand. Readers are increasing in all directions, which is a very cheering sign. I have seen a

great deal accomplished when the barbarous and degraded character of this country is taken into consideration; but I expected to have seen much more. We seem to progress very slowly compared to many other portions of the mission field. It is hard, uphill work, and we are sometimes faint, but still pursuing. The battle is the Lord's. The position of the missionary in this country is not what it once was. We were suspicious characters, dangerous to the community, runaways from our own country, objects of mockery and oppression. Now a missionary is known, his object understood and respected to beyond the Zambesi. Any chief and every chief would like to have a missionary. When you are reminded that I have been fifty years in the mission field, and my wife for a not much shorter period, you will think we must be looking old, and feeling old too. Constantly engaged as we both are, it cannot be expected that we can wear much longer. I have still to look forward for some one to assist and succeed me. Our directors have so much reason to be delighted and taken up with other fields, where prosperity is crowning their efforts, that it is feared that their zeal for Africa is becoming cool.

United States.

CITY MISSION IN NEW YORK.

A YEAR ago a gentleman offered, for the purpose of building mission stations, 5,000 dols., on condition that five others should subscribe an equal amount, making in all 30,000 dols. This condition was accepted and complied with, and the whole sum secured at the close of the year. During the present year, some considerable additions have been made to this fund. And lately, a member of the Executive Committee, who had previously subscribed 5,000 dols., pledged himself to add 15,000 dols., so soon as 85,000 dols. shall have been reached. And the friends of city missions are earnestly desired to fill up this subscription to the required amount, that the Committee may have the 100,000 dols.

It is gratifying to all who are interested in the cause of city evangelization, to observe that with this new movement of the city mission, there has been a very general advance made by the aggressive forces of the Church of Christ. Never, in any year before, has the heart of Christianity been stirred so deeply, or devised so liberally to carry forward plans for reaching the people outside of the churches.

Denominations have vied with each other, and societies have been provoked by each other's zeal, and individual churches have emulated the other's liberality and devotion, so that city missions, and mission stations, and chapels for the poor, have become the order of the day.

During the year the Collegiate Reformed Dutch Church, sustaining four or five distinct missions operations in the city, erected a neat and tasteful building in Ninth Avenue, for the use of one of their missions.

The Presbyterian church, Fifth Avenue and Nineteenth-street (Rev. Dr. Rice's), always active in this work, have purchased two houses in King-street, which have been fitted for the occupancy of one of their oldest and most successful missions.

The Brick Presbyterian Church have commenced the erection of a commodious building in Thirty-fifth street, for the use of a very large and interesting mission they have succeeded in gathering and sustaining in Broadway.

A very pretty building, on a single lot of ground in Thirty-fifth street, near Tenth Avenue, has lately been completed and opened, the whole cost of ground, house and furniture being borne by a good brother, who, though an iron man, is yet a very tender-hearted man, and whose praise is in all the Methodist churches.

Another mission, under Methodist auspices, has been opened in Sixty-first street, on the east side of the city.

And St. Paul's Methodist Episcopal Church, who have long supported a fruitful mission in Seventh Avenue, are about putting up a handsome house for the same.

The Protestant Episcopal Church of the Ascension have erected a very gem of a chapel in West Forty-third street, between Eighth and Ninth Avenues.

And just now the Fourth Avenue Presbyterian Church, who have been engaged in several missions, have opened a very good and substantial building for the occupancy of one of their enterprises in Twenty-second street, near First Avenue. And this mission building is freely offered to the City Mission for their use also. So that, at stated times, the city missionary will hold services there, as in buildings of our own, thus adding to our list of mission stations, without the outlay of a dollar.

We have now fourteen preaching places open every Sabbath, and what is better than all, God is with us, owning his Truth, and displaying his

power to save, and sending joy and thanksgiving into hearts long unused to prayer and praise.

RELIGIOUS AWAKENING.

There is intelligence of religious awakenings in many parts of the States. The following account is given of one of these in the Reformed Presbyterian Church, at White House, New Jersey :—

The first Sabbath in December, 1866, is a day which will long be remembered by us as one of the days of the right hand of the Most High. It was the communion. Seventy persons had on the preceding day been admitted to church membership by the Consistory. Sixty-six of these were received on the confession of their faith and four by certificate. The examination of the young converts, as to their knowledge and Christian experience, was of the most satisfactory character. They all, however, had been repeatedly conversed with by the pastor, both in the inquiry meeting and at his study. Before the long prayer was offered, the form of administration of baptism for adult believers was read by the reverend pastor, and the rite administered by him to fourteen persons. The action sermon was by Rev. H. V. Voorhees, of North Branch. It manifested much intellectual and Christian excellence, and was listened to with deep, absorbing interest. Indeed the whole of the sanctuary services of this day were peculiarly solemn and impressive. The addresses at the table, both by Mr. Voorhees and by Mr. Van Slyke, were very appropriate and calculated to produce salutary impressions. Many persons who were deeply anxious for their soul's salvation were kept back from uniting with us by reasons which are always operative at such seasons. We look forward, however, with confident anticipations that at our next communion season we shall have a large addition of members to our church. The good work still goes on. It was stated in a former communication that ten more family altars had been erected since this revival commenced ; the number has now been increased to fifteen.

Since the communion service our meetings have been held on alternate evenings, and for the present week on consecutive evenings. This evening (the fourth) will close our meetings in the church. It is purposed after this to hold them in private families in different parts of the congregation, and only once a week.

The *New York Independent* says :—

"More than fifty converts are numbered as the fruits of a revival at Newbury Seminary, Ver-

ment. Over five hundred persons have recently united with the Methodist Episcopal church in Lawrence County, Kentucky, the fruits of a very extensive revival work still in progress. God is graciously pouring out his Spirit on the old church at White Plains, the Rev. A. H. Wyatt, pastor. The altar is crowded with penitents each evening. Up to the 6th December ninety had found peace in a revival still in progress at the first Methodist Episcopal church in Rahway, New Jersey. At Bound Brook, the Rev. Brother Snyder, pastor, the revival continues with great power. A large number have been converted. At Guildhall, Vermont, the special influences of the Spirit have been enjoyed since September. Twelve or more are hoping they have found the Saviour, and others are still inquiring. A glorious revival has occurred at Mechanicsville, New York, the Rev. W. W. Voorhees, pastor. One hundred and twenty have professed conversion, and ninety have joined the church. A powerful work of grace has been experienced by the church in Bethel, Illinois, where twenty-eight have been baptized. Twenty have been added to the Good

Hope church, as the fruits of a revival; fifteen of the number being heads of families. The Rev. D. W. Anderson, of Washington, baptized seventy-two converts on the first Lord's-day in December. He has closed a protracted meeting in which it is believed two hundred and twenty souls have been converted, and in that number twenty-eight Roman Catholics. Thirty-two persons were received into the communion of the First United Presbyterian Church, Broad and Lombard-streets, Philadelphia (the Rev. F. Church, pastor), on Sabbath, the 11th December. Fifty-one members have been added to the communion of the First Presbyterian church (the Rev. Dr. Robinson's), Brooklyn, during the last two months, of whom thirty-eight were on profession of their faith. At a Presbyterian convention held at Crestline, Ohio, on the 13th ult., a thorough plan for the visitation of the churches with a view to spiritual edification was adopted. It was also recommended that each member of each church spend at least fifteen minutes of every evening, about eight o'clock, in secret prayer for the outpouring of God's Spirit upon the churches."

LITERATURE.

A HISTORY of Christianity in New Zealand has been awaited with much impatience.* The recent wars have thrown the islands into a prominence that has only made it plain how little is actually known of the country and its people; and the Bishop of Waiapu is likely to find his book eagerly read. He confines himself to narrating the progress of the country from barbarism to its present condition, and arranges his history to show that "those who had embarked in missionary labours had not failed in that which they undertook." The enquiry is no doubt an interesting one, but it is limited. The native wars are related with much fulness,—those at least that came under the observation of the missionaries; and many incidents are preserved that show the degraded and savage condition of the native race. Along with fierce natural qualities, cannibalism, and the ferocity it promotes, held their places long after the missionaries had established their settlement; and the murder of Mr. Volkner, not

two years ago, and the fanaticism of the Paimarire, prove the hold that heathen habits had upon the people. "I have met with no family," says one, "but some branches of it had been killed in battle and afterwards eaten. If any chief falls into the hands of a tribe which he has oppressed and injured, by the chance of war, they are sure to roast and eat him; and after devouring his flesh, they will preserve his bones in the family as a memento of his fate, and convert them into fish-hooks, whistles, and ornaments." Divided under a vast number of petty chiefs, the people became accustomed to a ceaseless civil war, provoked by rapacity, or ambition, or wounded pride. Adventurous spirits would even work their passage as common sailors to London, in the hope of obtaining muskets, and establishing superiority over their neighbours by better weapons; and one great chief bartered the presents he received in England for fire-arms. The early missionaries had not only to contend with indifference, but to incur a constant danger, and hold their lives in their hands, and the record of their labours is a record of unpretending heroism unsurpassed among any of the islands

* *Christianity among the New Zealanders.* By the Right Rev. William Williams, D.C.L., Bishop of Waiapu. With six illustrations. London: Seeley, 1867.

of the South Seas. The difficulties, slow but certain progress, and the countless obstacles to the Gospel, are narrated at length, and the reader is carried on with unflagging interest to the full establishment of Christianity. The book is closed with a brief narration of the famous king struggles, the growth of the fanatical party, and the present condition of the Church; and the author, whose earnestness and sincerity are apparent in every page, has added an admirable and welcome chapter to the great history of missions. We trust that we may yet receive from him the results of a further inquiry. A history of Christianity in New Zealand would include some account of the people and the features and geography of their country, a history of the various settlements from European and their influence upon the natives, and a record of the various Protestant churches established for the benefit of the colonists. There is now a rich accumulation of materials for this work; and the mission has this advantage that it is compact, lies within reasonable compass, is confirmed by accessible and contemporary testimony, and affects but one population. It is pleasant to find that, while Bishop Williams acknowledges the serious and unexpected defection from Christian teaching which has come of the recent struggle, he can mention, among other facts, that "there are twelve native clergymen, supported by the contributions of their flocks—amounting to upwards of three thousand pounds—who are labouring with diligence and zeal," and that he recognises evidence that the present sifting will be a benefit.

As Bishop Williams believes of the Maori, so Mr. Holden believes of the Kaffirs, that they "are one of the most interesting barbarous nations in the world;" and he has prepared a history of them, for *first*, the real benefit of the Kaffir races; *second*, to impart much truthful, interesting information to the general reader, which may do something towards advancing the knowledge of all that relates to men and nations; *third*, to furnish information which may be useful to Government authorities; and, *fourth*, to arouse interest in the minds of the Christian public.* So much attention has been drawn to the Kaffirs by Livingstone's travels and by the heat of the

Colenso controversy, and so much is involved in the right treatment of them by the colonists and the Government, that Mr. Holden's work has not appeared a moment too soon. Hitherto we have been dependent on such occasional and desultory accounts as have reached us from travellers and missionary correspondence, enough to make us sensible how widely these races were spread, and how important a part they have played among the native tribes of Southern Africa. With great industry Mr. Holden has searched every available source of information, and has accomplished not only a full and consecutive history of the scattered tribes, but a most comprehensive account of their habits, traditions, and language. It does not fall within the scope of his history to treat of the influence and progress of Christianity among them: for up till now the success of the missionaries has not been marked as in New Zealand by any yielding of the bulk of the population; but he treats at length of the duty of the State and the Church. He claims that the Government should treat them as "men-children," and place them under a regimen as severe as that of children in civilized communities." As the parent apprentices his child to a handicraft without being supposed to interfere with his liberty, the State, he conceives, should stand *in loco parentis*, and apprentice the Fingoes and Kaffirs. Instead of or in addition to which he proposes that the Government should give them grants of land, and then make them owners of a property as valuable and less moveable than their present. He would also have them interfere with witchcraft, the marriage law, and chieftainship; and naturally to insist on an endowment of education, but "to be according to the particular facilities which any may have for doing the work in the best manner, at the cheapest rate, and to the largest extent." Mr. Holden maintains that, as a rule, the colonists do not treat the natives with harshness and severity, and that the natives often sorely try the patience and provoke the temper of the colonists; but he insists that the colonists should beware of any injustice in the land question, or of treating the natives as a doomed race, and that the worst part of the Kaffirs is that which has been brought into the closest contact with the white men, and without any effort to teach them Christianity. On the duty of the Church, it is natural that Mr. Holden should be urgent, and few will quarrel with his earnestness; there are none who will not be encouraged by the evidence he gives of good done. Mr. Holden's book is alto-

* *The Past and Future of the Kaffir Races, In Three Parts. I. Their History. II. Their Manners and Customs. III. The Means Needful for their Preservation and Improvement.* By the Rev. William Holden, Wesleyan Missionary 27 years in South Africa. With a Map and Illustrations. London: 44, Paternoster Row, 1866.

gether not only one of the most painstaking and important, but one of the most interesting of those which have sprung from our modern missions; nor would it be just to overlook the illustrations, which are selected with more judiciousness than common, but which excellent helps to our knowledge have suffered the bad execution of almost all the South African illustrations we have seen, Livingstone's excepted. A tour in *Sherman's Track*,* is certainly not a missionary tour, though it brought Mr. Kennaway into contact with that intensely practical Christian life which characterizes the United States, and at no time more than during and since the late civil war.* Meeting with General Sherman at St. Louis, and travelling at his suggestion over the route of his famous march, Mr. Kennaway enjoyed a fair opportunity of noting, not only the ruin, but the social changes wrought by the war. The proverbial hospitality of the South he did not meet, because it can no longer exist in the wreck of Southern fortunes; but he bears generous and reliable witness to the efforts and success of the Freedmen's Bureau; and the state of the South before and after the war, cannot be more vividly contrasted than in this pleasant volume. On the unsettled future of the slave, and the prospects of his being able or likely to maintain his place in the South, Mr. Kennaway has much to say that is valuable, and for which we must refer our readers to his book.

The French Protestant whom the *Religious Tract Society* have wisely introduced to their readers, is said to have his life well thumbed by countless hands.† It is a picture as vivid as one of De Foe's, with a merit that the novelist did not claim, of being an honest and accurate relation of what actually happened. There is a danger of forgetting, in these days of universal toleration, that men had ever to suffer for simply confessing their particular faith; and a book like this is sometimes necessary to remind us of the natural tendency of men to be intolerant, and that that intolerance has ever been sanctioned, and sometimes taught as a duty, by the Church of Rome.

Among the contributions to our higher religious literature, Dr. Rigg's *Essays*‡ will occupy a promi-

* On *Sherman's Track*: in the South after the War. By John H. Kennaway, M.A., Balliol College, Oxford. With Illustrations. London: Seeley, 1867.

† The *Autobiography of a French Protestant Condemned to the Gallies for the sake of his Religion*. London: Religious Tract Society, 1866.

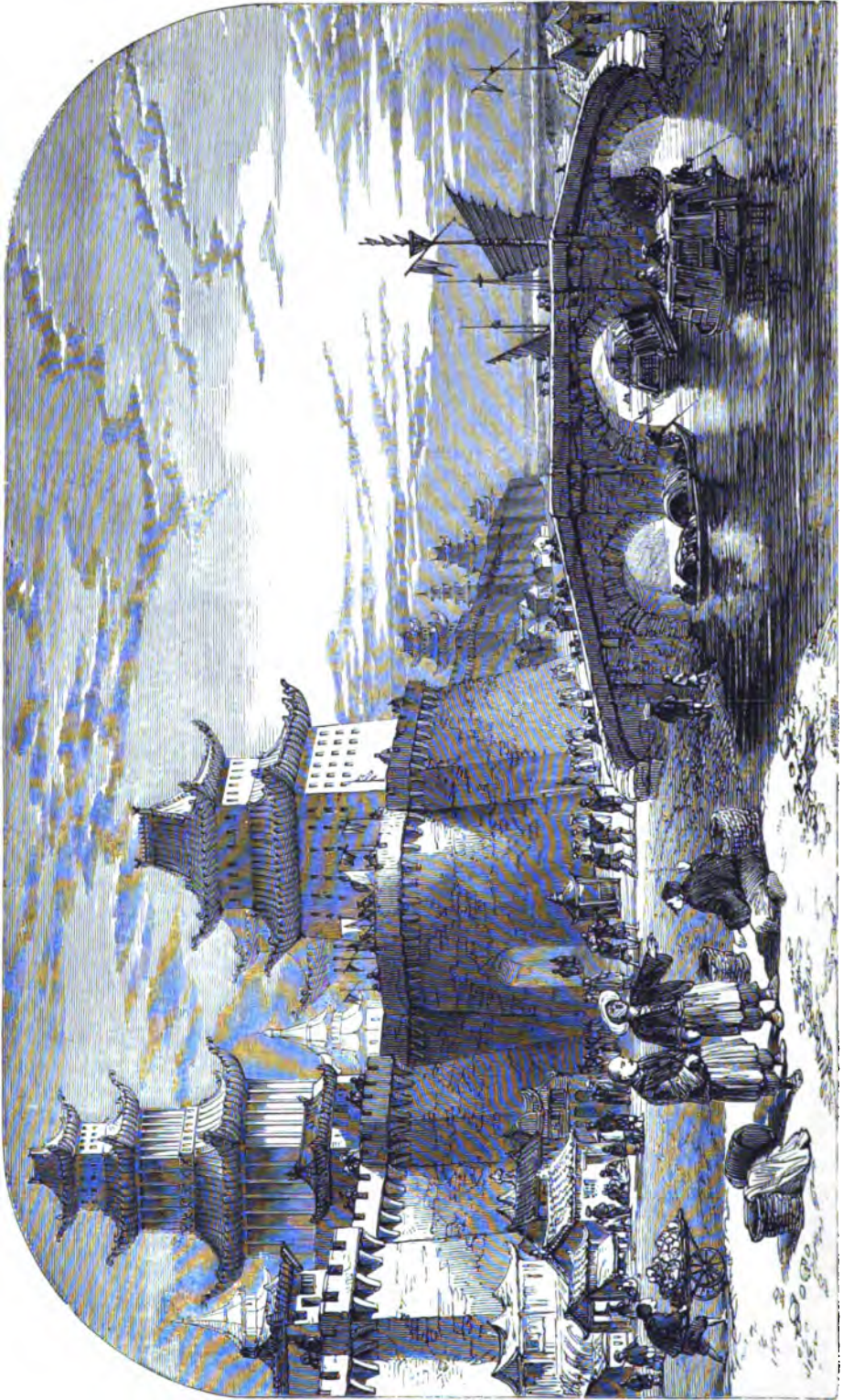
‡ *Essays for the Times on Ecclesiastical and Social Subjects*. By James H. Rigg, D.D. London: Stock, 1866.

nent place. The subjects he discusses—and on some he must be regarded as an authority, such as the *Relations of Wesleyan Methodism to the Church of England*, and the relations of Wesley's ancestry to his career and development—are profoundly interesting; and, though growing out of the wars and conflicts of the time, they are invested, by the treatment of the writer, with a permanent value. They are characterised by great breadth and fairness, a singular and happy freedom from sectarian and party spirit, and by a critical faculty of unusual keenness and discernment. No recent writer seems to hold better the balance between speculative and theological factions, or to seize so clearly the truth which is obscured from the combatants by the heat of their own struggle. The *Essays* include, among other subjects, *The Vocation and Training of the Clergy*, *Kingsley and Newman*, *Pusey's Eirenicon*, *The History of Heterodox Speculations*, *Pauperism*, and *Popular Education*. Yet, vigorous, and wise, and fair as Dr. Rigg is, he is rivalled by Miss Greenwell, whose exquisite *Essays* are not only a relief from the monotony of collected papers with which we are inundated, but have a rare value from their intense Christian tone.* Miss Greenwell writes only too seldom; but it is always what abides, and what will strengthen and purify the spirit. These *Essays* overflow with thought at once wise and original, and so skilfully arranged that there is scarcely a loose sentence or a loose word. Indeed, if there is any defect, it is that the words are sometimes barely sufficient for the thoughts; and yet, as a whole, the style is lucent and flexible and marked by that peculiar grace and culture which only a woman at her best can give. The subjects that she treats are, *Our Single Women*, *Prayer*, *Popular Religious Literature*, and *Christians ad Leonas*.

Miss Davies adds one more to the recent monographs on Women.† Sensible and well-informed, and less carried away by theory than some of her sisters, she has written an interesting book that will really help in a good cause. Nothing can be better than the chapter on *Things as they are and as they might be*, and on *Professional and Domestic Life*; and even the *Specific Suggestions* are successful. The highest and true education of women is that which so many modern essayists omit,—the education to be Christian women, with which will be necessarily bound up a Christian ministration, sufficient to give employment to the most useless and the most idle.

* *Essays*. By Dora Greenwell. London: Strahan, 1866.

† *The Higher Education of Women*. By Emily Davies. London: Strahan, 1866.



WESTERN GATE, PEKIN.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

PEKING—CHRISTIANITY AND MISSIONS.

"I WILL tell you," says Messer Marco Polo, "of the great city of Cathay. It forms a regular square, six miles on each side and thus twenty-four miles in circumference. It is surrounded by walls of earth ten paces thick and twenty in height, yet the upper part becomes gradually thinner, so that at top the breadth is only three paces. There are twelve gates, each containing an edifice, making one in each square of that wall, and filled with men who guard the place. The streets are so broad and straight that from one gate another is visible. It contains many beautiful houses and palaces, and a very large one in the midst, containing a steeple with a large bell, which at night sounds three times, after which no man must leave the city without some urgent necessity, as of sickness or a woman about to bear a child. At each gate a thousand men keep guard, not from dread of any enemy but in reverence of the monarch who dwells within it and to prevent injury by robbers. There is a vast abundance of people all through the suburbs of Kambalu, which are twelve in number, one corresponding to each gate. No one can count the number of residents, and they contain as stately edifices as any in the city, except the king's palace. There are brought also to Kambalu the most costly articles in the world, the finest productions of India, as precious stones and pearls, with all the produce of Cathay and the surrounding countries, in order to supply the lords and the barons and ladies who reside there. Numerous merchants likewise bring more than a thousand waggons laden with grain, and all who are within a hundred miles of the city come hither to purchase what they want."

So Messer Polo, who saw the great city of Peking in 1280, only a few years after it was built; for

the Mongols, having seized the country, changed its capital, and the great Kublah Khan or Kubilai built this new one in 1267—a stately residence and a populous, as appears from the Venetian's words. Nor though they called him *Millions* in his time, and shrewdly joked about his liberties with figures, have we any reason to suppose that Polo exaggerated the famous capital he called Kambalu. Sir George Staunton describes it as it looked to the Macartney embassy of 1793. "The first street extended in a line directly to the westward until it was interrupted by the eastern wall of the Imperial palace, called the yellow wall, from the colour of the small roof of varnished tiles with which the top of it is covered. Various public buildings seen at the same time and considered as belonging to the Emperor, were covered in the same manner. The roofs, uninterrupted by chimneys and indented in the sides and ridges into gentle curves, with an effect more pleasing than would be produced by long straight lines, were adorned with a variety of figures, either in imitation of real objects, or, more commonly, as mere works of fancy: the whole shining like gold under a brilliant sun, immediately caught the eye with an appearance of grandeur in that part of the buildings where it was not accustomed to be sought for. Immense magazines of rice were seen near the gate. From the spot whence an opportunity thus offered to take a glance, through the gates of the palace wall, at part of what was enclosed within it, the eye turning to the north observed, through a street extending to the city wall, a great fabric of considerable height, which includes a bell of prodigious size and of cylindrical form, that, struck on the outside with a wooden mallet, emits a sound distinctly heard throughout the capital. Trades-

men with their tools, searching for employment, and pedlars offering their wares for sale, were everywhere to be seen. Several of the streets were narrow, and at the entrance of them guards were stationed, to quell, it is said, any occasional disturbance in the neighbourhood. The train of the embassy crossed a street which extended north and south, the whole length of the Tartar city, and is interrupted only by several *pailoos*, or triumphal fabrics, and passing by many temples and other capacious buildings and magazines, they reached, in little more than two hours, from their entrance on the eastern side to one of the western city gates." The road to the city was paved in the centre with flags of granite twenty feet wide; the walls were forty feet high, and pierced with loopholes for archery, and flanked by square towers. More recent travellers speak of its poverty, and its splendours are not painted with the marvel and warmth of the thirteenth century; but it is substantially the same great and crowded city. It consists of two perfectly distinct parts—the Tartar city or the Northern half, which is a perfect square, each side being four miles long; and the Chinese city in the south, which is two miles deep and five miles long. Both cities are surrounded by very massive and lofty walls, and they are separated from each other by a high wall, in which are three large gates, open from early dawn to sunset; and the great gates are noble structures. The principal streets run from east to west and north to south, parallel, in the Tartar city, to the side of the palace, which forms a great square in the centre. The houses are seldom higher than one story; and the better class of them are surrounded by private gardens; while there are vast open spaces occupied by royal and ecclesiastical pleasure grounds. The density of the population is slight, compared with the area, and certainly does not exceed a million and a-half. Peking has public buildings that, in splendour and interest, vie with the structures of Europe,—its observatory and bell-tower, its board of education and examination halls, its monastery and rich marble altars; and, if the shops are poor, compared with the seaport towns, the streets are lively and interesting, and so crowded that people who walk for pleasure must take to the wall. For Peking is the meeting place of all the northern tribes of Asia, the goal and starting point of countless caravans. Strings of camels from the coal mines meet strings of camels from the Tartar steppes, and push past the brilliant escort of high mandarins; and the gay banners and music of a wedding and the spectral

white-robed mourners at a funeral, file through the street where barbers are dressing pigtails, cooks are dressing dinners, and men are kneeling down to pray.

Almost as soon as Peking was built the Christians entered it. The Nestorians had made good a footing in the country as early as the seventh century. Persecuted sometimes, but usually in favour, they had won the esteem of many emperors, had been appointed to offices of state, and had made some proselytes; but if we may trust Polo, the mind of Kubla Khan turned to the Christianity of the west rather than the east, and when John de Corvino made his way to Peking at the close of the thirteenth century, he received a most hospitable welcome. The ruling power affected a universal tolerance. "The Christians hold Christ as their divinity," said Kubla to Polo; "the Saracens, Mohammed; the Jews, Moses; and the idolaters, Sogomombar. I honour and respect all four, as any one of them may be supreme in heaven." Timur, Kubla's successor, was as neutral; and in spite of the persecution of the Nestorians, who were determined that they would keep China for themselves, Corvino had built one church before the century closed, begun a second, and brought over a certain King George from the Nestorian to the Catholic faith. He was rewarded by being made archbishop of Peking, and received a grant of suffragan bishops from Clement V., scarce any of whom reached the end of their perilous journey. Corvino, however, laboured on, was welcomed by families of distinction, and preached to great crowds that assembled in the temples; and when he died, an old man of eighty, there were already seven Franciscan monasteries built, most of them with churches attached. The people showed unmistakable sorrow at his death, and vast numbers of heathen as well as Christians attended his funeral; but, though after this an occasional monk wandered back to Europe from the Chinese wall, and a pope sometimes appointed a new archbishop of Peking, we hear little of what took place in the country. The archbishops somehow did not reach their sees, and the monks were chiefly eager to bring back some worthless letters, acknowledging the supremacy of Rome, till at last the Mongols were driven out and supplanted by the native dynasty of Ming, which, hating all things foreign, may have hated also these foreign priests. It is certain, at least, that the Franciscans were afterwards found on the Volga, and that the only traces they left were a few old Latin Bibles, written on parchment, in the stiff character of the Middle Ages,

and preserved as curiosities by some Chinese families. For centuries Peking seems to have been free of Nestorians and Franciscans alike; but a great movement sprang up in the west, which was also to affect it. Loyola marshalled his Jesuits, and they swarmed forth at his bidding, defiant of danger, careless of exile, ready for death, and resolved to conquer. The place which Xavier would fain have occupied in China was soon filled by Ricci, a man of extraordinary endowments, profoundly learned, and subtle in his knowledge of men. He professed only his anxiety to learn the language, donned the robe of a *bonze*, and lived for seven years among the priests; and when he had completed his studies he felt his way gradually from the south up to the capital, lecturing in the great towns with such facility and power that thousands flocked to hear him. Indeed, his mastery of the language was so admirable that it was said the style of the books he wrote could not be distinguished by good judges from their own choice classics. A few presents, judiciously chosen—among them a clock and a watch, which were then unknown in the country—opened his way to the Emperor, who quickly took him into the service of the State. His success was on a scale which threw Corvino into the shade. Numbers of the common people and even some mandarins professed themselves Christians; one of the ministry joined them, and threw all his influence into the work, and his youngest daughter, (baptized Candida,) exceeded her father in zeal. She obtained toleration for the new missionaries, protected them from angry and jealous mandarins, spent her fortune in building churches and printing Christian books, and sold the presents the Emperor made her, that she might have more to bestow upon the poor. The impulse thus given in the capital spread. There were 90 churches built, 30 of which were erected by Candida herself in different parts of the province; and 130 books—chiefly lives of the saints—were sent out of the printing press. The zeal was marvellous, but the means were Jesuitical. Christianity was introduced as a modification of Confucianism; and the Confucian worship of ancestors, and adaptations of Mary worship to the superstitions of the people, were incorporated with the preaching of Christ. Driven from Peking as a Japanese, Ricci only returned in a new disguise. Little by little he won his way. Mathematics, music and painting, in each of which he excelled, were among the means by which he worked into the confidence of the learned, that he might influence them for the Christianity of Rome. His death

was a great blow to the mission, and was followed by some edicts of banishment; but the dynasty of the Mantchoos succeeded that of the Ming, and the learning of the Jesuits became as necessary to the Emperors as that of the Jews was to certain sovereigns in Europe. The edicts were repealed, and a German priest, Father Schall, from Cologne, took Ricci's place. He was made chief mandarin of the bureau of mathematics, and first minister of state, and used his office to the one great end for which he lived. Men of family and influence were continually added to the Church; governors went out to their provinces well disposed to Christianity; and the number of converts rose to 300,000, or some say, almost as many more. In Peking alone there were 5,000; and a cathedral was built there, for which the Emperor himself wrote an inscription to the effect that "Christianity was the most illustrious of all religions, and was the true way to heaven." The death of this Emperor led to a regency, and this in its turn to the imprisonment of the principal Jesuits, and the execution of four of their principal mandarin converts; but on the minor's ascending the throne the old favour was restored, and thus for many years the Jesuits were alternately crushed and exalted. Meanwhile the other orders who had pursued the mission in China contended that the Jesuits paganized Christianity, and the dispute waxed so hot that the Pope had at last to decide against the Jesuit practice. Strong in the capital, however, they had the first legate cast into prison at Macao. When the general vicar followed, bearing the famous bull *Ex illa die*, he was suffered indeed to reach Peking, but had no sooner entered it than he was thrown into chains, and only permitted to depart on condition of keeping the bull a secret. A second legate fared no better, and the attempt was given over in despair. These dissensions among the Romish party soon bore their fruit. Christianity came to be looked on with less respect; and the Jesuits were retained simply as astronomers, physicians, and artists, but not as friends and teachers. The eighteenth century was marked by bitter persecutions; and the mission at Peking was too busy about holding its bare place against the jealousy of the Emperors on the one hand, and the bulls of the Popes on the other, to undertake the active work of spreading the Gospel. It had sunk Christianity in politics and place. "Remember," ran the bull of Benedict XIV., "you are to be true disciples of Jesus Christ. You are not sent to enjoy the world, but to fight a great battle; not

to obtain honours, but scoffing and shame; not for idleness, but for work; not to cultivate rest, but patiently to gather in the harvest." Ricci's craft and flattery of Chinese prejudice* worked mean results in men of lower natures and less zeal, who were tempted to drop the teaching of the cross and grasp the rewards of their ambition. An edict issued at last in 1815 expelling the missionaries from the country; even the Jesuit almanac-makers were banished from Peking in 1828; and bitter persecutions followed until the various English treaties re-opened, first the seaports and the south, and then the capital itself.

During the latter period of this Roman Catholic mission, a mission from the Greek Church was also located in the capital. Some Cossack prisoners that had been brought thither were allowed the ministrations of a Greek priest who accompanied them; and in the time of Peter the Great advantage was taken of this colony to stipulate for a church, a staff of priests, and a staff of students. The mission consists of six ecclesiastics and four laymen, who are replaced about every ten years, and reside in a vast building at the joint expense of the Russian and Chinese governments. They exercise little influence, and have seldom sought the conversion of the natives. That, indeed, is a matter quite beside them, though particular care was taken to furnish them with gorgeous dresses and church paintings at first, in the persuasion that the ceremonial would at once captivate the populace. No effect has been produced: the dresses have worn shabby; the pictures have been repainted by Chinese artists in Chinese costumes, and Madonnas have assumed the features of Manchooks; and when it was suggested, in 1820, to the head of the mission that he could circulate the Scriptures, he simply replied—"It is beyond our commission." The extent of that commission seems to be to procure all information about the kingdom, and to lock up more valuable memoirs on China in the archives of St. Petersburg than any other nation can possess. The descendants of the captive Cossacks are dying out, and most of the survivors have lapsed into the superstitions of the people; but the mission will always hold its political significance, and it must be mentioned to its credit that the Bible Society has printed its translation of the New Testament into Mantchoo.†

* He went so far as to publish a map of the world, in which China is represented as the centre and all the kingdoms are spheroid round it.

† A full account of this mission will be found in *Christian Work* for 1865, pp. 7-14.

A great change came over Peking when English and French soldiers marched over the granite causeway from Tientsin and dictated peace within the almost sacred walls of the royal city. English and French ministers now reside at the Court that has always been sealed against the West. Religious toleration is stipulated and fairly maintained. The Jesuits are back in power; the Russians may proselytize without offence; and Protestant missionaries preach the Gospel. An opening was made by the medical mission of the *London Missionary Society*, for whom Dr. Lockhart established an hospital hard by the British Embassy. "People of all classes resort to it; officers of all ranks and degrees came themselves, and sent their mothers, sisters, wives, children, and other relatives. Ladies and respectable women came in large numbers; merchants and shop-keepers, working people, and villagers from a distance, and beggars in great variety fill the court-yard. . . . The waiting-room of the hospital contains about sixty, and it is filled in fine weather repeatedly by patients and their friends." Services have been conducted here by a native evangelist or by Mr. Edkins, one of the missionaries; and in the first year this first Protestant Church in Peking was constituted by the baptism of three converts. In fifteen months 22,000 patients had been received, most of whom heard the Gospel, while they have received copies of the Scriptures that were often borne away to very distant homes, for "Chinese, Manchooks, Mongols, Thibetians, Koreans, and Mohammedans, natives of the capital, and from Kashgar and other regions of the West, have been attended to." Two of the first converts soon became Bible colporteurs, and other baptisms followed, chiefly among the Manchooks and people of position. One of them had been in the habit of divining by means of counters and slips of bamboo, implements which he at once surrendered to the missionary; another was of the Emperor's own tribe, and brought with him two sons, two nephews, and a brother. "The first female convert was an aged Manchoo woman, who happily possessed the power of reading. Her son brought home some Christian books to her—one volume of hymns, a catechism, and the 'Peep of Day.' She read them with great interest, and, after Chinese fashion, began to commit the hymns to memory. She also urged her son to attend the chapel constantly, for the doctrine was good. He did so, and became, after some weeks, an applicant for baptism. When questioned as to the steps by which he was led to seek acquaintance

with Christianity, he said that he did so by the direction of his mother. He was urged to bring her to chapel. She came, but had to be carried by her son, being old and very feeble. After a second interview with her at the chapel, at her earnest request I administered baptism to her. She witnessed a good confession as a simple and sincere believer in the merits of Him who died for men. She was very soon after taken to the church in heaven. I saw her son subsequently to her baptism, and learned that she had been busy instructing the female members of her family, one of whom, a blind girl of twelve, gave ready answers to the questions I proposed."

A cloth salesman was so eager to press men to hear the missionary, that he lost his situation. He commenced business on his own account, and continues his zealous evangelism. "When not allowed to read and pray, he used to carry a tract to the fields in his walk to neighbouring villages to sell his cloth, and there would read and pray." A farmer, through his visits to the market, fell in with the truth, and commenced a Christian life in his family. The seed was scattered wide and patiently, and the fruit was gathered sometimes from far. A Chinese soldier came up to the missionary after service, and fell to talk of his wounds and escapes in the campaign. "Could you tell me to whom you think you are indebted for this deliverance?" "I know that I owe all to the care and to the mercy of the Lord Jesus Christ, in whom I have all my trust, and to whom I have addressed daily prayers these two years." "I am really surprised to hear you speak in this way; may I ask you to explain to me in what way you came to a knowledge of the salvation which is in Jesus Christ?" "This is how it was. About three years ago I passed several days in this city, before I set out for the field. One day as I was walking in the street, I remarked over the door of a house a sign, announcing that the Gospel of Christ was preached there, and that all might go and hear it. I enquired what this meant, and was told that a foreigner lived there who had come into China to teach the right religion. I made up my mind to go in, and I found there several persons assembled to hear the missionary, who was speaking of the love that God had manifested to the world, in sending his Son to die for sinners. On that day I received no impression from what I heard; but, fortunately, the minister observed me, and came to talk to me at the end of the service. He asked me several questions, and when I told him that I was going

to quit the city, he gave me a New Testament, begging me to read it, and expressing the hope that God would bless me. I started the following day, and within a few hours forgot all that had happened. A few months after this interview, I was, one day, lying stretched out in my tent, not knowing how to pass the time, when, suddenly, the remembrance of my visit to the foreign chapel came across my mind. I thought of some of the words which I had heard him utter, and began to ask myself what they could possibly mean. I had with me the book he had given me, and I began to read it. It seemed at first mysterious to me, but my curiosity was excited, and although I understood but a small part of what I read, this book inspired me from day to day with a more and more lively interest. At length my intelligence, as well as my heart, was gradually opened, and I began to enter into the meaning of these Divine lessons. I then arrived at the full and entire conviction that the worship of idols was a sin and a folly, and I took a resolution never again to step within a heathen temple.

I began to pray God to lead me to the knowledge of Himself. I felt a true love for Jesus Christ grow up within me, and I soon enjoyed a great internal satisfaction. I am not deeply instructed, it is true; but since I have put all my trust in Him, it has seemed to me that I hold Him very near me; and peace has taken possession of my heart. . . . My comrades have often treated me as a fool and a madman for occupying my mind with this new religion. But I have seen some of these men march to battle after they had thus mocked me, and fall dead or wounded at my side, while I have been preserved. Others have come and asked me to talk to them about my religion. All this, I well know, I owe to the grace of the Lord Jesus, and I have therefore resolved never to abandon Him; for whatever may happen, I know that He will sustain and deliver me."

Already there are schools, preaching stations with congregations of over sixty, and neighbouring towns occupied. Formerly the apathy of the Chinese, their easily contented materialism, blocked the way. "We have seen your books," said one of them to a missionary, "and neither want them nor approve of them, having abundance of instruction handed down to us from our great sages, which are far superior to any foreign doctrines you can bring." "Your sage," was the reply, "taught you the duties of human relations, while he said nothing about the Supreme Being,

or the life to come. But Jesus, having descended from above and risen from the dead, was able to give us every information about eternal and invisible things." "Nevertheless," said he, "we want not your books: there is the road; go." "You speak of Jesus as a saviour," exclaimed another, "pray whom does he save?" "All who believe." "You talk of forgiveness of sins. Shall I obtain the forgiveness of sins by reading this book?" "If you follow its directions, and believe in the Holy Saviour, you will." "What will the Holy Saviour bestow on them who trust in him?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will, when I die." "Die! Oh you will have to wait till death for all this. Give me present enjoyment: who cares what will happen after death; then consciousness ceases."

"Pray allow me," said a Chinese labourer, "to ask you where is the seat of man's soul, and whether it be larger in an infant or a grown person? You see this table on which I am resting my arm. Pray tell me whether the wood of which it is composed is dead or alive? In a short time this table will crumble into dust, and go again towards the formation of another tree, or something else in the vegetable world; and so it is with all things, man not excepted. Man, the world, and all things are unceasingly undergoing changes of a variety of kinds, yet never ceasing to exist, only assuming different forms. Such as I am in substance now, such was I a thousand years ago, and such shall I be a thousand years hence. Hitherto I may have been a beast, a reptile, or a bird, and hereafter I may exist in one or other of those species. But whatever I may have been or may yet become, in substance I shall always continue the same. I shall never die: there is no such thing as death." This universal scepticism and careless well-content materialism are still thwarting the missionary; but in the North there is a spirit of more frank enquiry, and Christ is not rejected with the same indifference.

Six Protestant Societies have now their missionaries at Peking.* "I had the privilege of settling there, the first missionary of our Church," wrote the Bishop of Victoria, in 1863—"having also the opportunity of officiating at a Sunday

service in the British Legation, and of preaching within a few hundred yards of the Emperor's palace. The sight of Peking, with its vast circuit of walls, its magnificent temple spires, the gorgeous gilded roofs of its palaces, enclosed within the inner Imperial city, and all the solemn associations connected with the history of this metropolis of a mighty continent, with its varied aspect of venerable antiquity, dilapidation, and decay, produce an impression of melancholy regret." Dr. Stewart, a medical missionary, was appointed soon after by the Society for the Propagation of the Gospel. At present three English societies are represented by six, and three American, by four missionaries, who are assisted by about ten native evangelists, and reckon up a church of eighty communicants, with services regularly attended by very many more. At Tien-tsin, the port of Peking, there is a flourishing mission, but little older than that of the capital. Three missionary societies took possession of it about the same time that it was occupied by the allied troops;* and, within eighteen months, three churches were formed, and thirty persons had been baptized. The first promise has been more than fulfilled; for the Methodist missionaries have since baptized fifty converts in one day, and Tien-tsin has furnished some native evangelists, of remarkable zeal and eloquence.

Peking is likely to assume a larger importance every year. The climate agrees with Europeans, while in the South it is too often fatal to them. The people are intelligent and independent, and less subject to intercourse with the lower class of foreigners than in the great seaports. It is not only the seat of government, where the civil officers must present themselves once a-year, but the resort and home of the best educated men in the empire; and the educational boards annually draw to it ten thousand students. Embassies throng to it from the distant tribes of the North and all the colonies of the empire, and by their caravans the gospel may penetrate the very heart of Asia. Peking is the centre of a larger population than was subject to Rome in the palmiest days of that imperial city. It has seen six centuries, and half as many dynasties; and, as the Roman Empire fell to Christianity in the epoch of its decay, so it may be with the Chinese, and that the decadence of its antique glories will be met by the rising of the brighter glory of the Gospel.

* The London Missionary Society, Church Missionary Society, English Presbyterian, American Board of Foreign Missions, American Presbyterian and American Episcopal Boards.

* The London Missionary Society, the American Board of Foreign Missions, and the Methodist New Connexion.



CONSTANTINOPLE AND SCUTARI.

MISSION WORK AMONG THE ARMENIANS IN TURKEY.

We traced in our last article the beginning of Mission Work among the Armenians in Turkey, until the year 1842, when the fruit began largely to appear. From this period the work made rapid advances. Many in the Armenian church began to be leavened with Christian principles. "The work of God continued to spread in all directions in the Turkish Empire. The number of those who gave evidence of a real change of heart was as yet comparatively small; and so also was the number that came to listen to the stated preaching of the Gospel. The real extent of the work, however, must not be estimated from this. A considerable number of the Armenian people, both in the metropolis and in the provinces, had been awakened to see the errors of the Church, and were fully convinced of the truth of the evangelical doctrines. There were, no doubt, several thousands of this class in Constantinople alone."

"From 1843 to 1846, there was no longer period of exemption from persecution, but throughout the whole field the spirit of inquiry and discussion wonderfully spread, and believers were multiplied. On the whole, there was a very decided increase in the size of the congregation on the Sabbath; though, both at Trebizond and Erzerum, it became necessary during a portion of the time, to suspend public worship, on account of the hostility of the hierarchy. There was, indeed, such a hungering for the word as has probably been rarely witnessed in this world. The seminary at Bebek, as well as the houses of the missionaries at Pera, became a very common place of resort for small parties of men and women, who came on every day of the week, and at all hours, and were almost clamorous to hear the Gospel preached."

This great success of the American Mission, naturally aroused the bitter hostility of the Armenian patriarch, who, as he was the civil head of the Armenian community, had it in his power to carry on a vigorous persecution. The methods of this persecution were various. One of them was as follows:—"Almost every shopkeeper and artisan in Turkey depends for the chief profits of his business upon the patronage of some wealthy and influential individuals; and young men, especially, have very little prospect of advancing in the world without the

assistance of some such friend. The Patriarch, by a skilful manœuvre, threw a large number of the adherents to the Gospel into the greatest distress. He secretly directed all the faithful among his own flock, who stood in the relation of patrons or regular customers to any of the evangelical brethren, silently to withdraw their patronage. The consequence was, that many who supposed they were in a fair way of obtaining a competent support, found themselves suddenly without any business. Some of these had friends depending on them for daily food; when all at once it appeared that they had not the ability of providing for their own wants. And they soon found also that all appeals and remonstrances were useless, unless accompanied by a pledge to withdraw from the preaching of the missionaries, and cease to open their mouths in favour of evangelical views."

But the most severe persecutions took place in the remote districts where the Armenian priests had the people completely in their power. A few instances of them may be quoted:—"One of the brethren in Adabazar, for refusing to open his shop on the Sabbath, was sent by a powerful Armenian to get out ship timber for government, from a mountain forest, in the midst of rain and snow. He was a weakly man, and wholly unaccustomed to such hard work; and, no doubt, would have perished, had not the Turks, who saw his weakness, befriended and released him. A priest, who showed friendliness to the evangelical men, had his beard shaved off; which was the greatest disgrace they could fix upon him, in the estimation of the people. An individual who sold our publications was put in the stocks. Four or five of the brethren were carried off to the Convent of Armarsh, and there imprisoned, merely because they would not conform to the superstitions of the Church. As soon as this was known, four or five more went, of their own accord, to the same place, and surrendered themselves up, saying, 'We are of the same sentiments with these men, and we wish to share in their trials.' They were accordingly imprisoned in the Armenian village of Koordbeleng, where there were several 'gospel readers,' the head ruler of the community, who was a banker, instigated by the chief priest, procured a Turkish police officer from a neighbouring place, and, after making him

drunk, set him to beating the Protestants, which he did with a heavy stick, in so unmerciful a manner, that one of them nearly died. It should be recorded in this place, that this same banker was afterwards assassinated in his own house, by a man hired for the purpose by some personal enemies, and encouraged to the deed by the same chief priest who had instigated the persecution of the Protestants. So did God follow with judgment the oppressors of his people."

The form of words used in the expulsion of a priest in January, 1846, shows the bitterness of the Armenian ecclesiastics, and displays the utter want of true Christian spirit in these degraded Eastern churches, belauded by many extreme Churchmen in this country. "On Sunday, January 25, after the morning services in the patriarchal church were finished, the house was darkened by extinguishing the candles; the great veil was drawn in front of the main altar, and a bull of excommunication and anathema was solemnly read against Priest Vertanes, including all the followers of the 'modern sectaries.' This beloved brother, who had already suffered much for his conscientious attachment to the Gospel of Christ, was styled by the Patriarch, 'a contemptible wretch,' who, 'following his carnal lusts,' had forsaken the Church, and was going about as a 'vagabond,' 'babbling out errors,' and being an 'occasion of stumbling to many.' He was said to be 'a traitor and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or heathen,' for teaching 'the impieties and seductions of modern sectaries' (Protestants). 'Wherefore,' says the patriarch, 'we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admonitory bull, I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings, for he is a house-destroying and ravening wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrines of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through

the grace of our Lord and Saviour Jesus Christ, who is blessed for ever. Amen."

The noble spirit with which the converts bore their bitter persecutions, showed that the Gospel has the same power as ever to produce Christian self-denial and heroism even unto death. Take the following as an instance:—"The Bishop of Nicomedia, who was none other than the mild and inoffensive ex-patriarch Stepan, now transformed into a furious persecutor, required the priest to write a confession of his faith, to be read publicly in the church, in order to satisfy the people, many of whom were suspicious of him, that he was a true and faithful son of the Armenian Church. With this requisition the priest complied, though the document was far from giving satisfaction to his superior. He expressed, in clear and comprehensive language, his belief in the Bible and its doctrines; and appended to this confession of his faith, a letter to the bishop, couched in the most respectful terms, declaring that whatever the Church receives and teaches, that is according to the Holy Scriptures, he also received, but, in the fear of God, he could acknowledge nothing contrary to this standard; and he closed by saying, 'In regard to your reverence's wish, that I would write a paper of recantation according to your pleasure, God forbid that I should write anything through fear of others, or to secure their favour. If I had done so, I should have been a denier of the true faith, and an infidel; an enemy, a despiser, a decayed member of the Holy Church of Christ, which he hath purchased with his own blood. But, blessed be God, by confessing and believing in the true faith, and by preaching the Holy Gospel, I remain a faithful son and a true minister of the Church of Christ; and I have hope that, through the Holy Spirit, I shall remain faithful even unto death, and that I shall enjoy through eternity the promised rest. And finally, whatever violence, punishment, or disgrace are prepared for me, I am ready to receive with love and joy, for the love and glory of God."

"This document filled his enemies with rage. On the following Sabbath, this aged brother was taken to the Church, where the bishop publicly read his confession, and immediately pronounced him excommunicated and accursed. The priests violently tore from his shoulders his clerical robes, and with boisterous shouts, cried 'Drive out the accursed one from the Church.' The excited rabble now fell upon him, and with many kicks and blows thrust him into the street. He received

all these indignities with the greatest meekness, and returned to his house, 'Counting it all joy that he was found worthy to suffer for the name of Jesus.' He was afterwards put in confinement for alleged debt. He was offered release on recantation, but refused. His beard and the hair of his head were then shorn off, the greatest indignity that can be done to a priest, and he was borne about amidst the jeers of the crowd. He was spit on and insulted in every way, but wrote soon after to a brother, "I entered the prison with a joyful heart, committing myself to God, and giving glory to Him that He had enabled me to pass through fire and sword, and had brought me to a place of repose." But stronger measures were resorted to in the case of others, as witness the following:—"The hardest trial of all to bear was the cruel bastinado, which the vartabed at length resorted to, seeing that other means failed. A young man was called into the presence of this church dignitary, and required to sign the Patriarch's creed. Refusing to comply, he was placed upon the floor and beaten with sticks on the soles of his feet, the vartabed assisting with his own hands in inflicting this cruelty. He was then removed to an unfloored stable; his hands were tied behind him by the two thumbs, and a rope was passed around his shoulders and fastened to a beam over his head, so that he was obliged to stand perfectly upright. Water was now poured plentifully on the cold ground on which his bare feet rested, and in this torturing condition he was obliged to remain all night. Strict orders were issued that no one should give him food. Here he was kept for nearly two days, though not always in the same position; and being repeatedly importuned with the most terrific threatenings of what he should still suffer if he persisted in his refusal, he was at length induced to yield. Afterwards, two others were scourged in like manner, and others still were imprisoned; until, at length, through the kind intervention of the British consul, Mr. Stevens, the Pasha prevented, for the time, further outrages of this sort."

But these persecutions at length wrought out their own cure. The Patriarch having excommunicated all the Protestant converts on the 21st of June, 1846, and they having thus no civil protection, felt compelled to organize themselves into a separate community. On the 1st day of July, 1846, the Evangelical Armenians of Constantinople, to the number of forty, organized themselves into a church with an appointed pastor. Churches were soon afterwards formed in Nico-

media, Adabazar, and Trebizond. This prepared the way for the important step to be now taken:—"On the 15th of November, 1847, Sir Stratford Canning procured from the Turkish Government an imperial decree, recognising native Protestants as constituting a separate and independent community in Turkey. In this high official paper, it was declared, that 'no interference whatever should be permitted in their temporal or spiritual concerns, on the part of the patriarchs, monks, or priests of other sects.' This decree was immediately sent to all the pashas in the interior, under whose jurisdiction Protestants were known to exist. An individual elected by the new community was formally recognised by the Government as the agent and representative of the Protestants at the Porte. To those who are most conversant with Turkey, and who know what mighty influences have always been operating to prevent the spread of Protestantism in that country, and how great were the difficulties in the way of its formal recognition on the part of the Turkish Government, it appears but little less than miraculous that this thing was effected in so short a time." Protestant communities were soon organized in various parts of the country, and now a number of such exist under proper protection. Nothing could exceed the trouble taken by Lord Stratford de Redcliffe, then Sir Stratford Canning, in furthering the measures for the protection of the infant church.

The native pastorate has, as has been indicated, been a grand feature in this mission. The establishment of Bebek Seminary has been invaluable, and has enabled the mission to struggle successfully through all the difficulties of the American war. In this, it is an example to other missions. A well-educated native agency is that which can alone give permanence to any mission. Let the college be almost from the beginning planted by the side of the church, and let young men of piety and ability be sent forward from the stations for education. There is no mission in the world where such a plan may not be carried out, though Turkey was an especially favourable position for it. This seminary is thus spoken of by Dr. Dwight, in common with that for females:—"Education and the press have been two powerful auxiliaries to the living preacher. Our male and female seminaries we have designed to make as thorough and efficient as possible in promoting the objects of their formation. The course of study is intended to be such as to secure, in the highest degree, the discipline of

the mind ; and it is believed at no similar institutions in America is this end more fully attained. At the same time, religion is interwoven with all other studies, and made ever to stand out pre-eminently the subject upon which all the mental and moral powers of man should be concentrated. The relations of these seminaries to the newly-formed Evangelical Churches, are becoming more and more important. The work of reform which has commenced, must, under God, be carried on chiefly through the agency of a native ministry, and this ministry must be trained on the ground. This simple statement tells the whole story, and shows that it is hardly possible to over-estimate the importance of well sustaining the seminary at Bebek. Nor can we justify ourselves in using language less strong or emphatic in reference to the female seminary, when we think of the influence, for good or for evil, of the wives and mothers of any community."

The American mission to the Armenians in Turkey is now divided into three branches, called Western Turkey, Central Turkey, and Eastern Turkey. The stations in Western Turkey are Constantinople, Smyrna, Broosa, Nicomedia, Marsovan, Cesarea, Sivas, Adrianople, Eakizagra, Philippopolis, Sophia. Those in Central Turkey are Aintab, Marash, Oorfa, Aleppo, Antioch, and Adana. Those in Eastern Turkey are Diarbekir, Mardin, Bitlis, Erzroom, Kharpoot, and Mosul. These are the principal stations, but they are all the centre of a series of out-stations ; and our readers have only to look at the map with care to see how comprehensive and well-planned is this noble mission. There is besides the mission to Syria on the South, and to the Nestorians on the West.

The general condition of these three missions, Western, Eastern, and Central Turkey, is thus described in the last report of the American Board. As to Western Turkey, it says :—"The past year, in this mission, has been one of marked progress. With a single exception, an advance has been made on all the lines of missionary effort. In the number of pastors, teachers, Sabbath schools, and Sabbath-school scholars, the advance has been full fifty per cent. upon ground previously gained. The attendance upon public worship on the Sabbath, and the number of native helpers, are also greater, while ninety new members have been received, on profession of faith, to fifteen out of the twenty churches now organized. The wide-spread interest is manifest from the number of churches to which the addi-

tions have been made. Six new out-stations have been occupied during the year. The whole number of preaching places is fifty-two, with an average attendance of more than two thousand souls, while between six and seven hundred native church members, gathered into many separate churches, are bearing witness for Christ. The interest that has been developed, and still continues in various portions of the field, gives promise of greater results for the year to come." Of the Central Turkey mission, the report states :—"Depressed as the mission has been for the want of men to carry on the work, and embarrassed, too, by some internal difficulties, the results of such labour as has been put forth are very cheering. The same interest in the truth which we have noticed among the Armenians in Western Turkey has been manifest here. The Gospel has already secured so strong a hold in Aintab and Marash, through the organization of two large and prosperous churches in each, and is spreading to such an extent at other points, as to awaken no little jealousy among the Turks, and to lead them to interpose all possible hindrances, without however resorting to open persecution, except in the less frequented places. A good degree of readiness is evinced by the natives to undertake the support of their own institutions as fast as possible ; while the native pastors and preachers, with few exceptions, are proving themselves able and devoted ministers of Christ. Of one of these, at Killis, Dr. Schneider writes :—"The native pastor is not only a man of excellent spirit, but he is very active, and wide-awake to all the interests of the people." Of another, the pastor at Adana, he says :—"His sermons are full of thought and instruction, and I always feel edified thereby. In all his ministrations he comes before his people with well-digested matter, and this characteristic of his preaching secures attention. . . . We may well give thanks to the Lord for giving us such a man in this important position." It is largely through the blessing of God upon the native agency, that this enfeebled mission has been able to maintain its ground at all. The contributions, the past year, for the various objects of Christian benevolence, including the salaries of native pastors, amount to about 2800 dols. in gold, or near 4000 dols. of our currency." Of Eastern Turkey it is said :—"At *Diarbeker*, in the absence of the missionary, though suffering from famine, pestilence, and a crushing taxation, the native Christians kept up their religious services, and by their faith and

prayer, so enlarged their numbers as to make necessary a second congregation. At *Kharpoor*, the disciples have gone forth two and two, to the number of thirty or more, on Sabbath afternoons, to tell of the things of Christ to their countrymen. At *Bilki*, a powerful work of grace has been in progress, since the week of prayer; resembling in thoroughness and extent, what has been experienced in some of the more favoured of our churches at home. The brethren of this mission have been very earnest and remarkably successful in carrying out the principle of self-support among the native churches. They count nothing as really gained, till a self-supporting and self-propagating Christianity is established; and while they deeply sympathize with the poverty and wretchedness of the native population—a wretchedness in many places of which American Christians have little conception—they yet deem it no kindness, but rather an injury, to relieve them of the duty of personal sacrifices, and of very great sacrifices too, for the maintenance of their own schools and pastors. Not to yield to their sympathies, and render aid to an oppressed and struggling people, is often a great trial to the

missionaries, but, save when it is *strictly necessary*, they make it a rule to forbear. They would first secure a *Christian* community, expecting that, through the new life and intellectual activity awakened and developed by a wholesome discipline, material advantages will follow in due time. The whole number in this mission field, of those reported as Protestants, is 3602. Of these, the number of males above twenty years of age is 1106; of male church members, 385."

We would warmly commend this mission, represented in this country by the "Turkish Missions Aid Society," to the interest of all our readers, many of whom are already well acquainted with it. Its situation alone entitles it to our deep sympathy—in the centre of Apostolic labours—but its wise arrangements, its earnest zeal, and its success, make it perhaps the most interesting of all missions of recent times. May the Lord yet add to its prosperity a hundredfold, and bring the churches of the East, not into a dead and lifeless union with Western Christianity, but into a living union with Christ Jesus, and through Him with His true followers throughout the world.

SKIRMISHERS IN FRONT OF THE INDIAN MISSIONARY ARMY.

ANY careful spectator at a military review must have observed the movements of the skirmishers thrown out in front of the more regular forces. Beating up the ground which has soon to be traversed by the army at large, they facilitate the advance, and, if possible, ensure the safety of the closely packed ranks that follow them; nor do they suffer in actual combats so much as their exposed position might lead us to expect. Going forward boldly when the danger is not too formidable, and flying without loss of honour when confronted by superior power, scattered, too, so sparsely over the battle-field as to afford no easy target to marksmen, they almost seem as if they bore charmed lives, and would not be materially thinned though any number of shot should fall or shells burst where they stood. Were it not for their presence in the field, whole columns might be half annihilated by musketry, or bodily swept away by artillery, when advancing before the rest of the forces to ascertain the enemy's position.

Might not skirmishers be thrown out to a greater extent than now in front of the Indian missionary army? We think that they might. Is it asked whom we designate by the name of skirmishers, the answer is *colporteurs*. It is the object of the present article to point out the advantages that would arise from their more extensive employment throughout India, especially in towns or districts not yet occupied in regular form by missions.

We take it for granted that not merely are a vast number of places in India, the political importance of which none will deny, unoccupied by missionaries at present, but that, alas! there is little hope, in the ordinary course of things, that they will be so occupied yet for many years to come. In testing then the proposal we are about to make, any comparison of the relative success of *colporteurs* and missionaries would be irrelevant. We do not advocate the employment of the former in lieu of the latter, but simply urge that their services may more frequently be had recourse

faith in middle age, and held it with such simplicity and earnestness, that, Schwartz says, he had not found his like among the natives of India. When Jüniche joined him in 1791, he found a community of 403 Christians, of whom 120 were formerly Roman Catholics, and the new Christian villages of Nazareth and Mudalus remained as witnesses of his work. The missionary made frequent journeys, accompanied sometimes from village to village by hundreds of persons, and churches rose up in one district after another, to some of which the people came daily for morning and evening worship, hearing a chapter read from the New Testament, and praying and singing an hymn. After Sattianaden's death the congregations scattered; and there were so many lapses into heathenism, and the demon-worship retained so powerful a hold upon the people, that it seemed as if the light would be quenched in darkness. Hough, who was in Palamcottah in 1815, reported that there were then about 2000 Christians, and, unable himself to do much for the natives, he drew the attention of the *Church Missionary Society* to the dangers of the mission. A few years after Rhenius appeared in Tinnevely, a man of singular and apostolic gifts, and a devoted love to men that lent him singular power over others. He first sought to recover the scattered Christian congregations, and to build them again with more pains. He found that the training of the children had been defective, and established schools, with difficulties laid in his way by the lazy habits of the Shanars. His success was remarkable; forty congregations were soon formed, when the members had given proof of their sincerity by casting away their idols; and the missionaries and their catechist were kept busy travelling from one to the other. A native helper was found for him as remarkable as Sattianaden and as useful. This man, the child of respectable parents, had studied the Hindu philosophy in vain, finding no answer there to the questions that were eagerly stirred in his soul, until one night he dreamed that he had entered a chapel and saw there a white man in a white garment, and who, upon his knees, spoke earnest and wonderful words, that though he could not remember, had yet left an impression of peace and comfort upon his soul. He believed it was a god that had appeared to him, and that would reveal the truth he sought. About a year after, as he entered a little village, he fell in with a crowd of people, and was carried along with the stream to a little chapel like that in his dream, and where to

his amazement he saw before him the white man in the white garment. It was Rhenius, whose prayers and sermon so pierced the young man's heart that he followed the missionary until he had received Christ. He became a preacher of singular power, and among other works translated the entire Bible into Tamil verse, verses which, with those of Royapper, and of a later Christian poet, Abraham, are sung in thousands of households, and form the Christian hymn book of Tinnevely. The new movement, spread with so much vigour, soon extended to the north of the province, where in the district 1500 rejected the demon worship and begged for instruction. It was here that a bitter persecution was organized, with no further result than the continued triumph of the Gospel; while the cholera, that broke out soon after, and swept away a twelfth part of the population, only strengthened the hold that Christianity had already won. The wealthier Christians bought tracts of ground, on which as many as fifty Christian villages were built, some of them with a population of a thousand. The schools, also, were gradually making way; and a school for girls, and a training school for native missionaries, lent more importance than ever to Palamcottah.

Rhenius, however, was a man of the strongest individuality, and least of men fitted to work as the agent of a society. After frequent disagreements, there came at last an open rupture. Retiring at first to the neighbourhood of Madras, but afterwards, at the earnest solicitation of seventy-seven of her catechists, returning to Tinnevely, Rhenius carried on his work independently, erected a new station, formed a native missionary society of the *Pilgrims*, for spreading the Gospel in the north, and died at last in 1838, bewailed by 10,000 men, woman, and children, who looked to him as their teacher and friend. Three years after, his stations were united with those of the *Church Missionary Society*, and the breach was healed just in time to meet the shock of a more bitter and determined persecution than before. For the heathen formed an *Ashes Society*, swearing by the ashes sacred to Siva, that they would extirpate Christianity, and, sparing neither house nor church, sought to lay waste the Christian settlements; and in some of the settlements, like Nazareth, hunting the people like wild beasts. The vast majority of the Christians bore those cruelties with fortitude; and, though they lasted for a year, none of the baptized fell away who did not afterwards seek to be restored. From

this time the land had peace, and the churches multiplied; and the picture given by one of the native ministers of his own people, may serve for all, that the greater part were a simple, ignorant, but faithful folk, and although there were many from time to time whose walk led to doubt of any real life of God in them, yet there were others who were true examples of Christian life. In 1857, there were 28,261 converts, with an increase of about 1000 a year. They were distributed in 527 towns and villages, assembled in 380 churches or rooms, had 334 schools, and 7500 scholars; there were 3870 communicants, 7 native clergymen, and 190 catechists.

Up to this time the plan had been that each missionary, residing in a fixed home, worked from a central station, where he had his church and school, and native Christian village, and catechists working at the out-stations. As a district became more onerous, it was subdivided, and the same plan was pursued, working from a new centre. On the suggestion of Mr. Raglan, one of those true servants of God that have left so deep a mark upon Indian Christianity, a new plan was added to this, that missionaries should be appointed expressly to itinerate, living in tents all the year round, pitching them in village after village, and simply preaching the Gospel to the heathen. This work was commenced by three missionaries and a catechist, and at the close of their first year they report, that "we have been able to traverse nearly the whole of the country originally contemplated in our itinerating mission, comprising 1200 villages, 700 of which have been visited during the twelve months three times, that is to say, on three different occasions, and the remaining villages once. Our tents are almost invariably pitched for a week at a time in one place, from which, as a centre, we pay visits morning and evening to the surrounding villages. Besides these village preachings, we have also had in most cases visitors at our tents during the day. In some cases persons have come forward in bodies asking for instruction."

The result did not quite accord with the sanguine expectations that had been formed about it. Few enquirers were gathered in by baptism, and it was found that the missionary could not cast off the care of those converted at his station; nor were the itinerants able to avoid establishing schools as they went along. But this, at least, was accomplished, that in a district so large as North Tinnevelly the Gospel had been fully preached. Still it was a simple faithful work,

and an experiment that was watched with great interest. "In the morning, before setting out to preach, the brethren kneel to ask for thought, words, fluency, skill, audiences not blasphemous or indifferent. Then comes a midday Tamil service for the servants; afterwards the Bible and prayer. Before evening preaching, the Lord's presence is again implored, and the day closes with commending the work again to Him." The district thus evangelized embraces 1230 square miles, and almost as many villages, and was some years ago the scene of a remarkable religious revival, with all the features of that in Ireland, and of which many hundreds were led to profess Christ, and a new living zeal was stirred up among the older Christians. After service, companies of two and three would go out to speak to their heathen neighbours; and villages would form themselves into societies to spread the Gospel; and the general result is thus summed up:—

"1. Church members, formerly quarrelsome, are now living in peace and love, with changed tempers.

"2. A good many have a deep sense of sin, a feeling of its abomination, and are heartily forsaking it.

"3. There is greatly increased prayerfulness, and more study of the word of God, which, to some at least among them, seems more necessary than daily food. They appeal to it as the end of every question, and when their views are disproved from it they submit.

"4. Parents, formerly careless about their children, bear them on their heart in prayer, and seek their good.

"5. There is, in some few cases, the birth and growth of a missionary spirit, leading the Christians to care for and love the perishing heathen.

"6. There are cases of decided conversion from heathenism arising from this movement.

"There has been a wonderful increase of regularity of attendance in the house of God."

The contributions of the Tinnevelly Christians have always been eminent among the Indian churches. An annual contribution in rupees amounting to nearly £3,000 in English money value, is a fair test of the earnestness of a poor people. Catechists are sent out to evangelize for weeks together, and are supported all the time by their congregation; and meetings are held for the support of missions, as they would be at home. "At a recent meeting English sovereigns were found among the contributions; and it is by no

means rare to find ear-rings and other articles of value among them. Half-sovereign donations also occur, many give pagodas (7s.), and others according to their means down to a quarter rupee (6d.) One poor woman who earned her living, under one penny a day, by sweeping out the yard of the Travellers' Resting Home, brought her pot as full almost as it could hold of coppers, with only two small pieces of silver, amounting in all to one rupee and fourteen annas. There were about 260 small coins. One pair of ear-rings was given by a catechist. In his itinerancies he had met a respectable Hindu, with whom he entered into conversation. 'What do you wish me to do?' was the enquiry. 'Remove the mark of idolatry from your forehead; seek to know the true Veda, and obtain the salvation of your soul,' was the reply. 'I will do so,' replied the heathen, 'provided you will comply with my request. Take off those ear-rings, put aside that white jacket, and then go and mind your own business.' The catechist demurred. He was as unwilling to part with his ear-rings as the Hindu his ashes, and they parted. But the incident did not part from the memory of the catechist. At length he came to our missionary, the Rev. E. Sargent, and placing the ear-rings in his hand said, 'I did not see this matter in the clear light I now do. Here are my ear-rings, which you will please accept as a donation to the Missionary Fund, as I can well part with such things for so good a work. . . . Gnānaprāgasam, a palmyra-climber, brought at a late missionary meeting the sum of four rupees, five annas, and eight pice in a missionary box. His average daily wages are about two annas, or 3d. Calculating the daily labourers' wages in England at 2s. per diem, Gnānaprāgasam's offering would be equal to £3 9s."

This liberality is only one of many signs of promise. In one district, where the proportion of Christians was one in 130 in 1843, it was one in 50 in 1860. Palamcottah has a stone church that accommodates 1,000 persons, and in 1859 was the scene of the largest ordination ever held in India. When Rhenius visited Mengnanaparana in 1831, "about a dozen persons," he wrote, "were to have been baptized; but on examining them, they were either so dull on account of the heat, or so really stupid, that I deferred the baptism; but six years ago there were in that village alone 700 baptized Christians, of whom 150 were communicants. Then the girls could not be got to school, now there is a thousand daily; then the village schoolmasters were all heathen, now they are all

Christians selected from a large number of candidates; then a woman asked Rhenius how it would be possible for her to find husbands for her daughters if they were so fantastical as to curl their hair? now the congregation is as neat and well-dressed as need be. "The satisfactory state of the older congregations," Mr. Tucker writes in 1853, "may be gathered from the fact, that in 30 villages out of 40 there has been a greater or smaller increase of Christians, and this effected, under God, by the zeal and teaching of the older Christians. This has been remarkably the case in the hamlets round, and in the neighbourhood of Pannerville. In seven of these hamlets, in 1850, there were more than 400 heathen, besides Christians, and now, with the exception of four families, all are professedly disciples of Christ, and appear determined to remain so. The majority of these were won over by the exertions and zeal of Christians of the district; and whenever there has been a persecution or a tendency in any individual to backslide, old, experienced native Christians have come to the aid of their afflicted brethren, and given good advice to those who appeared unstable in their ways."

"You will be pleased perhaps to hear," a missionary writes, "that in consequence of my giving an account of the want of the Madura Mission to our people and catechists, two of my catechists have volunteered—and our people will pay their expenses—to the Madura Mission for a month." Mr. Tucker mentions that during 21 years he has rescued 3,100 persons from heathenism and Romanism; has witnessed the voluntary destruction by the worshippers of upwards of 40 devil temples with their idols; has established 60 schools, and built 66 churches. Now in 1863 there were 50,348 baptized Christians, of whom 6,514 were communicants; the Christian school-children were 12,888, of whom 4,096 were girls, and there were 18 European and 18 native clergymen aided by 800 catechists.

The steady progress of this mission is one of the most cheering signs of India. Nowhere else can the varied work of a missionary church be seen to more advantage. It has stood the test of eighty years, and instead of showing the symptoms of decay which invariably attend the history of Romish missions, it betrays a vitality proportionate to its growth, ever showing a firm hold on the people that encourages us to hope at no distant day for the conversion of the entire province of Tinnevely. We may fitly close this hasty sketch of so noble a mission with the pleasant

picture drawn by the Bishop of Calcutta, of a Sunday service at Mangnanapurana: "On the floor are seated 1,400 dusky natives. The catechists and schoolmasters, in full suits of white, the poorer men only with waist cloths, the women often in gay but not gaudy colours, the school children massed together in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form. "Can any one finish that text for me?" enquires the teacher, or, "What did I say would be the second head of my sermon?" and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover,

the more intelligent of the congregation keep up their attention by writing notes of the preacher's words with their own styles, on slips of palmyra leaf; and any catechist from an out-station who happens to be present, often uses these notes as a foundation for his own sermon when he is next among his people. When to this we add that the singing is admirable, soft, melodious, reverential, and accompanied by an excellent harmonium, we shall convince our readers that a service at Mangnanapurana impresses a visitor, even though ignorant of Tamil, with a sense of freshness, reality and earnest Christian life, which is often wanting when he sees a fashionable English congregation."

BRAHMANISM—HOW IS IT INSTILLED INTO YOUNG HINDOO MINDS?

Of course, in the schools—is the answer most people will unhesitatingly return. Who have such opportunities of moulding the plastic minds of eastern youths as those who are entrusted with the education of that portion of the community? And men who have no practical experience in the matter, naturally depict to themselves a Hindoo teacher engaged for at least one hour daily in communicating religious knowledge, and fortifying the young people under his charge against the manifold assaults on their faith which, now that the eastern and the western minds are so much in contact, are sure at brief intervals to recur. Proportioned to the dangers to the ancient religion arising in every quarter will be the ardour of the enthusiastic teacher, who will fancy his work very imperfectly accomplished when he has made his pupils proficient in secular knowledge, if the cultivation of their religious feelings has meanwhile been neglected. Thus might people plausibly reason, with the result of taking up impressions in regard to Indian education in every respect contradicted by facts.

We have seen multitudes of native Indian schools in operation, and have beheld much which would be ludicrous in its absurdity, were it not that the thought how injurious to the best interests of the people the foolish educational system must be, checks all tendency to mirth,

and substitutes sadness in its room. According to a well-educated native Christian whom we questioned on the subject, the shortest time which a boy of average ability takes to pass through a Hindoo school is four years and a month; the longest period is five years and three months. The longer of these *curricula* of study he thus divided. During the first two years and a month the pupil should be in the lowest class, and devote his time solely to arithmetic. Then he should move on a class, and give seven months to the same study. At the end of that second period,—in other words, two years and eight months after becoming a student,—he should learn the alphabet of his language! This might occupy him a month; another month would pass by before he was familiar with the combinations of letters, and could read simple words. Then for two years more he should study written documents; after which the much loved science, arithmetic, with which he began, should occupy him five months more (the last five of his course). One additional statement is needful to exhibit this grotesque scheme of study in its true light. It is this: the written documents above mentioned, which are the only variation on the monotonous practice of arithmetic inflicted on Hindoo boys, at the liveliest period of their existence, are procured from some government office—probably from that of inland revenue; or, in some cases, even from

the police court. And this is the sole nutriment afforded to minds naturally possessed of an intense longing after knowledge—this the only aid given to souls destined for immortality! Never, so far as our observation went, did a Hindoo teacher show any considerable measure of zeal in inculcating the tenets of his ancestral faith; and if boys were left to learn their religion from him, they would know scarcely anything of it when their course was completed. We must look to some other quarter for the real religious instructors of the Hindoo youth.

In our view, the three most potent teachers of Brahmanism are the mothers, the festivals, and the pilgrimages.

Take first the mothers. The female mind, in every country, and in every age, shows a natural proclivity towards religion. We do not believe that real conversion is a whit less difficult in the case of the one sex than in that of the other; to change the heart of either demands the gracious working of the Spirit of God, and nothing short of this will suffice. But a certain kind of religion, not passing the limits possible to the natural heart, is undoubtedly more common in woman than in man. Though, then, Brahmanism degrades the female part of the population, yet are they attached to it in no ordinary degree, and do what they can to support it and defend it against all assaults. The maternal affection which a Hindoo mother bears for her children, prompts her to instil into their opening minds what she believes to be the true faith. It is often said that Hindoo mothers are wanting in love for their offspring. So far as we have had opportunities of judging, this is a misconception. It is quite true that many eastern mothers will beat their children savagely at one time, and pet them at another; but the petting is so much in excess of the beating, that most Hindoo boys are what is familiarly designated as "spoiled." To infer from occasional acts of violence, prompted by ungoverned passion, that a Hindoo mother does not love her child, is to look simply at one series of facts, and ignore another series decidedly more important. Direct attention to both, and the natural explanation will be that the Hindoo mother, like orientals generally, is feeble and fickle in character. Sometimes she oscillates towards indulgence in immoderate anger, then again her heart swings like a pendulum to the side of foolish fondness, the latter on the whole being the extreme to which she is naturally prone. Again, though at first sight it might appear that the readiness with

which Hindoo mothers have at times sacrificed their offspring to please some sanguinary divinity proved great heartlessness on their part, yet may there not be another way of accounting for it? Religious emotion, the most potent influence in our nature, can for a time deaden the force of all other feelings, not excepting that of a mother for her child; and she may give it up to death, not because she loves it so little, but because she loves it so much. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousand of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6, 7.) The person who speaks in these remarkable verses is manifestly prepared, if needful, to sacrifice his or her offspring, though prized above all the wealth of earth. And this is done not from heartlessness, but from the agonizing desire at any cost to propitiate an offended God. We believe that Hindoo mothers do fondly love their offspring, and almost as fondly love their faith. Let the two ideas be contemplated together, and what will be the natural inference? That a Hindoo mother will do her best to induce her children cordially to embrace the heathen creed, which she herself believes to be divine. Thus much of mothers.

We turn next to the influence exerted by festivals. We remember in our very youthful days the enthusiasm with which the approach of the annual vacation was welcomed in the grammar school, where, from weary month to weary month, nought but Latin was taught, till at length the two higher classes were reached, where the monotony was somewhat relieved by the study of a little Greek. For weeks beforehand, the advent of the holidays so much longed for was celebrated by the singing, in chorus, of a couplet, every note of which was rendered emphatic by the application of heavy Ainsworth's Dictionaries to the bench at which the reluctant pupils sat. Recalling such scenes, it did at first look passing strange to find certain Hindoo boys objecting to receive holidays, and instantly going off to other schools when these were given out. But the explanation of the apparent anomaly was soon obtained. They did not care for a vacation, once and for all; they preferred to take one in instalments, payable at brief intervals, and in the aggregate reaching a very considerable amount indeed. In other words, they liked to absent themselves whenever a festi-

val occurred, and make what mirth they could out of its observances. Suppose that instead of one Derby day in England there were several ; and that sometimes as many as ten consecutive days of religious ceremonies coupled with amusement (the last of the ten, however, surpassing the rest in importance, it being "the last day, that great day of the feast") were to be placed as a temptation in the way of British boys, what would the result be? Why, they would gladly forbear to take advantage of the annual vacation, on condition of being permitted to absent themselves from school whenever a festival occurred. Now this is precisely what happens in India. Such revelry as that of the Derby day recurs at brief intervals, under the auspices of the most orthodox religious teachers ; nay, it is deemed an act of impiety for one to hold himself aloof from what is going on. Poor human nature could not be expected to hold out against such seductions. Especially boyish nature is incapable of resisting the downward influence ; and when so-called religious observances are but orgies thinly disguised, the faith which authorizes them acquires a fascination for all but the most serious minds. The festivals celebrated in India do vastly more than the heathen teachers to preserve the influence of the Brahmanic faith.

To this it is needful to add that, in one case at least, which annually fell under our observation, it was easy to discern a positive effort to make use of a festival as a means of instilling Brahmanism into young Hindoo minds. There was a festival called the Pola. When the annual season for holding it came round, all the bullocks in the city and its vicinity were collected together, and marched down the streets in procession ; their bodies being decorated, and themselves regarded, on that, even more than on other days, as special objects of worship. The day after the Pola there was another festival. It, also, was devoted to the worship of bullocks ; but it differed from its predecessor in this essential respect, that it was designed not for men, but for children, and that, in consequence, the bullocks adored were not the flesh and blood creatures the men had driven down the streets, but mere toys. Thus from very early youth a Hindoo boy, in that Central Indian region, where the writer laboured, became a worshipper of a bullock, or at least of the image of one, and thus he was prepared in due time to regard it as a mark of manhood that he put away the childish toy, and transferred his affections to the living animal itself. Here, then, there was, as stated at

the outset, a positive effort to use one of the festivals as a means of training young Hindoos to feel a heart-attachment to at least one part of the Hindoo faith.

The last potent influence we shall mention, is the pilgrimages. Their nature may be easily explained. Wherever it is supposed that a manifestation of the divine presence has taken place, there a sacred shrine is erected, and pilgrims are drawn together to it from every quarter. That spot at Luz, or Bethel, where Jacob saw a ladder connecting heaven and earth, used as a pathway for angels, and heard from Jehovah himself, standing at its top, those words of compassionate tenderness which removed so heavy a load from his spirit, would, had it existed in India, certainly have become a place of pilgrimage. We have often wondered that Sinai did not become such an object of attraction to the Jews as to make multitudes resort to it year by year. Probably the reason was, that as God had chosen Jerusalem as the place specially consecrated to his worship, He gave no encouragement to his people to journey to Sinai, lest it should prove sooner or later a rival shrine. The imaginary divinities of India are supposed to have given manifestations of their presence in not a few favoured spots, some on plains otherwise undistinguished, some in picturesque regions, such as in caves high up mountain sides, or among the eternal glaciers whence mighty rivers, destined to fertilize vast provinces, burst forth. All love to roam : with some it is even a passion : and it is with regret that even people of average enterprise give up thought of further travel when they feel their powers failing through the approach of old age. The vagrant propensity is strong in almost every youth. Thus Henry Mayhew in his "London Labour and the London Poor," shows that it is not the children of the most indigent that furnish recruits to the great nomad tribe, at war with our civilization, which is the perplexity of our poor-house guardians, nay even of Parliament itself. The recruits come from families some distance up in the social scale, and consist of individuals to whom settled industry is irksome, and a vagrant life charming to the last degree. "Tell me," I once said to a little boy, as a missionary party, including himself and me, was travelling through a part of India—"tell me, do you like best to be in papa's house or in papa's tent?" The answer was what might have been expected—"In papa's tent." Let the reader conceive the effect produced on the mind of

a boy, wearied out with the eternal arithmetic inflicted upon him at school in the absurd method formerly described, by the intimation that he is to constitute one of a company of pilgrims about to start for a distant shrine. As he mounts a pony, which will be hired for his use, if his father can afford it, a feeling of joyous freedom comes over his spirit; the scenes that daily present themselves are to him a perpetual feast; there is less asceticism among the travellers than might be expected in the case of religious devotees; and when his father, riding by his side, whispers that his ancestral faith strongly recommends pilgrimages to sacred places, the boy, who can appreciate the freedom, if not the piety, of the expedition, mentally exclaims—"Blessed be the religion that sanctions such plays as this!" The

pilgrimages, we repeat, most efficiently inculcate on Hindoo youth the tenets of the Brahman faith.

The threefold cord now described must be broken, strand by strand, before Hindooism can fall. That this may be done, it is necessary that female education in India shall be prosecuted with untiring zeal, till the mothers in Hindoo households shall exert their potent influence in support, not of idolatry, but of Christian truth. Efforts should also be put forth to obtain the attendance at school of as many native children as possible on the festival days. Finally, the Hindoo should be taught to make tours, not to visit places possessed of no peculiar sanctity above others, but to see the more striking aspects of nature, and obtain new proofs of the power, the wisdom, and the goodness of the everywhere present God.

JESUIT PROCEEDINGS IN BELGIUM.

On the 13th May, 1864, Benoit Debuck appeared before the Assize Court of Brussels, charged with writing a threatening letter to Father Bossaert, Provincial of the Order of Jesuits in Belgium, in which he demanded restitution of his share of the property of his uncle, who had made a large fortune in trade, and was supposed to have bequeathed it to the Jesuits under cover of the name of one Valentin, a lawyer, the residuary legatee.

The *acte d'accusation* describes this Debuck in no flattering terms, and the great interest the trial excited is due rather to the part the Jesuits were expected to play in it, than to any sympathy for the defendant himself, who had passed about twenty-six years of his life at the hulks and in different prisons. In 1834, when only seventeen, Debuck was found guilty of stealing a silver crown from the statue of the Virgin in the church of St. Joseph, at Antwerp. In 1839 he was sent to prison for five years for theft, and in 1843 was condemned to six years' *travaux forcés* for highway robbery; and it was while undergoing this sentence, which, for his attempted evasion, was increased to nine years, that he heard from Father Lhoir of the death of his rich uncle, who, it does not seem very extraordinary, had not mentioned his name in his will. Returning to Belgium in 1852, and failing to extract all he wanted from Father Lhoir, who had from time to time remitted various sums of money to him while at the hulks at Toulon, he

accused the Jesuits of having despoiled himself and his family in favour of their order; and one day produced a loaded pistol, of which he was fortunately prevented making use, though, according to his account, it was suicide, and not murder, he intended to commit. He was convicted, and committed to prison for ten years, on the expiration of which the Provincial of the Jesuits received the letter which gave rise to the present trial, but which he denies having written. The able advocates who conducted his defence endeavoured to explain away or palliate the deplorable antecedents of their client, and to show that he had been the victim of the carefully-matured plans of the Jesuits to obtain possession of the uncle's wealth. They represented Father Lhoir as a man of great ability, whose special department it was to look after the property of rich persons who could be brought under his influence. He was, they said, not only the confessor but also the factor and man of business of Deboey; and it was through him that Deboey communicated with his nephew. They laid great stress on the fact that Father Lhoir had been the only person in Belgium who knew of Debuck having been, under the name of Van Daele, a convict at Toulon; that he had induced him to send him a written confession in which all the circumstances were fully stated, and which, when Debuck was arrested for his alleged attempt on his life, he had not scrupled to communicate to

the police, without regard for its strictly confidential nature. In cross-examination he was asked, "Do you believe that a priest may reveal the secret of confession?" He answered, "No; never." "But if the confession is in writing?" "That is different." "If the writing states that the confession is made under the seal of secrecy is it not to be kept secret?" "*If the obligation is accepted.*"

Of the letter attributed to Deboey, the advocates had little to say beyond his denial of having written it. Their system of defence consisted in accusing the Jesuits of having brought this action against Debuck in order to get him sent to prison, and thus kept out of the way till they had realized the large property of which they had fraudulently and illegally obtained possession.

The jury, after consulting for twenty minutes, pronounced Debuck not guilty of threatening the life of the Provincial of the Jesuits; a verdict that was considered by the public, who had greedily devoured the reports of the trial, as virtually a verdict of guilty against the Jesuits.

No sooner was Debuck acquitted than his legal advisers commenced proceedings against the lawyer Valentyn, the residuary legatee, as having been substituted for the Jesuits. The trial, after endless delays, partly caused by the death of Valentyn, who had been literally worried out of his life by all the anxiety and trouble incident on this protracted litigation in respect of property in which it seems proved he had personally no interest, at last came on in December; and, after occupying several weekly sittings, the judges are now taking time to consider their judgment.

By a first will, made in 1838, Deboey left the bulk of his property to his nephew Van Alsenoy, then affiliated to the Jesuits, and now a priest of that order; his connection with whom seems to have rendered it advisable to make other arrangements, as the Society of Jesus, not having as a body any legal status in Belgium, is not allowed by law to possess or inherit property, though of course there are means of evading the letter of the law; and, as such is supposed in the present case to have been the secret intention of the testator, the evasion might have appeared too flagrant. In Deboey's second will, signed only five days before his death, Valentyn was named his residuary legatee. The object of those who conduct Debuck's case is to prove, (1st) that Valentyn was not on such terms of intimacy with Deboey as to account for his receiving so handsome a bequest. (2nd) That he did not himself benefit by

it, that he was connected with the Jesuits, and that his conduct was that of a man obeying instructions not set down in the will. (3rd) That the Jesuits must have received the proceeds of the property, as they undoubtedly did receive large sums during Deboey's lifetime, that they had gained his confidence, and that their subsequent proceedings afford presumptive evidence that they, and they only, were the real heirs. The will itself may be said to confirm this view; for, after reciting the legacies left to all the members of Deboey's family, except Debuck, who was supposed to be dead, it provided that should any of the legatees dispute any clause of the will, or bring an action against the residuary legatee, he would thereby forfeit all claim to his legacy.

Valentyn was thirty-two years younger than Deboey, and, although their friendship was represented as dating from 1818, his name is not mentioned in the first will. His own account of his connection with Deboey was rather confused. He first said he did not often see him; and then that he never wrote to him, because he frequently saw him; that he was chosen from the circumstance of his having been his lawyer, although he could not prove that he had ever acted for him, and his correspondence shows that he knew nothing of his affairs; moreover, the law does not allow of professional services being rewarded to the detriment of the natural heirs. When Deboey fell ill at his country house, the Jesuits immediately posted out to see him; but his friend Valentyn never went near him. However, after receiving a copy of the will, he did go to Antwerp, not to take leave of his friend, but to disturb the dying man with questions about the will, although it gave him full power as to its interpretation. After receiving these final instructions, he returned to Brussels, and never again attempted to see the man who had left him so large a fortune.

Valentyn denied his connection with the Jesuits, but it is proved that he was employed by them on several occasions. He was executor to a M. de Sèville, and the legacies he paid in that capacity to two Jesuit priests were annulled by the Court of Brussels.

According to public report, confirmed by a clerk once in his employ, Deboey must have been possessed of several millions of francs. Duty was paid on a very much less sum, and Valentyn professed to having received, after paying the different legacies, only 120,000 francs; and even this he does not appear to have retained for his own benefit, for at his death he was found to be

a poor man, possessed only of a house heavily mortgaged, on which he had lately raised money at high interest. What had become of all Deboey's wealth? It was well known that during his lifetime he had given large sums to the Jesuits; and since his death they have been adding considerably to their establishments. Father Hessels, one of those who were always about Deboey, the son of poor parents at Breda, now owns landed property worth 260,000 francs. It seems extraordinary that Deboey's funded property, which at one time was so large, should have dwindled to nothing at his death. That Valentyn acted upon secret instructions seems evident from the acknowledged fact that large sums passed from Valentyn's hands to those of the nuns of Ghysegem, to whom he also made a fictitious sale of certain lands, stated in the deeds to have been paid for in cash, but for which he confessed he had in reality received no consideration. He attempted to sell the remainder of the property before the trial came on, and it was remarked that whenever he gave away any money he was always careful to take a receipt.

Of Deboey's connection with the Jesuits there can be no doubt. In 1839 he went to Rome,

accompanied by two Jesuits, and there, through their influence, obtained from the Pope the collar of the order of St. Gregory the Great, a distinction only conferred upon persons of eminence. The inscription on the monument erected by Valentyn to his memory records his liberalities to the Jesuits. They were always at his house, from which they systematically excluded his family, and even the Trappists, his former friends. They literally kept guard over him; during his last illness Father Grieten slept in a room next his, and the servants said the garden was black with Jesuits; there was even such a violent altercation between the Jesuits and the Trappists, who wanted to approach the dying man, that the servants ran away, exclaiming, in Flemish, "Der duivelen zyn in huis" (the devils are in the house). When all was over, they left the house, saying to the servants, "See, we are going away empty-handed; we are taking nothing away."

From the above it seems very clear into whose hands the money went. Whether Debuck will be able to recoup any part of it, is another question, which will depend upon the view the judges will take of the legal aspects of the case.

MISSION VOYAGING IN THE NEW HEBRIDES IN 1866.*

THE Dayspring, after undergoing the necessary repairs, left Sydney for the islands in the month of April. She had on board the Rev. S. M. Creagh, Mrs. Creagh and family, and a number of natives; These she had brought to Maré. She then visited the other islands of the Loyalty group, and reached Aneityum on the 30th of April. Two voyages were then made among the islands of the New Hebrides—the first to Erromanga and Faté, to visit the missionaries; the second to Aniwa, Tanna, and Fortuna, to visit the teachers. On all the islands the missionaries and teachers were alive and well, except on Faté, where a teacher's wife had died, and the teacher himself, whose health was suffering, had been removed to the missionary's station. The progress of the work was everywhere very encouraging. Messrs. Inglis and McCullagh accompanied the vessel on her second voyage to visit the teachers.

On the 2nd of June the Dayspring left Anei-

tium for Melbourne, and called at Maré on her way thither, and took in a cargo of cocoanut fibre belonging to the mission, the contributions of the natives for missionary purposes. The object of this voyage was to meet and bring to these islands Dr. Geddie and the party of missionaries from Scotland; also Messrs. Paton and Copeland, and their families. While off the Australian coast the weather was such that the captain was obliged to put into Sydney till the storm was over. There they awaited the arrival of the party from Melbourne. The captain attempted to renew his voyage,¹ but had to turn back. It appears, however, that it was very providential that the Dayspring did not proceed to Melbourne; otherwise, humanly speaking, she must have been wrecked in one of those destructive storms in which so many other vessels were lost.

On the 20th of August the Dayspring returned to Aneityum, having on board as passengers Mr. and Mrs. Paton and child, Mr. and Mrs. Copeland and child, Mr. and Mrs. Coah, Mr. and Mrs.

* This narrative is taken from the *Christian Review*, published in Melbourne, Australia.

M'Nair, and Mr. Fraser and child. After a part of the lady passengers and the children were landed, the Dayspring proceeded to visit all the islands of the group as far north as Fatè, and brought to Aneityum Mr. and Mrs. Morrison and Mr. Gordon, that the annual meeting of the mission might be held on Aneityum on the arrival of the John Williams, in which Dr. and Mrs. Geddie, and Mr. and Mrs. Neilson followed from Sydney.

The John Williams arrived at Aneityum on the 5th September. A very untoward accident happened to the vessel as she was coming to anchor; the wind was blowing very strong, and the ship in coming round ran upon a coral patch, where she hung for three days; it was the top of high water when she struck. By this accident she sustained so much injury that it was found necessary for her to return forthwith to Sydney to receive the needful repairs. The Dayspring returned to Aneityum on the 11th of September. As the extent of the damage done to the John Williams could not be ascertained, and as she was leaking a good deal even while lying at anchor, a full meeting of the missionaries it was unanimously agreed that the Dayspring should accompany the John Williams to Sydney, to be present to render assistance in case of any emergency. It was felt to be a great sacrifice to give up the services of the Dayspring for such a voyage when so many missionaries were waiting to be located, and the season was so far advanced; but all such considerations were instantly waived on behalf of the interests of humanity and the more urgent claims of another mission.

The Dayspring was absent five weeks; the voyage up to Sydney occupied three weeks, as they met with head winds. We may remark, in passing, that the natives of Aneityum showed the utmost readiness to render every assistance in their power to save the John Williams. Although only recovering from a severe epidemic which had prostrated nearly the whole population, and cut off a large number, they evinced the utmost alacrity to assist in getting the vessel off the reef; they dived, they wrought at the pumps, and they unloaded cargo; and when it was resolved that the ship should go to Sydney, there was no lack of volunteers offering their services to pump her on the voyage; twenty-two were selected, and they wrought faithfully during the long and perilous three weeks till they reached Sydney. Captain Williams has not been backward in acknowledging his obligations to them. He looks

upon the John Williams now as, in a certain sense, the gift of the Aneityumese to the London Missionary Society. But for the prompt and energetic assistance which they rendered, the vessel could not have been got off the reef, and when got off, could not have been kept afloat. It is gratifying to us, and will be equally so, we are sure, to the supporters of the Dayspring and the mission, to see the Christian natives of the New Hebrides evince their appreciation of the blessings they have derived from Christianity in such a practical and praiseworthy manner. Had the accident happened to the vessel in any of the heathen islands of the group, she would to a certainty have become a complete wreck; no inducements could have brought the heathen natives to render the necessary assistance.

After the return of the Dayspring from Sydney, she made three voyages among the islands of the New Hebrides, to settle the newly-arrived brethren, and visit the various mission stations; two of these voyages extended as far as Fatè. We have had an unusual accession to our numbers this year—no fewer than six mission families; three of these have returned to the field, and three have arrived for the first time. They have been located as follow:—Mr. and Mrs. Geddie have resumed their old station on Aneityum; Mr. and Mrs. Copeland are settled on Fortuna; Mr. and Mrs. Paton on Aniwa; Mr. and Mrs. Cosh on Fatè; and Mr. and Mrs. M'Nair on Erromanga. Mr. and Mrs. Neilson are expected to be settled on the return of the Dayspring from the colonies. Mr. and Mrs. M'Cullagh have resigned their connection with the mission, chiefly on account of Mrs. M'Cullagh's health. The Presbyterian Church in Canada have engaged a missionary for this field, who is expected here next year.

The Dayspring has been very fully and very successfully employed during the past year, and has been of great service to the mission. In addition to the work already mentioned, she visited several new places on or to the north of Fatè, and sailed round the whole of that island. The vessel is admirably fitted for the work. Captain Fraser discharges his duties with great efficiency, while with the officers and the crew we continue to have much satisfaction.

The progress of the mission on the New Hebrides for the past year has been very satisfactory. The natives on all the islands have been quiet; there have been no outrages of any kind committed this year.* The newly-settled missionaries

* Since writing the above we have heard that the

all met with a good reception from the natives among whom they were placed, and the same remark applies to the newly-located teachers. We have more openings for teachers this year than we can supply. On Fatè the Gospel of Mark, printed in Sydney in the native language, has been put into the hands of the Christian converts, and has been received with unfeigned satisfaction. On Aneityum 2,000 copies of the Book of Psalms, printed in Nova Scotia under Dr. Geddie's care, and brought out by him, have been put into the hands of the natives, and are being read with great avidity and interest. Every year the field is becoming more and more open ; our great desire is to have force sufficient to enter in and possess the land.

There are two circumstances of a depressing character, to which we shall briefly advert, in connection with missions on this group. On Aneityum a severe epidemic prevailed for about four months, attacked a large proportion of the population, and caused about 300 deaths, and these mostly people in the prime of life. Near the close of the epidemic, H.M.S. Brisk, Captain Hope, made a visit to the New Hebrides. With the cordial sanction of Captain Hope, Dr. Smythe, the surgeon of the ship, spent a whole day, in company with one of the missionaries, examining a number of cases. He gave all the advice and assistance in his power, but he felt great difficulty in forming an accurate diagnosis of the disease. Some cases resembled diphtheria, others scarlatina, and others were quite *sui generis*. In all cases there was high fever ; sometimes the throat was severely affected, sometimes the head, and not unfrequently both, with various other symptoms. The disease, when fatal, ran its course very rapidly, generally from one to ten days ; but recovery was slow. A few months previously a similar epidemic passed over the island of Lifu, with which the French doctors were equally puzzled. So far as we know, it was not brought to the island by any vessel ; it did not appear to be infectious ; children entirely escaped it ; it was confined chiefly to those living on low alluvial lands covered with dense vegetation ; and it extended to no other island of the group. Since its disappearance, the public health has been unusually good. One very gratifying feature of Christian character among the natives was brought out prominently during the sickness. They were

natives of Mela, on Fatè, or Sandwich Island, took a small vessel from New Caledonia, and killed four white men.

remarkably attentive to the sick ; they ministered without ceasing both to their temporal and spiritual wants ; and we have reason to believe that a large number died in the faith of the Gospel.

The other circumstance of this. Within the last few years a number of small vessels, bearing a strong resemblance to slavers, are appearing among these islands. The cotton planters, especially in Fiji, are drawing their labour largely, if not chiefly, from this group. Small vessels are sent among these islands ; the natives are engaged for six or twelve months ; in the case of Fiji it is generally for five years. We do not know that force in any case has been resorted to ; but we have no hesitation in asserting that the ignorance and credulity of the poor natives are, to a large extent, taken advantage of. The natives, in most cases, know nothing either about where they are going, or how long they are to be away ; and when away, they are wholly in the power of their masters ; they can do nothing to enforce the terms of agreement, even if they had consented to them. It is difficult to ascertain the numbers taken away in those vessels, but our belief is that there are not fewer than a thousand natives, all strong, able-bodied men, in Fiji and other places, and the evil is likely to increase every year. We mention this to stimulate the friends of missions to renewed activity in their efforts to evangelize these islands. It is only Christianity that can save the natives from the many evils to which they are fast becoming a prey. From the islands, or parts of islands, where the natives are Christians, few or none have been taken away. On Aneityum all the natives are growing cotton on their own account, on their own lands. On Fatè they are about to follow the same course. In this way the resources of the islands and the energies of the natives are being developed, and a healthful and permanent commerce is being created. It is from the heathen, not the Christian, islands that the natives are being carried away into this state of modified slavery. Christianity is that principle which everywhere represses evil, conserves whatever is good, and quickens into healthful activity all the dormant energies of man.

Our work hitherto on this group has been largely preparatory. The unhealthy nature of the climate, the diversity of languages, the ferocious character of the inhabitants, the breaking up of the missions once and again on several of the islands, and other untoward circumstances, have rendered missionary operations on this

group very up-hill work. But, in addition to the great amount of preparatory work that has been accomplished, the actual results of missionary work are very considerable, and ought not to be lost sight of in estimating the claims of this field, and the importance of the services of the Day-spring. On Aneityum the whole population have been for several years professedly Christian, and one-third of them have been admitted into the fellowship of the Church. The whole of the New Testament, Genesis, Exodus, the Book of Psalms, and some other portions of the Old Testament are printed and in the hands of the natives. On Erromanga a church has been formed; the gospel of Luke and other books are printed and in daily use, and Christianity in several districts has taken a firm hold of the native mind. On Fatè there is also a Christian

church, and, as already stated, the gospel of Mark and also other books have been printed, and are being daily read. Both Fotuna and Aniwa are occupied by missionaries. On Tanna a great hold has been obtained among the people, and we hope to occupy it with missionaries next year. Both on Tanna and Fatè we have this year reoccupied old stations by the location of native teachers. We have had a large accession to our staff of missionaries this year, and we are making an appeal for ten more missionaries, to be sent out within the next five years—that is, at the rate of two missionaries every year. We have great hopes that this appeal will be responded to, and that by 1871 we shall number twenty missionaries in this group. Every new missionary in time makes room for other two.

MEDICAL MISSIONS IN THE PUNJAB.

“OUR readers will peruse with much interest, the following paper by Dr. W. J. Elmslie, which he read at Amritsar, upon his return from his summer campaign in Kashmir, and before setting out for Chamba, where he has since been spending the cold season, in very important and encouraging Medical Mission labour.

A PLAN FOR FACILITATING THE FURTHER EXTENSION AND EMPLOYMENT OF MEDICAL MISSIONS IN THE PUNJAB.

(Read before the Conference of the Church Mission, held in Amritsar, in November, 1866; and also before the Punjab Medical Mission Society the same month.)

The whole subject of Medical Missions having been but recently discussed at the large Missionary Conference held at Lahore in 1863, it is presumable that the majority, if not all of those now present, are more or less intimately acquainted with the arguments in their favour and the leading facts in their history. Instead, therefore, of spending the short space of time allotted to me in needlessly, and I might almost say, profitlessly reiterating in your hearing, these arguments and history, permit me rather to give a practical turn to the subject in hand, by roughly and briefly laying before this conference, a plan for facilitating the further extension and employment of Medical Missions in this province.

There can be but one opinion as to the great

influence and power, either for good or bad, which the thoroughly-equipped physician and surgeon everywhere possesses, but more especially among barbarians and semi-civilized people. In the most recent works of Oriental travel, for example, those of Vambéry and Palgrave, the authors respectively tell us how considerably they were assisted and what advantage they reaped by the practice of even a little medicine, amongst the rude tribes through whose territories they travelled; and there issues scarcely a single report of missionary labours in which medicine has been but even scantily and imperfectly employed, without express testimony being borne to the great assistance and advantage accruing to the mission therefrom. If this holds true of medicine when practised by those whom knowledge and skill are of the meagrest and most deficient extent, how much more effective and helpful, humanly speaking, is medicine likely to prove when wielded by hands properly trained and skilled in its use, and moved by living burning love to our Divine Redeemer and to the perishing souls and suffering bodies of our fellow men? This being the case, it appears to me to be but the dictate of a wise policy, on the part of the Christian Church, besides being in perfect accordance with the faultless example of our adorable Saviour and the spirit of His matchless teaching, to incorporate medical missions in her evangelistic machinery.

The leading missionary societies of Great

Britain now appear fully to admit the peculiar fitness and desirableness of medical mission agency for some fields of evangelistic labour, and it seems highly probable that, were funds more abundant and labours more numerous than they are at present, or likely for some time to be, there would be scarcely a single large mission station, either in the Punjab or anywhere else in the East, without a medical missionary being attached thereto. Blessed be God! there is no lack of most inviting fields for missionary enterprise; but scarcity of funds and paucity of suitable agents are the two gigantic difficulties which our societies at home everywhere meet and have to contend with.

Hitherto the great majority of medical missionaries now labouring in Syria, Madagascar, India and China, and connected with the various evangelical missionary societies of England and Scotland, have been educated under the auspices of the Edinburgh Medical Missionary Society, which has done so much for this department of mission agency within the last twenty years. As, however, the pecuniary resources of this society are comparatively scanty, and as the number of available men at its disposal is small, there appears to be but little prospect of its being speedily able to supply the many demands of the Punjab.

It may interest this conference to know that, during the past year, I have been spoken to respecting a medical mission for no fewer than eight different stations in this extensive province, namely, those of Amritsar, Lahore, Mooltan, Peshwar, Goojrat, Kullu, Kangra, and Chamba, and so favourable do the Punjab Medical Mission Committee consider the opening in the last-mentioned place, that they have resolved, with the sanction of the Church Mission, to locate me there during the current cold season, when I am compelled to suspend my labours in Kashmir.

To obtain, at present, European medical missionaries for these numerous stations in the Punjab being all but hopeless, it behoves to look around and see whether or not we cannot, from the material which we already possess, supply, in a great measure at least, our wants in this respect. No one will even for a moment maintain, that a native agent is in all points equal to a European one; but everyone will readily admit that as to command of the vernacular and an intimate acquaintance with the manners and customs and modes of thought of the inhabitants of this colossal empire, the former is greatly superior to the latter. What, therefore, is lost in one way is gained in another; and while we are on no account to

slacken our efforts to import as many European agents as we can find and the means at our command will allow, it is manifestly wise and expedient on our part to do our very utmost to rear an efficient native medical mission agency.

Young though the different missions in the Punjab be, when compared with those of Bengal, Madras and Bombay, nevertheless, I am led to believe that, with comparative ease, a little band of students, in every way qualified as to head and heart, could be mustered from amongst them. Since my arrival in India, I have heard more than one experienced missionary complain of the considerable difficulty missionaries sometimes meet with in finding agreeable and suitable employment for their better-gifted and educated converts. If facilities were afforded to this class of native Christians to study medicine, with the view of devoting themselves to mission work in the capacity of doctors, it is highly probable that this difficulty would be greatly obviated, and much direct Christian power and influence would be utilized and retained within the pale of the church which, as things now are, is comparatively speaking lost to her; for I am given to understand that many of the young native Christians, of good parts, enter government employ as writers, &c., after quitting the higher mission schools and colleges, and thus, of course, their direct influence and help are, in a great measure at least, lost to the Church. This, we think, is more than she can at present afford. She requires to husband her resources, and turn them to the very best account. But further on this head, in all probability, and that at no very distant day, there will be lucrative and influential openings in the large and populous cities of the Punjab, for private native physicians and surgeons who have been educated by European teachers, as we find to be the case in the other large cities of the empire, for example, in Calcutta, Bombay, Madras, &c.; and it is unquestionably most desirable that these openings, when they do occur, be occupied by native Christian men, whose example and influence will be on the side of Christianity, and not by heathens, who will perpetuate and thicken the awful surrounding darkness.

With respect to the young medical missionary students, it is imperatively incumbent on the ordained missionaries in charge of the missions from which they are sent, to see well to it that they are really converted men, and have more or less a desire to serve their divine Saviour in direct mission work. Next to this all-important and

indispensable qualification, I think the medical mission students, before beginning their proper professional studies, should possess a competent knowledge of the English language and be well grounded in the Hindu and Mohammedan controversies; so that, when favourable opportunities present themselves to them in their intercourse with the people, they may be able, in a clear, quiet and affectionate manner, to give a reason for the faith that is in them, and to show the glaring errors and absurdities of Hinduism and the religion of the False Prophet. That they may do this efficiently, it is absolutely necessary for the students to be intimately acquainted with their Bibles.

But having found young men suitable, so far as we can judge, as to faith and mental attainments, the next question that forces itself upon our notice for consideration is,—How are we to give these young men such a medical education as will be likely to command the respect and patronage of their bigoted and adverse fellow-countrymen? At first sight, this is a question which it is not easy to answer. Medicine, both as a science and art, has of late years been so extended and developed in every branch, that we hold it to be now utterly impossible for one man, as formerly, to teach it efficiently and comprehensively. To do so now requires a staff of able teachers, an expensive apparatus, and more or less suitable accommodation, all of which would entail such an enormous amount of expense as would put it completely out of our power to possess an establishment solely and exclusively for medical mission purposes. But most fortunately for the feasibility of our scheme, such an establishment already exists, and we only require to avail ourselves of its advantages to procure from it all that we need and desire. In the Government Medical College, Lahore, with its experienced and Christian principal, Dr. Scriven, and his able colleagues, we possess a medical school in every way suited to our present purpose. So much regarding the medical mission students, and how they are to receive a medical education that will really fit them for the very responsible duties of their profession. But further: With whom are the medical mission students to reside during their stay in the capital and attendance at college? Who is to be their helper, counsellor and true friend when they are far away from those who had previously been all that to them; and who is to cherish the missionary spirit in them and to show them how to apply their medical and surgical knowledge to

the spread of the gospel? It appears to me, that no one is nearly so well qualified for this most important work as one who is himself performing the functions of the medical missionary. In addition to the discharge of this duty, the medical missionary would have ample time to carry on extensive medical mission work in Lahore. And, indeed, for the proper and complete training of the medical missionary students, it is unquestionably indispensable that he should do so. As some difficulty may be experienced, at least for some time, in finding a suitable agent for this most important post, and as the necessary funds for carrying out this part of the present plan may not be realizable just now, one of the American missionaries, resident in Lahore, might be requested to allow the students to live in his compound, and to take a friendly interest in them till a medical missionary arrive from home to assume the whole superintendence.

With reference to the extent of medical education which our students should receive, I am of opinion, that we should qualify them for becoming practitioners equal in attainments to the government assistant surgeons. And that we may get and retain the very best of the young men belonging to the respective missions of the Punjab, it is necessary, we think, to hold out to them adequate inducements as to status and salary. Unless we do so we are likely to get inferior men, and it is probable the whole scheme may prove a failure. It is to be hoped, however, that the Punjab Medical Mission Society, especially, will look to this point. I am very happy to be able to inform this conference that already some progress has been made in collecting funds to defray the necessary expenses of this scheme in its embryo beginnings. Dr. Henderson, one of the professors of the Lahore Medical College, undertook, at the commencement of last hot season, to collect as much money as would be sufficient for three scholarships of twelve rupees each a month, for one year. And I have little doubt that, if suitable young men come forward, we shall soon find ourselves in the possession of funds amply sufficient to defray the increased expenditure. From the little I know of the Punjab, I am fully convinced that our fellow-countrymen only require to have a really needful and feasible scheme presented to them to elicit their generous liberality.

Such, then, is a brief and rough outline of the scheme I had to propose to this conference respecting medical missions in this province; and I

SUGGESTIONS AND REPLIES.

A REQUEST FROM BOHEMIA.

(To the Editor of *Christian Work*.)

SIR,—Considering the fervent sympathy which has lately been manifested in so many circles for the sorely distressed condition of the Protestants in Bohemia, it appears to me a duty to make generally known a necessity, which certainly cannot fail to awaken a lively interest.

In fact, it must to many people appear hardly credible that up to the present day the Bohemian Protestants should not have possessed a single school in their metropolis.

It may serve to elucidate this subject more thoroughly, if we mention that there now exist in Prague three evangelical churches, or separate congregations, viz., two Bohemian and one German, of which only the latter, the German congregation, is in possession of a school-house.

No doubt Bohemian children, as many as there is room for, are free to make use of the German school; but it will be remembered that the instruction is there given in a language which is not the child's own, not its mother tongue, and which in most cases it can understand but imperfectly. Just as we would complain, if German children were compelled to visit Bohemian schools, we must now consider the absence of Bohemian evangelical schools in Prague as a grievous want, which impedes the augmentation and development of the Bohemian congregations, as well as the internal and external prosperity of the Bohemian church everywhere in Bohemia. Furthermore, the German school is far from being in a position to receive all the children of Protestant parents in and about Prague that are capable of instruction. The majority of them have therefore to attend a Catholic school!

Hitherto, the want of funds and other unfavourable circumstances have restrained the Protestant Bohemians of Prague from proceeding to establish a school; but the pressing need has lately determined the Pastor of the Evangelical congregation of St. Stephen's to take the work in hand, and adopt preliminary measures to form an educational establishment. Inasmuch, however, as this congregation, although numerous, is very poor, and cannot accomplish such a project with its own funds, an urgent request is now made to all the friends of the Bohemian Protestants, to extend a helping hand to them.

May our Lord, whose pleasure it is that, by

schools as well as otherwise, little children should be brought to Him, make the hearts of many well disposed to further this undertaking.

I am, your obedient Servant,

ADRIAN VAN ANDEL.

THE CHAMBA MISSION.

(To the Editor of *Christian Work*.)

SIR,—I beg most heartily to thank you for the article on the Chamba mission, in your issue for October. Several friends have already written us, saying how much they like it.

The following piece of news may interest your readers:—

I mentioned in a former letter our prospects of having a medical missionary settled here, in conjunction with our mission. I rejoice to be able to tell you now that the thing has become fact. Dr. Elmslie, the able doctor and devoted missionary of Cashmere, has been kindly lent us by the Church Missionary Society, till April next. When the season comes round for him to resume work in the neighbouring valley, Cashmere, we expect to have a successor to him in Chamba on the spot, and ready to take his place. The Punjab Medical Missionary Society, a thoroughly unsectarian body, under whose auspices we invited a medical missionary to Chamba, has requested the Edinburgh Medical Missionary Society to look out for a man of the right stamp.

The Rajah of Chamba has agreed to contribute to the funds of the Medical Missionary Society 2,400 rs. annually—to give a free house to the missionary, a complete supply of medicines and surgical instruments, with a staff of dispensary and hospital assistants and servants.

For all this, the missionary will give all needed medical attendance to the Rajah's household and court; but, excepting this, the missionary is in no sense the servant of the Chamba State. All his dispensary and hospital work is—as it should be—an entirely voluntary thing; so that the missionary part of the work, which the Rajah not only freely allows, but, in fact, seems really to feel interested in, is in no way interfered with. The people who receive the medicines for the body, and listen to the word of life which is able to save the soul, feel that they are indebted to one and the same source for both.

Dr. Elmslie arrived here twelve days ago, and was warmly received by his Highness the Rajah,

INTELLIGENCE.

England.

(From our own Correspondent.)

A NUMBER of sermons have been delivered to working men in different London churches, in accordance with a suggestion thrown out at the recent conference. Dean Stanley said, in the course of his sermon at Westminster Abbey:—"There was a deep meaning in those words, 'The poor had the gospel preached to them.' The words meant that the doctrine Christ came to preach, unlike many systems, was so genuine that it went to the heart of the humblest and simplest of men; not that the teaching was unfitted to the most refined, for the most simple was that which was best adapted at once to the most educated and the least. If any class should appreciate the gospel, it should be the working class, the class of mechanics and artisans. To these, if to any, the Lord spake still. The world of the clergy and religious teachers might have been expected to turn from Him if any; for their ancestors, the chief priests, had conspired to put Him to death. The great wealthy religious world might have been expected to turn a deaf ear to his teachings, for it was against them that his strongest rebukes were directed. Statesmen, perhaps, might be excused from entering into the spirit of one so unearthly; but that working men should be found turning away from their Friend and hardly ever entering a place of worship, this surely could not have been expected." Dr. Hamilton, of Regent Square Presbyterian Church, delivered a very remarkable sermon, of which the following is an extract:—"He said it was only honest to admit that many sermons were dull—that they cleared no confusion, established no truth, impressed no lesson—or the theme was remote from all actual uses. And they were rendered still more remote and non-real by the use of technical terms and conventional phrases. The beautiful emblems of the bible could never become obsolete, but it was well that fresh ones should be added, so that persons who seldom saw a fig-tree or a fishery, but who had lived amidst telegraphs and tunnels, might not become wholly secularized, but have a good thought now and

then suggested by their new and non-biblical surroundings. He further said that an erroneous impression of the spirit of Christianity was sometimes conveyed by the tone of its preachers; and his last point was, that there was not now the sympathy between ministers and people which once existed. Speaking of the friendly footing on which the labouring classes used to stand with ministers in Scotland a hundred years ago, he said—"All this is wellnigh lost. Few ministers would care to entertain such guests, and few such guests can now be found. The working classes grow up remote from the wealthier classes, and their ideas, pursuits, sympathies, are peculiar to their own order, and all lie within themselves. A scholar or a gentleman steps in and gives them a lecture or an entertainment, nay, speechifies about the dignity of labour and the rights of industry, and they are pleased; they applaud and are grateful, but after all they are not congenial; they are not near him; although a friendly visitor, he is an alien—porcelain patronising common clay, a Barberini vase conscious of its classic pattern amid surrounding pigs and pipkins."

A movement is in progress for the suppression of the Sunday Liquor Traffic—happily suppressed years ago in Scotland. A very influential requisition having been got up to the Lord Mayor on the subject, he presided at a meeting in the Mansion House, at which many well-known ministers of different denominations were present. Archbishop Manning spoke with much good sense. In the course of his speech, he said:—"The temptations to drunkenness are multiplied by unwise legislation. I will be bold to affirm, as before, that for thirty years past the wisdom of our legislators has gone astray. Thirty years ago, they departed from the footsteps of their ancestors by introducing the principle of free-trade in drink. Free-trade in cotton and bread I can understand: better clothed, better fed, and better taught if you will, but free-trade in drink is contrary to the principles of sound legislation—contrary to the principles of true economy—contrary to external morality. Whenever Parliament has introduced relaxation in the distillation of spirits, in the price of beer, drunk-

eness has increased." The meeting was addressed by the Rev. Newman Hall and others, and a form of petition to Parliament was agreed upon, which has already received very numerous signatures. It is high time that the whole question of the licensing of public-houses, the number of which is a disgrace to the country, should be revised; but to this movement especially every sincere friend of religion should give his hearty support.

A conference of those interested in the extension of the female diaconate was held recently at Ely House, Dover Street, under the presidency of the Bishop of Ely. The Bishop of Ely said that he felt the greatest interest in the extension of the female diaconate, having written a pamphlet on the subject fourteen years ago, hoping that it would be considered by Convocation. He noticed that in the early Church the organized work of women was most beneficially employed, and concluded by hoping that by means of wise measures the ministrations of women might be restored to the Church. Mr. Dale defined the deaconess to be a woman holding the bishop's commission, which in the diocese of London runs thus:—"I authorise A. B. to act as a deaconess within my diocese when called upon to do so by the parochial clergy." The Rev. Dr. Howson described the progress towards deaconess institutions in the diocese of Chester, Ely, and Norwich, alluding to a corresponding movement in the Episcopal Church in America.

The seventh annual meeting of the supporters of the midnight meeting movement in London, was recently held. The report stated that twenty-eight meetings had been held under the auspices of the association during the past year. Two thousand unfortunate women had attended, of whom 411 had been rescued from their sinful way of life. The estimated number of prostitutes in London was about 40,000; and it was a source of grateful consideration that through the various Christian agencies now at work about 1,000 were rescued yearly from their evil ways. In the annual statement of the London Female Preventive and Reformatory Institution in Euston-road, it was reported that 559 had been received into the institution, and of these 232 had been placed in situations, and 69 restored to their friends. The total number of cases reclaimed from 1857 to 1866 had been 2,165, while the admissions amounted to 4,540. It was worthy especial remark that a large proportion of those who came under the notice of the promoters were orphans, either entire or partial.

Mr. Varley, whose labours in the neighbourhood of Notting-hill are so well known, is now holding evening services at Exeter Hall. As many of our London readers, says the *Christian Times*, are aware, he preaches usually in the Free Tabernacle, Notting-hill, without any other recompense than the luxury of doing good. Professionally speaking he is a butcher, and not a minister; but many will have occasion to bless God that he has felt it his duty to preach the Gospel. He has taken Exeter Hall in the hope of attracting a larger audience of the working-classes than he could gather in his own place, and that he might do his part in appealing to the masses of the metropolis who attend no place of worship. As far as the experiment has yet been tried, Mr. Varley has every reason to be satisfied with its success, as the attendance has continued to increase. Last Sunday evening the hall was well filled; and it was pleasing to notice a goodly number of Mr. Varley's own confraternity present, thus showing that they would not only display his bills in their shops and windows, but come and give him a helping hand in the service itself. The service was of the simplest, but at the same time of a most impressive character. The devotional part of it lasted for about an hour, and was sufficiently varied to be interesting to different classes of hearers. Mr. Varley's voice is clear, strong, and musical, and, without any effort, its tones completely fill the building, so that those in its far end can hear just as well as those upon the platform. In prayer he was extremely earnest, especially when he prayed for those in mature years who had not yielded themselves to Christ.

The following graphic account of the singing in Mr. Spurgeon's Tabernacle, appears in an American journal:—

The hymn was read entirely through, and each verse was read before it was sung. The singing was started—not led—by a person who stood beside Mr. Spurgeon. I welcomed the familiar notes of *Old Hundred*, and for the first time for several months, essayed to join in singing it. But I was surprised into silence by the manner in which the audience took possession of the tune. The most powerful organ, if there had been any thing of the kind used, could not have led them. The second hymn was announced to be, *Jesus, Lover of my Soul*. The preacher said, "Let us sing this precious hymn softly to the tune of *Playe's Hymn*." When the first verse had been sung, and after he had read the second, he said, "Sing it softly!" With a countenance uplifted

and beaming with fervour, his book in both hands, keeping time involuntarily to the music, he sang with the congregation. When he had read the third verse, he said, "You do not sing it softly enough!" They sang it softly. It was as though some hand had dammed up the waters of the Falls of Niagara, leaving a thin sheet to creep through between two fingers and make soft, sweet music in its great lap and plunge into the great basin below. Then when he read the fourth verse, he said, "Now if we feel this we will sing it with all our souls. Let us sing it with all our might;" and the great congregation burst into song. It was as though the Great Hand had been suddenly uplifted, and the gathered waters were rushing on their united way in awful grandeur.

I have heard the members of the General Assembly of the Presbyterian Church, with a great company of their wives, and daughters, and friends, sing *Old Hundred* with a fervour that thrilled me. I have heard oratorios rendered in Exeter Hall by a thousand selected voices, five hundred instruments, and a great organ; I have heard operas rendered in the Imperial Opera House of the French Emperor by a great number of the best vocalists and musicians that could be found in Europe, but I have never heard music so pathetic, grand and soul-stirring as that made by those who worshipped with me in the Metropolitan Tabernacle. I was too much carried away to take part in it myself. Mr. Spurgeon always uses those "precious hymns" and the old loved tunes.

Scotland.

(From our own Correspondent.)

THE Scottish Evangelistic Association pursues its work with great success. From its interesting published statement, we gather the following:—"At no time since the commencement of this Association's operations has the number of agents employed in holding meetings been so great, nor the work of awakening and actual conversion to God so deep and wide-spread, as during the past year. Few beyond those who have actually been engaged in holding meetings throughout the country, and have become acquainted with the actual work going on, will be prepared for tidings of such a gracious and wide-spread Revival as is now manifest throughout Scotland. In the words of a minister who has just written the Secretary,—"Quiet, deep, and wide. It is the Lord's doing, and wondrous in our eyes. May he make you

and your fellow-labourers the means of abundant blessing to the many anxious ones here.' Repeated and pressing requests for special and continued meetings and assistance, where a work of grace had begun or was in progress, were responded to by sending agents of the Association, and such other assistance from the General Committee and other friends of the cause, as could be procured at the time. In so doing, our aim has been, in as far as possible, to carry out the leading principle of the Association, by 'co-operating with the ministers of the several localities with the view of strengthening the churches that exist' there, and practically endeavouring to show that there may be hearty and efficient co-operation in such a good work without any compromise of those minor differences which distinguish the followers of the Saviour."

The Statement* which we would commend to our readers, gives interesting details from all parts of the country of the progress of the work of grace.

At the recent meeting of the Free Church Commission, Dr. Buchanan reported on behalf of the Sustentation Fund Committee, that the contributions for the nine months ending 15th February this year amounted to £85,013, whilst last year the contributions amounted to £84,645, being an increase of £437 this year. The associations this year had produced £82,288, while last year during the same period the amount was £81,178, showing an increase from the congregational contributions of £1,110. The equal dividend fund for the year was £75,348, as compared with £75,139 last year, being an increase of £208.

Dr. Robert Lee's persistence in the use of a written form of prayer, has been met by a prohibition of the Edinburgh Presbytery, of which he is a member. He has appealed to the Synod of Lothian and Tweeddale, and the matter will come before the General Assembly. If the practice is condemned there, as expected, he will, it is believed, carry his case to the law courts.

Dr. Guthrie recently spoke at his native town, Brechin, in favour of penny readings as a popular amusement:—"I advise all to come to the penny readings, though they should pay sixpence, rather than go to the public-house on a Saturday night. And since these penny readings are calculated to wean people from drinking habits by bringing them here, I say that, as a minister of the Gospel, as a preacher of Jesus Christ, as one that seeks to save

* Published at the Office, 5, St. Andrew Square, Edinburgh.

the souls of men, and as one who would do good to my fellow-creatures both for time and eternity, standing on this platform, to preside at a penny reading, I hold myself in a place befitting me as a minister of the glorious Gospel of Jesus Christ. I am not against innocent amusements. Very far from it; and if people say, 'This amusement will do very well for us, but it will not do for you; it is very well for the members of the Church, but not for the minister,' I deny that *in toto*, which means entirely. I say there is no man or woman here who should resort to amusements where his minister could not go. Every man is bound to be as holy as a minister; and I would lay down these two propositions—people should not go where the minister cannot go, and the minister should not absent himself from amusements which other people can engage in.

Ireland.

(From our own Correspondent.)

THE Lenten pastorals of the Romish prelates contain the usual admonitions, and imply a gradual relaxation of the austerities of the season. "In the early age of the Church," Cardinal Cullen says, "Lent was observed with great vigour. Flesh meat was strictly prohibited; no food was used except of the plainest sort; and no meal was taken, except on Sundays, until evening. This rigorous system is still maintained in many of the Oriental churches. With us the strictness of the law of fasting has been gradually mitigated by the church, which, acting like a tender mother, has taken the weakness and infirmity of her children into consideration, and exempted them from a burden which they were no longer able to bear."

This prelate also condemns Fenianism with a vigorous sagacity, marred only by the qualification that it is rather run down as absurd and illegal than denounced as disloyal. He is very careful also to quote from previous addresses proof that for years past he has been warning against this conspiracy, and that, in common with his brother prelates, he not only has done his best to stop it, but that the little hold it has is owing to his exertions. His just commendation of the measures of the government comes with much more force from one who seldom writes without a grumble, and is likely to produce a good effect on the less restless and ill-disposed members of his flock.

"The unfortunate poor men who have been led

astray by their enemies, have suffered severely for their folly; but they must admit that their sufferings would have been much greater were it not that our rulers have acted with great lenity and moderation, and that the police and others actively employed in preserving the public peace seem to have been animated with a most praiseworthy spirit of humanity in all their proceedings. May God inspire all in authority to continue to act in this way! May all their undertakings be guided by a spirit, not of hatred or vengeance, but of Christian charity! Kindness is always felt and appreciated by the warm-hearted people of Ireland, and produces a great impression even on those who would be but little moved by the terrors of the law."

Indeed, since clothed with his scarlet dignity, Dr. Cullen has shown himself clothed with more charity than he was wont to wear. At the Lord Mayor's dinner, while making the most of "the denomination with which he was connected," and how it "had, within the last thirty years, done miracles of charity and prodigies in the erection of churches, splendid schools, colleges, and alms-houses, widows' houses and hospitals, for the alleviation of all the miseries with which the members of the human race were afflicted," he referred to "the assistance which had been given by both Protestants and Catholics to prevent the spread of the cholera, and to what had been done by the clergyman and dignitaries of the Protestant and Catholic churches, and by the laymen of all churches, in the administration of the funds collected in the name of the late distress, and the manner of the administration could not be found fault with, even by the most censorious." In another week he might have noticed their co-operation, for they have gone heartily hand in hand in their effort to close the public-houses on Sundays, a measure which, to judge from the unusual large and influential public meetings held through the country, would be extremely popular.

A deputation from a committee of the Presbyterian Church has waited on Lord Derby to ask for an increase of the government grant to Presbyterian clergymen. It is sought to raise this grant from £69 to £100, which would involve an addition to the estimates of £18,000 a-year.

The ritualistic controversy has lost some of its keenness and alarm. In a sermon preached in one of the churches which tendencies to ritualism have rendered notorious, Archbishop Trench dwelt on the relation of forms to worship and the spiritual life, and, while pleading for vessels to

hold the wine of devotion, he insists that "entirely lawful concessions to this just craving of the human heart may be turned into occasions of mischief. Over and over again God had occasion to cast a slight on His own temple worship, its gifts and its sacrifices, when they had become means not any longer, but ends to His people; not helps to bring them into His presence, but substitutes for the presence. And if that which was a Divine appointment was itself thus liable to abuse, how much more that which is of man's devising!"

The following are the subjects for the clerical Morning Meetings:—

Tuesday, April 9.—Spiritual men alone fitted for the Christian ministry. By what means their number in it may be increased.

Wednesday, April 10.—The Pastoral Visitation, of the Whole and the Sick, the Rich and the Poor.

Thursday, April 11.—The Present Dangers and Future Prospects and Church of God upon the Earth.

Friday, April 12.—Church Missionary Address. By the Bishop of Carlisle.

France.

(From our own Correspondent.)

THE arousing of the nations from their long torpor, their starting into conscious life after the sleep of ages, is hailed as glorious progress by our liberal press, progress towards the grand consummation, the advent of universal democracy. The crusade against ignorance is also pushed on to the utmost; and while clerical schools and clerical influence are denounced and shown up with (too often deserved) contempt, there flows underneath a current of anti-Christianity, which threatens to engulf all. The Imperial "crowning of the edifice," i.e. giving the last stamp of liberty to the Constitution, is but a trifle longer tether; neither liberty of meeting without previous authorisation nor liberty of the press is granted, but a few modifications made in the laws, slightly to ease the public; the same with regard to elementary instruction, and the rules of the parliament discussions. The grand full flow of liberty is not, and cannot be, co-existent with a constantly lowering scale of principle, for such is the universally attested fact, the whole tone of society is rapidly going down. The Archbishop of Paris has taken up the theme of the Bishop of Orleans,

and shown up the awful demoralization set by all, and of which the *Revue Chrétienne* says:—"A few years more of this practical materialism, this disdain of all that is great, this forgetfulness of what is invisible and eternal, and what would become of our noble and generous country?" While the classes who should direct public opinion give themselves up to carelessness, others do not sleep. *They* sleep not, those workmen who have of late organized themselves into a vast European association, having its annual congress, its executive commission, working out the materialistic regeneration of the country upon the basis of Proudhon's atheism." The second congress is to be held this year, in September, at Lausanne. *They* sleep not, the infatigable romance writers, filtering out their distilled poison of all religious principle, of all moral ties, sending it out daily in the papers through the length and breadth of the land. *They* sleep not, the sowers of tares in all ranks, in schools, in lectures, in books, in pictures, in journals. But *men* sleep, *Christians* sleep, and darkness thickens; and "if the light that is in thee be darkness, how great is that darkness." Involuntarily one cries with one of old,—

Oh that my prayers! mine alas!

Oh! that some angel might a trumpet sound;
At which the Church, falling upon her face,
Should cry so loud, until the trump were drown'd,
And by that cry, of her dear Lord obtain
That her sweet sap might come again!

Young collegians, certain Protestant pastors, the Jews, Garibaldi, the most unexpected names and classes are found among the subscribers to, and abettors of, the scheme to erect a statue to Voltaire. It is distinctly understood and proclaimed to be an anti-clerical protest of the whole world,—and subscriptions come in from America and England, as well as from other nations,—an "homage to the Revolution which commenced and prepared our emancipation from thralldom. The humanitarian, political, and social work to which our fathers of 1789 gave their life, is not ended; the reaction against which they exhausted their courageous efforts is yet standing, it surrounds us, it coils about us in all the circumstances of our life, even penetrating into the intimacy of the domestic circle. Let us struggle with energy, and protest by raising a statue to the most ardent, the most indefatigable enemy of every superstition and every prejudice; the adversary of that faction which seeks to domineer by fanaticism, building convents with its untold wealth to conceal young

Mortaras, which dreams of, and urges on, odious projects, which gives the title of *August* to the tribunal of the Inquisition. Our aim is to give to the people the *image* of the precursor of the French Revolution, of the Apostle who cast into society, as a fertilizing seed, those principles of 1789 which are the *new Gospel* of civilized nations."

Let no one cast aside these facts as of little weight. The *old papal spirit* re-quickened, so rapidly spreading in England, and, through her, to a vast multitude all the world over, the *spirit of sceptical anti-Christianity* gathering forces in France, and, through France, permeating all nations, and the *spirit of Caesaro-democracy* ever rising like a flood from beneath, while fomented from above, these would seem the spirits by which the adversary of mankind is marshalling his armies. And against these it behoves us to make a stand.

It is with heartfelt gladness that we find the glorious subject of the future brought before the Free Church Conference, on February 27th, at Marsillargues (Herault), in a vigorous and practical lecture on the "Appearing and Kingdom of our Lord," by G. A. Krüger. We trust it will be a beginning of better things, of more solid faith, more vivid hope, more active work for souls. The next day was devoted to hearing M. Turquand on the variations in the organization of the churches in the Apostolic age; the conclusion of which was that the Church should be free from all State connection, and that the Free Churches are, in France, those which answer the best to the idea of a Church. M. Boubila gave a most edifying account of the awakening in the Arriège, of which your readers have already been made acquainted. After other exhortations, the Lord's Supper closed this very interesting conference.

Let it not be thought that nothing is done to stem the torrent of evil. Education is called for loudly by all parties. The map of ignorance, published by the Minister of Public Instruction, has stirred up many to lighten the dark shade which covers their department, by opening adult schools and evening classes, organizing lectures, and removing pecuniary obstacles to children being taught. It is said with truth that this map is also a map of Protestantism; inasmuch as the shade grows lighter wherever Protestants form a large portion of the population, and is the darkest where there are none.

M. F. Monnier has just brought out a valuable treatise on the state of public instruction in Germany, in which he shows, by documentary

evidence of the highest interest, the immense influence of the Reformation, and of Luther personally, in creating schools and popular means of instruction. But what are we to set before these readers and learners? If it is mere worldly lore, or simple morality, we shall be cultivating the crab-tree, and bitter fruit will be the result,—yea, the multiplication of it. Here, again, should the cry go forth, *awake!* to Christians, indeed, to spread the Gospel, which alone can change man's nature, and make education a blessing.

The Lord has inclined the heart of some to take advantage of the opportunity afforded by the *Exposition Universelle*. Most of those who will enter the *great gate* will be attracted by the handsome kiosk on the right, surrounded by flags from various nations, and from whence separate Gospels will be freely given, in ten languages, by as many brethren, each of a different nationality, and from whence the Bible Society of France will sell the Scriptures to all who wish to buy. All who arrive by the *railway* must pass by the smaller kiosk, in which a press, moved by a small and elegant gas machine, will print off suitable sheets, pictorial and others, to be offered as *souvenirs* to visitors, each publication containing the full free Gospel. One of the small books for distribution, "Not happy! Why not?" has been prepared by the English Monthly Tract Society, in five languages, for this purpose. Opposite another of the thoroughfares, the Tract Societies of London and Paris will unite to spread broadcast their precious seed, while the Missionary Museum will speak to the eye of gods in captivity, and victories won in the name of Jesus, —without the use of the deadly weapons exhibited by the English immediately opposite, alas!—and the conference hall will resound with prayer and praise, and the voice of inviting mercy. Opposite the International Club the great British and Foreign Bible Society shows its open treasures, and the Hebrew antiquities proclaim love and goodwill to Israel.

During the many weeks which have preceded the opening, experienced Evangelists have circulated thousands of tracts and gospels among the motley throng of workmen and visitors, the policemen on duty frequently running to get their share. The fact of preparations being made for the nightly reception of 6,000 or more of the best workmen and artificers of France, who are to come up by subscription, spend the day, and make room for others, gives an immense importance to these distributions of good books.

Yet but *very* few, beyond those immediately engaged in the work, know or are interested in it. May the Lord stir us all up. We look much to brethren in England for prayer in our behalf.

The Young Men's Christian Union had an interesting gathering in Poitou lately, at which the spreading of the Gospel, by means of tracts and popular publications, was much advocated, and has been acted upon. Interesting conferences are being publicly given in Paris and Bordeaux through the unions; in Paris, Dr. Ed. de Presensé lectured on Celsus and Origen, other well-known Christians carry on this work during the winter and spring. Conferences for working men are also held.

Systematic benevolence is gaining ground; the low state of funds in many societies renders it urgent to enlighten Christians on this head, and articles and several small publications are put forth.

A missionary was consecrated last Sunday at the Oratoire.

During the year 1866, seventeen new Protestant places of worship were opened in France.

The venerable pastor, President of the Paris Consistory of the Reformed Church, entered into his rest on the 11th March, at the age of eighty-six, after a ministry of more than sixty years. He was born in Locle (Neuchâtel), studied at Lausanne, and was ordained in 1805. After having been pastor at Nîmes, from 1808 to 1836, he succeeded J. Monod in Paris. His was a long, faithful, and nobly filled-up life.

Switzerland.

(From a Special Correspondent.)

SPANISH STUDENTS IN CANTON DE VAUD.

THE work of preparing future Evangelists for Spain, undertaken by our brethren of the Free Church in the Canton de Vaud, and in which Christians in this country have shown some active interest, has experienced during the past year many of the usual changes and chances of this mortal life. Two of the most zealous labourers in the field have been removed by death. Don Manuel Matamoros, worn out by suffering and ceaseless activity, entered into his rest on the 31st of July. Although failing health had obliged him to give up his studies and seek a warmer climate during the winter, it was from Lausanne—the place which had become so dear to him—that the exile passed away to a better country and

to his eternal home, leaving an edifying example of energy and devotion in the cause of Christ to his young countrymen, and to the numerous friends who deplore his early death.

Since then a trial scarcely less severe has befallen the Spanish students in the sudden loss of their faithful friend and father, Pastor Louis Bridel, who was cut off in the midst of life and usefulness, after a few days' illness; but, as one of the converts from Romanism in Spain writes on this sad subject, "The great Labourer is still there; let us rather think of his strength than our weakness, that we may be consoled instead of discouraged under these sore trials." The President of the Spanish Committee at Lausanne, in his report just published, also remarks, "If in spite of this two-fold loss, we have the courage to persevere in our work, it is because we know who has given it us to do; and that, after all, no individual son of man is absolutely indispensable to the work of the Lord. Indeed, do we not often see our heavenly Father deal with associations for the advancement of his kingdom in the same manner as he deals with his children, by making them pass through the purifying furnace, before setting upon them the seal of his adoption?"

Other changes, although not equally painful, have also somewhat interrupted the work. M. Aimé Humbert having been appointed Rector of the Academy at Neuchâtel, has relinquished the directorship of the Séminaire Espagnol at Lausanne, a charge which he and his excellent wife have fulfilled with so much Christian wisdom and kindness. They bequeath the benefits of their experience to their successors, Pastor and Madame Cottier, who are particularly well adapted to superintend these young students. Monsieur C. is disabled by the state of his health from pulpit ministrations, and will therefore bear liberty to give all his time and attention to this important work; while he and his wife (the daughter of the esteemed and well-known Pastor Audebez of Paris) are likely to exercise a truly beneficial influence on the hearts and minds of those entrusted to their care.

The number of students, which was ten during the year now past, is for the present reduced to six, and even of these one is just now with a pastor in the neighbourhood of Lausanne, the committee feeling some doubts as to his vocation for the ministry. The youngest of the pupils was sent back to Spain in October last; his health suffered away from his own sunny skies, and he showed no special aptitude for study, so that his

father thought it desirable he should return home, at any rate for a time ; but he has not abandoned the idea of a fresh attempt at some future period. The younger brother of Matamoros, whose deafness prevented his deriving benefit from the college lectures, has been prepared to gain his livelihood in a manner which will at the same time render him useful to the cause of the gospel in his own country, and has already entered on his labours ; while two others, who are more fitted to evangelize as schoolmasters than as pastors, have been transferred, one to a training institution in France, and another to a Swiss pastor at Aigle, who is able to devote a great deal of time to his instruction. It is hoped in the course of a few months he may return to Spain, where he has already exercised the office of schoolmaster.

This thinning of the ranks for a season is no cause for discouragement. The vacancies are likely to be soon filled up again, and a promising little band remains, as the yearly college examinations abundantly testify. Our dear Swiss brethren bring the right spirit to the work, and do not expect "precious fruit" without faith, love, and long patient waiting ; but they know the promise of the Lord that the harvest is sure. "In due season we shall reap if we faint not." They greatly desire the work should be real and solid ; and feeling assured the strength of the Lord's army does not lie in numbers, but that it is only weakened by those who do not possess the necessary courage and devotion, they are determined to retain none but such as seem truly called by the Spirit of God, and are likely to prove his faithful soldiers and servants to the end.

Surely Christians among us cannot fail to sympathise with our brethren in the Canton de Vaud. They have felt cheered and encouraged by our prayers and efforts on their behalf during the past year, and earnestly entreat us not to be weary in this good cause. There is much need of continued and increasing help, as their expenses in 1866 exceeded their receipts by 3,000 francs ; and although a balance from 1865 happily supplied the deficiency, a very small sum remains in hand to commence the present year. They endeavoured to reduce the expenditure as much as possible, but unlooked-for circumstances make occasional extra demands on their treasury, and the work is likely before long to be considerably extended. Let us join with these devoted Christians heart and hand, and especially in the prayer of their report, that God may be with them and with those dear young

Spaniards who are giving themselves up to his service. May He pour out upon them abundantly his spirit of faith and love, of zeal and self-denial, and by sanctifying their studies, and giving them a quick understanding of his word, prepare them for the work to which they are called, while at the same time preparing the field for their future labours. Such a prayer, if offered in sincerity, will lead us to "arise and be doing," when surely "the Lord will be with us" also.

Germany.

(From our own Correspondent.)

THE first item of news this month is one that I have special satisfaction in communicating ; it is, namely, that his Majesty the King of Prussia has been pleased to give a donation of £100 towards building the new Bible House in London : this is in addition to his regular subscription of £25 per annum. This right royal act is in recognition of what the British and Foreign Bible Society has done for many years towards circulating the Word of God amongst the Prussian troops. I have every reason for believing that though the subject was brought to the King's notice by one of the most eminent theologians and preachers of Berlin, or indeed Germany, his Majesty needed no great persuasion to the performance of the generous act. At a time like this, it is well that Christians in England should note such deeds. King William has herein carried out the tradition of the Hohenzollern family, which has always been marked by a large-hearted adherence and generous readiness to help on the cause of Evangelical truth wherever it has been advocated. And in whatever else the present King may come short, I am assured that representations on behalf of any sound Christian cause always find a willing ear and open hand.

I shall now take this opportunity of directing the attention of your readers to one or two points of the last report of the "Central Committee for Home Missions in Germany." And as some of your readers may not be quite familiar with this Central Committee, I will just preface a few words of explanation. This Committee was constituted some eighteen years ago in connection with the *Kirchentag*, or as one may translate it, the Free Convocation of the Protestant Churches of Germany, for a threefold specific purpose :—1. To further and foster already existing institutions and efforts bearing on home missions, and to

bring them into association with each other :—

2. To stir up to the establishment of new institutions and commencement of new activities :—
3. To undertake similar work itself. Hitherto, I believe, the first two objects have more realized than the third : probably, nay certainly, rather from lack of money than from lack of will. This Committee has its seat in Hamburg and Berlin ; its members, amongst whom are some of the most eminent men of Germany, or of the world, as for example,—Dr. von Bethman Hollweg, Dr. von Mühler, Christian statesmen ; Professor Dörner, the author of the “Christology,” Dr. Wichern, Christian philanthropist, and organizer ; General Superintendent, Dr. Hoffmann, and others—the cream of German Protestantism—are about eighteen in number ; it employs one secretary and two travelling preachers ; and its yearly income is about 10,000 thalers, or £1,500 : according to our standard a very small amount. It is wonderful, however, how much is effected with this small sum. The efforts of the Committee have been directed during the past year mainly to the following objects :—1. Preachers have been employed to devote their attention to the *Hollandgänger*, as they are termed, that is, Germans who go over into Holland, as the Irish come over into England during the summer months, to work as turf diggers, navvies, brick-makers, and harvestmen. These men were heretofore almost totally neglected, and, owing to the temptations to which they were exposed, were falling into a state of brutishness. Last year four missionaries were employed for several months in this kind of work. 2. The harvest men, women, and children of Brandenburg. Every year thousands of men, women, and children, leave their homes in Brandenburg to go to other parts of Prussia—as, for example, Saxony, Posen, Pomerania ; or of Germany, as, for example, Mecklenburg ; or to other countries, as, for example, Galicia, Russia, Poland, to work at the harvest : they are termed *Harvestgoers* (*Ostgänger*). From two districts alone, there went in 1865 upwards of 3,900 men, of 2,000 women, and of 1,500 children. These sometimes live together by the hundred for weeks on single estates, and one can readily imagine that immorality, disease, and corruption of all kinds are terribly furthered by such a course. The Central Committee is trying by means of essays, personal influence, and other agencies, to have improvements introduced and means employed to counteract or prevent some of the mischief. 3. Attention is also being

directed to the dangers arising in connection with the sugar manufactories of the Province of Saxony, especially to those which originate in the scarcity and defectiveness of the dwellings for the workpeople. 4. The miners, too, in the neighbourhood of the Rhine have attracted attention. Many of them live at a long distance from where they work, and much of their welfare for time and eternity depends on their being able to spend Sunday at home with their families :—but how ? The Committee has represented the matter to the Government, and it is probable that increased facilities will be afforded them of using the railway in the district.—*Further*, it is intended to commence operations in the seaports, among sailors, and in *bathing-places*. “Whatever is true and lovely, and of good report,” the Committee seek to promote. The secretary and the two travelling preachers make every year journeys for the purpose of instituting enquiries, holding conferences with friends, visiting institutions, delivering lectures, awakening interest, and so forth. The brief abstracts of their reports given in the General Report are highly interesting. Prior to the late war one of these preachers visited various parts of Austria for the purpose of seeing what could be done for the revival of Protestantism and evangelical religion in that empire : and the Committee proposes to direct efforts towards sending out preachers to visit the Protestants scattered amongst Roman Catholics, educating and appointing pious schoolmasters, and helping to build chapels and schoolhouses—*especially in Bohemia*, where Protestant traditions still linger in many districts, and many hearts feel a vague yearning once more to hear a pure Gospel preached. English Christians would do wisely and well to further the efforts of the Central Committee in this direction, both by their prayers and contributions. The Central Committee raises its means and keeps up an acquaintance with the wants and wishes of the various parts of Germany, by means of agents and correspondents ; that is, clergymen and laymen who take an interest in the work, pledge themselves to further the interests of the association as opportunity may offer, and correspond with the members. In this short notice I have given but a very meagre idea of the interesting facts and suggestions contained in the report, and have not even referred to all the branches of the Committee’s activity. The report is really a model of its kind. The members of the Committee, and most, if not all, the agents, are men of earnest faith, large hearts, and tho-

roughly practical aims ; their labours are therefore well deserving the attention of our fellow countrymen, and ought to be supported, at all events, by Englishmen living on the Continent.

I understand also that the Prussian Bible Society in Berlin is intending to appoint a clergyman as Secretary, with a view to bringing more life and movement into the work ; and endeavouring to undertake some of the circulation which is now being effected by the British and Foreign Bible Society. Any move in this direction will certainly be greeted with a hearty welcome by all the friends of Bible circulation in England ; for, apart from the circumstance that Protestant Germany, the cradle of the Reformation, and the home in particular of the theological learning and science, ought to feel itself bound in honour to supply, at all events, its own needs, there is still so much, so very much to be done, that no one society, even were it to devote itself exclusively to the German field alone, would at once accomplish all that remains to be accomplished.

Russia.

THE BIBLE, THE EMPEROR, AND THE PRIESTS.

THE Rev. U. H. Bidwell, who has returned recently to America from a visit to Russia, gives the following interesting information in a letter to the managers of the American Bible Society :—

1. The first Russian Bible Society, formed under the auspices of the Emperor Alexander I., and fostered by his imperial munificence, during the thirteen years of its operations, with Prince Galatzin as its President, printed and circulated 861,000 Scriptures, in nearly thirty languages. It had 279 auxiliaries, and was making successful progress in its noble work, when it was suppressed by the Emperor Nicholas. These facts show the then demand for Bibles in Russia. This entire suppression continued till the death of the Emperor Nicholas in 1856.

2. On the day of his coronation at Moscow, the present Emperor Alexander issued an ukase to the faculties of the four universities of Russia to proceed at once to prepare each a translation of the Bible into the modern Russ language. And, when completed, the four translations were to be brought to St. Petersburg, and submitted to the careful examination of an able committee, and the translation most approved should be chosen for

the purpose, under the auspices of the Holy Synod of the Greek Church. The New Testament portion of this translation is the one now used in the printing of it in modern Russ. In reply to a doubt once expressed to me by an officer of the British and Foreign Bible Society as to the exact accuracy of this imperial ukase, I may be permitted to say that it was published in the public journals at the time, both in Moscow and St. Petersburg.

3. The first edition of 20,000 copies of the four Gospels, under this translation, was rapidly exhausted by the delighted people, and another edition was called for. Multitudes of the population soon came to understand that the four Gospels was not all of the New Testament, and they besought earnestly to obtain the whole of it. In 1862, I think, the first complete edition of the New Testament in modern Russ was issued, to the great joy of the people. I have not room, nor is it expedient, here to enumerate the interesting facts, and demands beyond the supply, of this new edition of the New Testament, which came to my knowledge in Moscow, St. Petersburg, and Nichny Novgorod. It is enough to say that noblemen and noble ladies asked for large supplies in vain. A Russian general, in high command, asked for 1000 copies of the New Testament in modern Russ for his soldiers, but could not obtain them for some time after.

4. It is an undoubted fact that both the Emperor Alexander and his most excellent Empress take a deep interest in the circulation of the Scriptures among their people, especially "among the poor soldiers." The facts and the language were told me in St. Petersburg.

5. Not a few bishops and priests of the Greek Church take or feel an interest in this work. I could quote names.

6. Pastors of churches in Moscow said to me at their own homes (for I called on them twice), "Tell the American Bible Society to send us the Word of God, and we will distribute it." Pastor N—— said to me : "We are constantly receiving letters from the interior of Russia to send the Bible." Abundant information, given to me personally by the best-informed friends of the Bible in Russia, leave no doubt in my own mind.

7. But I only add now that letters and communications of a recent date from the far interior of Russia, some 700 or 1000 miles beyond Moscow, are highly encouraging and full of interest.

Italy.

THE MONASTERIES AND NUNNERIES.

ON the heights of Fiesole, overlooking one of the most lovely landscapes of the earth, is an old Capucin monastery. How long it has hung on the brow of that hill like a nest of evil birds, I cannot say; but from their bad eminence the monks, for centuries, have looked down on the Tuscan plains, through which the silver Arno winds its way, and armed legions with fire and sword have swept along, as, with revolving ages, successive masters have contended for the empire of poor old glorious Italy.

A few days ago we rang the bell at the gate of the monastery. A decrepid monk answered it, and bade us welcome. He led us around the cloisters and through the gardens to the spot we were seeking, where we could see in the distance a depression in the mountains, which is none other than the Vallambrosa, by Milton's single line made illustrious. As we were leaving the grounds the feeble old man whined the remark, "It is hard to be turned out upon the world at 76, and broken down with disease besides. If I go back to the village where I was born, there is no one there who knows me, and what will become of me God only knows." His fate is not so hard as his remark would indicate. The Government has mingled a moderate share of pity for these old fellows, while inflicting a death blow to the system that has been, through so many long and weary years, consuming the vitals of this beautiful and yet wretched land. These monks and nuns, whose nests are to be broken up, are to be allowed a small pension, and it is devoutly to be hoped that they will live comfortably and die without successors. So may *their race and the race* be ended.

The history of this modern reformation, by which the system of monkeries and nunneries is to be exploded in Italy, has so much in it of romantic and religious and political interest, that I will venture to tell you something of it; and all the more, because the system which this depleted, exhausted, and suffering country is now casting off is growing in favour in the United States, not only among the Roman Catholics of the original Simon Pure descent, but also in the eyes of those very High Churchmen and women who are aping the vices and follies of Rome, without the courage to become partakers at once of her cross and crown.

Count Cavour, the Prime Minister of Victor

Emanuel in and through the memorable struggle known as that of 1848, was one of the most sagacious and heroic statesmen of this or any age. It required no common nerve to beard the lion of Popery in Italy, and strike at the core of a system that was imbedded in the traditional reverence and faith of a people for successive generations. But Cavour had a power of vision enabling him to see that the ignorance and impoverishment of the people were due to the miserable institutions that, under the name of seminaries of instruction and houses of religion, were merely perpetuating the darkness and consuming the substance of the people. Under his great leadership an ordinance was passed by which the rights of ecclesiastical property were to be obtained only through the State, and, at a single stroke, severing all legal connection between the monastic tenures to lands and the Church of Rome. It was a short and easy, but a tremendous step, from this reforming measure to the decree of 1856, by which two thousand monasteries and nunneries were actually absorbed by the State, their immense revenues applied to the support of a new system of popular education, and this army of monks and nuns compelled to earn an honest living, or fly to some other country where their presence was more desired than here in their native land. The income of these establishments was no less than 730,000 dols. annually, supporting 4,726 men and women who were of no possible profit to the state. And one hundred and eighty of these establishments had no income from invested funds, but were licensed to live by traversing the country as mendicants bearing on their shoulders a bag into which they put the gifts of the people, often as poor as themselves. These gifts were of money or cold victuals, anything the charitable chose to give; but the gift came with the full understanding that it brought the blessings of the Church in return, and to refuse might win a curse.

In the year 1859 the kingdom of Naples was brought into the new Italy under the Sardinian king. Then Naples was groaning under the intolerable burden of a thousand monasteries, with 13,600 monks, of whom nearly nine thousand were mendicants, roaming, legalized, sturdy, irresistible beggars. The rest of them, amounting to more than 4,700, had an annual revenue of 930,000 dols. Besides these male parasites on the body politic, there were at this time in the Naples dominion, two hundred and seventy nunneries, with about 8,000 nuns, having an annual revenue of 950,000 dols., making a grand total for the sup-

port of these lazy men and women the enormous annual sum of 1,880,000 dols. If this amount were raised by an interest or rental of only four per cent., it represents a property of 50,000,000 dols. ! And at the same time the churches held properties which brought them thirteen millions of dollars yearly, representing about two thousand millions of dollars !! These figures are enormous, and give you a faint idea of what it is to be crushed by the superincumbent power of church despotism, and to be eaten out of house and home by priests and the women they persuade to forsake the relations of home and the duties for which women were created, to become the inmates of these ecclesiastical asylums.

And to make the case still stronger and to show the matter in a light still worse, the whole education of the country was in the hands of the Church ; and as a result of it, out of every thousand of the population, nine hundred and twelve could neither read nor write ! And in all Italy, of 21,700,000, only 3,884,300 could read and write. Such is the *light* which shines on a people from these monastic institutions. Wisely did the great Cavour determine that one of the first steps to the elevation of united Italy must be the overthrow of these establishments, and the employment of their funds in the education of the people. Since his death the good work has been prosecuted with steady nerve. The Church curses. All the engines of priestly influence have been turned against the king. And it is said that the decree of suppression is to be resisted by an appeal to the law, with the expectation that a claim to the funds as private property may be established, and the power of the State to confiscate it may be successfully defied. It is certain that the execution of the decree is delayed, and in Tuscany, and in other parts of the kingdom, these institutions are still in existence, and no interference has yet been attempted. The Capucin monks, with their brown serge gown, and a rope tied around their bodies and dangling at their bare feet, go by my window daily with the bag on their backs, begging from door to door, and no man hinders them. How soon the order for immediate suppression may go forth, it is impossible to say ; but I was frequently told that it would not be delayed beyond the beginning of the new year, 1867.

Would that we had the inner life of these institutions portrayed by a faithful and able hand ! What a picture would it be ! Certainly not a pleasing one, probably one so loathsome that we

should turn away in disgust. Yet it would be a warning to mankind.

There is a fable done in stone, now standing in the Vatican Museum at Rome, the masterpiece of three great masters of the first centuries of the Christian era. The story of the poet is that Laocoon offered violence to a gift destined for the honour of the gods, and two huge serpents came up from the sea and coiling around him and his two sons crushed the three in their cold folds. I see Italy in the coils of these serpents ; the grasping, deceitful, crafty, all-devouring serpents of the Church of Rome have wound themselves around and about her, tightening upon her their strangling hold, sucking out her life blood, and stretching up their hideous heads and cresting their proud necks among her prostrate ruins. If Italy lives again, if Laocoon comes out of the scaly folds of these monsters and once more stands erect with his living sons by his side, the *serpents must be slain*.

IRENÆUS.

From the Correspondence of the New York Observer.

Turkey.

THE ARMENIAN CHURCH.—THE COLLEGE.

THE Protestants who seceded from the Armenian Church in 1847 number 15,000, and the circulation of the Bible and religious books among those who remained in the church has led the whole body to see that the teachings and practices of the Church are unscriptural. All the pictures but one have been removed from the churches, and when the priests tried to introduce images the people smashed them. Many priests of the "enlightened" party in the Old Church, preach evangelical doctrine, and this party have forced the Porte to deprive the Patriarch of his temporal power, and to invest it in a committee of laymen. In Smyrna and Constantinople they are especially strong and confident, while in the interior stricter lines are drawn, and reformers have to secede and join the Protestant party. Some of the enlightened hold High Church views, but the majority demand thorough measures, and have in the press a prayer-book which they are determined to introduce into the churches, and which is purified of the old superstitions.

Many enter into the scheme for political reasons, as the Protestantization of the Church will secure English protection for the Armenians, the only Christian sect in Turkey who have no friends abroad. Those who live near Zeitoun are to be

deported from the mountains to the plains for rebellion. Having appealed in vain to the Patriarch, they then declared that unless they were protected they would all become Protestants—afterwards that they would all become Catholics. Jesuit priests promised them the full protection of France. The affair was not settled at last advices.

The Greek Church in Turkey, having secured a civil constitution from the Porte, like that granted the Armenians, have forced their Patriarch to resign his office. He was elected as a liberal and a patriot, but adopted another *policy*, and became the suppliant tool of the Turks. The Porte refused to accept his resignation till the excitement among the Greeks and perhaps a hint from St. Petersburg left no choice. And he was pensioned for life as a hint to his successors.

Although the Turkish Government, under French (i.e. Jesuit) influence, has refused to carry out the terms granted to Robert's College, in allowing them to build on the site purchased in Constantinople, yet Dr. Hamlin has opened its sessions in buildings belonging to the American Mission, and the number of students is now over sixty. No more can be accommodated in the buildings. The Government has directed the American Minister to insist upon permission to build, or the payment of damages. Lord Lyons, with his hearty sympathy for everything which is good, is co-operating with the American Minister. It is quite time that French Jesuits ceased to have the monopoly of education in Turkey. It is a significant fact that the Bulgarians have already left them to come to Robert College; and if there were room enough, Dr. Hamlin might have a hundred Bulgarian students at once, beside those of the other thirteen nationalities represented in the College. The ages of the students are from thirteen to twenty, and their studies are similar to those pursued in colleges in this country, and are nearly as thorough. In the languages, they study Turkish, Armenian, Latin and English. Two hundred dollars support one scholar a year, though some are admitted for one hundred. Dr. Hamlin has at times ten or a dozen on the "faith list"; i.e. boys for whose support he is responsible until he can find some friend of the college who will take them off his hands. And yet aside from the board of himself and family, he receives only enough to meet his expenses for clothing and travelling, which amounts to about 400 dollars annually.

The *Avedaper* is the name of a little missionary

paper published in Constantinople, where there are now ten dailies. The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Not long ago a missionary brother reported that the Armenians of Moosh, a city far off in Eastern Turkey, had opened there a school for girls (a thing before unknown in those parts) in consequence of reading in the *Avedaper* an article on the importance of female education. Another missionary reports that a villager living among the Taurus mountains was so impressed with one of the sententious speeches of our martyred President, translated and published in the paper, that he committed the whole of it to memory, that he might fix in his own mind, and be able to teach to others, its lesson of "malice toward none and charity to all."

AMERICAN COLONY AT JAFFA.

The newspapers have made frequent reference of late, to this colony, but few are aware of its real character and origin. It is, in fact, one of those singular religious delusions that are constantly arising, of which Mormonism is the most striking and familiar example. Some four years ago a man named Adams came to Rockland, Me., and delivered several lectures on the Jews. He was a tall, bony man, with a wild look in his eye, a rapid flow of words and immeasurable assurance. From lecturing he went to preaching, giving himself out at first as a spiritualist, and gathering that class about him. Gradually he announced a peculiar system of his own. He was sent by God to establish the Church of the Messiah. The principal doctrines of this new church are universalism and the restoration of the Jews. After baptizing a few converts at Rockland, Adams went to Addison, Jonesboro', and there succeeded in attaching a number of followers to himself. Believing that the Jews are soon to repossess Palestine, and that all the elect are to be gathered there. Adams and his followers have gone forth to secure the best places and be ready for the rebuilding of Jerusalem.—*American Paper*.

India.

RECENT CONVERSIONS IN THE CHURCH MISSION.

THE Church missionaries in India have been cheered by a few cases of conversion. One of these, in Calcutta, is that of Boroda, a young man who belongs to a family of considerable

respectability, and the nephew of an earlier convert, whose influence is supposed to have had much to do with Boroda's decision. The ordeal which he has had to undergo from the opposition of his relatives, and especially of his father, has been most severe. The old man "tried threats and persuasions with the youth, but all in vain. He came to me (writes the Rev. J. Vaughan) in a most excited state, threatening me with prosecution if I sheltered him, or baptized him. I assured the father that so long as he suffered his son to abide in his house, I would not receive him, and that his baptism would not take place for some months to come. Boroda continued to avail himself of every opportunity of visiting us; and the father, finding that his son's faith and resolution daily grew stronger, became, if possible, more wretched still. I could not help pitying the man, for the trial evidently rested upon him with a crushing weight. One day, when the youth was sitting with me in my study, the father rushed in like a madman, and, foaming at the mouth, seized his son, and with furious imprecations, dragged him away. After this the father determined to remove Boroda from our influence. He sent him off into the country. The young man was kept for about two months in the house of some of his relatives, who undertook to leave no stone unturned to pervert his mind. Various expedients were tried in the hope of distracting his thoughts, and turning him from the truth. Several times were learned pundits brought to reason with him, and restore him to his former faith. By God's grace he was kept firm and immovable."

After his baptism Baroda was again seized by his relatives. They first besought him "to cloak his religion; they tried to compel him to promise that he would no more enter the church, and that, if he remained a Christian, he should be a secret one. Boroda utterly rejected the proposal. As a last resource, it was resolved that at midnight on that same day, he should be conveyed to some unknown place, there to be shut up and dealt with as might seem best to his persecutors. To this end a guard of men was fixed upon to carry him off, and in the meantime the young confessor was kept securely bound." Boroda managed to escape, and made his way to the mission compound.

Another case is that of Hasu Ali, a Mohammedan, who, coming to Azimghur to learn English, was brought under Christian influences, and though "his bitterness against the Bible was

for some time extreme," it gave place to conviction of its truth, and he sought and obtained baptism. Attempts have been made to induce him to recant; but he remains steadfast, and tells his former friends that he can never give up Christ.

KOLAPOOR* VILLAGE WORK.—DEVOTEES.

Late letters from Rev. B. G. Wilder, American missionary, say:—"I have got so enlisted in this village-work, that it is with extreme difficulty I can write at all. I have preached in six villages to-day, where the name of Christ was never heard before. The people listen with intense interest, and the force of truth seems to convince their minds and affect their hearts much. Upon these people I trust that superstition will never be so firmly fixed again. Nipani, where we spent some days, preaching in it and surrounding villages, is a town of 10,000 souls, and a very good place for a mission station. There I saw a poor man who had made a vow to Kalaba (idol god), that if he would heal his limbs, he would roll to his shrine—some 30 miles away. Fancying that Kalaba had healed him, I saw him starting on this pilgrimage, rolling his naked body over and over on the ground, through dust and dirt and mud, resolved to fulfil his vow. Yesterday, in the stone door-sill of one temple, I counted 130 rupees firmly imbedded there by worshippers in fulfilment of such vows. In the stone sill of another temple was a much larger sum. Under the force of their superstition, many of these poor idolaters give more largely than Christians do under the sacred impulse of love to Christ and the souls of perishing men."

In another letter it is said that, "the students and teachers of the English school in Kolapoor are wishing to have their schools put under Mr. Wilder's superintendence, and have drawn up a petition to that effect to present to Government. Just fancy the change since we came to Kolapoor fourteen years ago, when it was so difficult to get a boy to come to school! The head master of the English school has for years been coming to Mr. Wilder for instruction. He is present at the chapel service almost every Sabbath. I hope the time is not distant when many of this people will embrace the Christian faith; then, this will indeed be a pleasant land."

* Kolapoor is an independent State, under the superintendence of the Presidency of Bombay. The capital is 185 miles south-east of Bombay.

ARCOT* MISSION.—STRIKING DEATH OF A NATIVE PUPIL IN THE MISSION SEMINARY.

Rev. W. W. Soudder, of the American Dutch Reformed Church, writes :—

It is with deep sorrow that I report the death of one of the teachers of this institution. After a long and trying illness, which he endured with remarkable fortitude and cheerfulness, David Daniel was, on the 22nd of April last, removed from the earthly sphere of his labours to enter upon those higher duties which are appointed to the redeemed in heaven. He has gone to join his sainted father in singing the song of Moses and of the Lamb. That father was one of the noblest Christian characters I have ever met. From the time of his conversion, his life was a continued and wonderful testimony to the power of God's saving, transforming grace. His death, too, was peaceful, and he passed away shouting, "Joy, joy !" Shortly before his death, he gave his son David and his youngest daughter over to the care of the mission, as their children. David was received into the Seminary. He was a bright, cheerful, promising lad. Reverence and affection for the father made me feel a peculiar interest in the son. It was with joy that I saw him developing mental powers which gave promise of great usefulness. His intellect was not brilliant, but solid. It grasped, mastered, and appropriated the various subjects of knowledge to which its attention was directed. His knowledge of the Bible and of systematic theology was remarkable for one of his years.

He early manifested the faculty of imparting to others with clearness the truths he had acquired. He was, therefore, appointed a teacher in the Seminary as soon as he had completed the regular course of studies. He proved to be a most valuable teacher, and I hoped that a few years would so mature his powers as to fit him to assume more completely the duties of a head master. The Lord, however, in his providence, saw fit to remove him from us. His death filled all our hearts with grief.

He is the first graduate of our Seminary who has died. He was one of the most promising and valuable among those who have been educated by the mission. Our loss, therefore, is great; but we "sorrow not as those which have no hope." Early in life he consecrated himself to Jesus, and openly confessed Him before men. His

* Arcot is a maritime district on the sea coast, in the Madras Presidency. The capital, of the same name, is 64 miles S.S.W. of Madras.

subsequent conduct and peaceful death bore ample testimony to the fact that he was among those concerning whom the Apostle uttered these words: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

AT THE FAIR.

Jalna is a branch, though a somewhat distant one, of the Free Church of Scotland Rural Missions at Indapur, to the south-east of Puna. It is under the general superintendence of the indefatigable native missionary, Rev. Narayan Sheshadri.

The following account of his proceedings at Deūlgaūm will show how the harvest-field is widening :—

"As this place is only sixteen miles from Jalna, I have come here this year with a large number of native converts for the Annual Fair held in honour of the god Báláji.

"Deūlgaūm is a large town most pleasantly situated. It is surrounded by hills and tablelands on all sides, has a number of trees, and a small river flows close by it. But in the estimation of the Christian, all this beautiful scenery is turned into deformity on account of the town being wholly given to idolatry.

"Báláji, according to some, is an incarnation (or, rather, metallurgic transformation) of Vishnu; and according to others, of Shesha or Lakhshaman, the brother of Ram.

"Báláji is made of gold, silver, brass, copper, and iron. It is of the size of a human thumb; and yet annually upwards of a million of souls come to this place from all parts of the country. He appears to be a favourite god of the Marwadis, but the other classes seem to vie with them in extolling his praises. The fair seems to be partly religious and partly mercantile. Thousands of horses, bullocks, buffaloes, asses, and other animals, are brought here for sale; various kinds of cloth—European and Indian—vessels of various kinds, are sold in large quantities.

"We Christians formed this year a pretty strong party; with our colporteurs we were close upon thirty; but what is even this number in comparison with the vast assemblage of men, women, and children that has congregated here?

"We go out every morning and evening to preach the gospel of God's grace to these deluded creatures, and receive, in the middle of the day, as many visitors at our tent as choose to call upon us.

"Wherever we go out to preach, we get thousands upon thousands to listen to us most attentively. The following will give you an idea of the way in which we try to commend the love of God in Christ Jesus to the attention of our countrymen. In this part of the country we freely use native music. Most of our pupils of the Normal School, male and female, by this time sing very well indeed a large number of Christian hymns to native tunes. They have an instrument, not of ten, but four strings, a drum, a pair of cymbals, and other instruments. They generally begin, and when they have sung a hymn to the blessed Trinity, and a few others, I step forward, and, by way of explanation, try to impress upon our audience the same truths that have been sung.

"Whenever I felt tired, our singers regaled the audiences with their pretty songs and music, with which they seem to be rivetted. It was very amusing to observe among our auditors not a few nodding their heads, others moving their lips, and some even clapping their hands, in order to keep time with our instruments. I fancied now and then I discerned native Hardases and Kathekaris (native religious minstrels who go about the country lecturing on subjects treated of in the Puranas—Hindu sacred books), who seemed to be struck more with the matter of what our people sang than what their own songs contain, although sung to the same tunes.

"You will be glad to hear that our colporteurs succeeded in putting a very large number of tracts into circulation; and may we not hope that these silent messengers are still carrying on the work of preaching where the living voice cannot follow the vast multitude that had congregated at Deûl-gaûm?"

China.

THE REMARKABLE RELIGIOUS AWAKENING IN SHANTUNG.

OUR readers will remember the most interesting narrative of the religious awakening in the province of Shantung, near Tientsin, in our February Number (p. 59). We now supplement this by interesting particulars given by Mr. Doolittle, an American missionary. Of the visit of the old man, the chief agent in this movement, the following more minute account is given.

About last February an aged stranger was seen in one of the principal streets of this city inquiring where information relating to the Roman Catholic religion could be obtained. He was

directed by some one to the Protestant Chapel, in care of the (English) Methodist New Connection Mission, located by the watch-tower in the centre of the city. He eagerly sought the place. The native assistant who preached that day discoursed on the Beatitudes, dwelling especially on the blessedness of those who are pure in heart, because they shall see God. The stranger felt and manifested great joy on hearing such sentiments.

He subsequently made in substance the following remarkable statement:—He was sixty-eight years old, and lived in the township of Lou Ling, in the province of Shantung, distant from Tientsin about 140 English miles, and about two miles from the southern boundary of this, the province of Cheli. Some months previous he had been prostrated by a very serious illness, and believed that he was soon to die, but felt unprepared. He realised that he was a wicked and sinful man. He became very much depressed in mind on account of his sins, especially in view of his approaching death. He could find no rest and no satisfaction.

One night he dreamed that he was conducted a great distance by a superior and beautiful personage to the outer gate of a most magnificent palace. He had never heard of anything so grand and so enchanting. He looked in and saw that it was full of light and splendour. Inside were throngs of such beings as was his conductor, who all seemed very happy and very busy. On his endeavouring to enter, he was told that such as he could not enter the palace. No unclean and vile person was allowed within its walls. The great difference between himself and those inside was pointed out to him. He was told that he was not to die for some time to come, and, if he became pure and clean, after death he could enter the palace, and join in its pursuits.

He awoke full of astonishment, and for a long time remained absorbed in the contemplation of his dream, but could not understand its meaning. Ardently longing to understand it, he at length fell asleep again, and dreamed substantially the same dream.

In the morning he told his dream to his friends, but no one could give him any satisfactory explanation of it. He soon recovered from his sickness, but his distress of mind increased in view of the vision. It occurred to him after a while that in his neighbourhood were some Roman Catholics. He sought them out, described his feelings, and told his dream. They were utterly unable to answer his inquiries, but told him that

at Tientsin there were Roman Catholics who could give him instruction. He, without delay, started for this city, and was directed, providentially, to the Protestant Chapel above referred to.

He at length returned home, carrying some Christian books with him.

He appeared at Tientsin again, after several weeks, with a letter signed by a number of his neighbours and friends, who had also become deeply interested in the books he had taken home, and in the statements he made relating to what he had learned at Tientsin. The letter contained an urgent request for a native Christian to go to Lou Ling and explain the books more fully. It stated, also, that there was a considerable number who were desirous of receiving instruction, and that the interest was widening—promising to fit up a chapel and a house for the use of the native helper.

In accordance with this request the Methodist Mission sent back with the old gentleman a supply of books and one of its native assistants. The latter was absent about a month. On his return he gave very interesting and wonderful details of the serious and profound attachment of a comparatively large number to the new truths.

* * * *

The native helper, before the arrival of the missionaries, one Sabbath, remarked publicly on the duty of destroying every idol and instrument of superstition and idolatry. On the following day seventeen families brought their images, pictures of gods, etc.—everything they had which pertained to idolatrous worship and superstitious use—and burned them up in the presence of the native helper.

The Christians living in the village go to their agricultural pursuits very early in the morning. After breakfast, about nine o'clock, they assemble in the chapel for singing, reading the Scriptures, and prayer for half an hour, and then proceed to their work again. In the evening, after supper, they meet in the chapel again for prayer, etc.

The women who believe in Jesus are, as may have been inferred from the fact that eighteen have been already baptized, not nearly as reserved and retiring as respectable Chinese females usually are. They meet oftentimes in the same building with the men to hear the preaching, and seem very desirous to know themselves about the doctrines as explained by the Chinese preacher or the foreign missionary, not willing to trust to the hearsay explanations. The wife of the native

helper has had a great and salutary influence among the women. Sometimes twenty or thirty of them will bring their needle or other work and sit in her house, while she reads and explains the Scriptures. Some of them are able to read.

The Christians are represented as praying with freedom and propriety, and as engaging in singing hymns with great animation and enjoyment—if not with a strict compliance with the rules of music—with the spirit, if not with the understanding. They have, what cannot be affirmed truthfully and generally of native church members in China, an affecting and profound sense of their personal sinfulness and unworthiness. They cherish an ardent desire for the conversion of their heathen relatives and neighbours, especially of their own families. This desire manifests itself in their fervent prayers in public, as well as in their daily conversation and conduct.

The village has two schools, the teachers of which are among the converts. One of them is spoken of as being very zealous and active in his piety. It is hoped that before long more or less Christian books will be introduced into the schools. Some of the lads in the village give bright evidence that they love the Saviour.

CHINA AND ITS MISSIONS.

A Cursory View.

We are indebted, for the facts that immediately follow, to the late interesting address of Bishop Thomson, of the Methodist Episcopal church.

As a whole, China is one of the most fertile, healthful, and beautiful parts of the earth. In the province of Fokien three crops may be gathered in one season. In physical and intellectual character the Mongolian is next to the Caucasian, and the Chinese are the best branch of the Mongolian family. China anticipated Europe in many of the greatest discoveries of the world; it still rivals Western nations in some of the useful and elegant arts; it had a common school system before the Christian era; it has been a literary people from the earliest ages; its libraries contain a History of China, in fifty-six volumes, an Encyclopedia, in twenty-three, and a complete set of Chinese classics, on which more commentaries have been written than on the Scriptures. The highest honours and most lucrative emoluments of the government are bestowed mainly on its most learned minds. In

the province of Fokien alone, ten thousand candidates for literary honours annually present themselves for examination. Still, the Chinese are eminently practical in their mental tendencies; they are the Anglo-Saxons of the East, and hence are yielding to the stir of modern ideas as is no other oriental nation. China never had either a slave system or a feudal one, or a pauper peasantry.

Though the various provinces have different spoken dialects, they can all communicate with each other through their written language; hence, while the rest of the world can be reached with the Gospel only through more than three thousand languages, the four hundred millions of China can be reached with one!

Its Religions.

Its religions are, first, Confucianism. This is the established religion, and the emperor is its high priest. Its morality is pure, and it appeals mainly to reason and the moral sense; though it can hardly be called a religion, as it almost wholly concerns itself with the affairs of this life. The idolatry now connected with it is a later excrescence. Second, Tanism. Originally, its adherents were mystics, a sort of Essenes; they are now exorcists and astrologers. Third, Buddhism. This is a foreign religion, introduced since the Christian era; it has become, however, the religion of the lower orders. But even its priests know little of their own faith. It has no such hold as the Buddhism of Burmah or the Brahmanism of India. Indeed, all three of them seem ready to perish. Their different priests drink and gamble together, while their disciples find no difficulty in shifting from one faith to the other as often as anything is to be gained by it. The little hold of idolatry on the people is seen from the great and long-continued success of the chiefs in the late Chinese rebellion, one of the special aims of this wonderful movement being the destruction of idols.

Its Isolation.

The strength of the whole Chinese system has been its isolation. This is now gone, and China, with but a feeble power of resistance, is feeling the full pressure of modern civilization.

Is China to be Christianized?

Is this people, numerous beyond our power to conceive; the most remarkable, in many respects, on the face of the earth; a people that can hardly be said to have a religion, and yet only needing

to have their hearts and lives subjected to Christian truth to enable them at once to take a prominent place among civilized nations; is this people, to whom God in His providence has so lately said, "Lift up your gates and the King of Glory shall come in;" *to be Christianized?* Rome answers yes!—in her way. She first began her great work in the East to make good her losses by the reformation in the West; and her fresh disasters in Europe will but stimulate her work in Asia, and furnish her with all needed men. Indeed, pagan Rome never followed up more persistently from age to age her grand idea of universal conquest than does papal Rome now; and her well-trained legions never went forth with a more courageous and confident tread than do her priestly legions to-day. While she is resolved on the subjugation of the East in general, she is resolved on the subjugation of China in particular. Says Rev. Mr. Blodget, an American missionary in China, "There are 500 European priests scattered throughout the Chinese empire. They began their work in the face of danger and death, and are at the present time pressing forward with increasing zeal and prosperity. Generation after generation of these men live and die in China, that they may win the empire to the Papal Church, and their work goes on from century to century. At different times, as their circumstances opened favourably before them, they have brought large reinforcements into the field. On one occasion Moralis, a Dominican, returned from Europe with twenty-eight additional labourers."

But Rome believes in political as well as religious supremacy. It is not an occasional outburst of ambition. It is a fundamental article of her creed. She may hold its assertion in abeyance, but she never abandons it. Generally she seems ready to bide her time, sometimes, however, she betrays a fatal haste. This has been the case in China and Japan, and hence she is watched with suspicion, and her progress feared. Still, though she has paid for her rash ambition dearly with her blood, her calm and unchanged language is, and her works correspond with her words, "*China shall be won to the Church.*"

China's Answer.

But to the question, Shall China be Christianized? the Chinese themselves are many of them answering very emphatically, No!

To show the spirit which animates them, and which may yet burst out in bitter persecution,

we subjoin the following from an address which has been lately printed and circulated in China, and posted up on its walls :—

"At first, when they, the missionaries, feared the people would attack them, they disseminated their principles in private; but now, in every place they are holding forth their inducements, deliberately practising their perversions in open day; trouble and disturbance pervade all quarters, and the feelings of the people are in incessant commotion. When the conflagration has commenced, where will the calamity end? If the young serpent is not crushed, what can be done with the full-grown reptile? Why hesitate or delay in squeezing it to death?"

Ridiculing Christianity, it calls it absurd to suppose that Christ's spirit can impart happiness, since He was unable to preserve His own body from crucifixion; and to believe that He can distinguish the good from the bad, inasmuch as He was betrayed by His own disciple, whose character, of course, He did not know. It represents Christianity as admitting the good and the vicious alike to "the hall of heaven." It affirms that among Christians "male and female bathe in common, thus betraying an utter want of shame." These are only a part of its representations. Then, seeking to arouse the Chinese jealousy, it thus proceeds :—

"Hence, formerly, when this religion was introduced into Africa, they put the Africans to death; when it was introduced into India, they annexed India to their empire; and when it was introduced into Japan, they were the cause of rebellion in Japan.

"The wealth of our central flowery land is a hundred thousand times that of the barbarians, and their hearts have long been yearning after it. If a speedy precaution is not taken to drive them out, we shall find, some day, our ancient civilization of several thousand years' standing supplanted by the semi-canine customs of the savage regions; a consummation much to be deprecated.

"Now, since the twenty-second year of Taou Kuang (1842), these perverse barbarians have put forth their rebellious views with effrontery. They have extended their depredations to the celestial capital and other places, and yet who has come to the rescue? Now, having insolently invaded the metropolis, and inflicted a deep wound on our national existence, while no one comes to the rescue, is it likely they will fold their hands and go away? Why do we still fear their empty talk, and refrain from deliberations on a plan for their

slaughter? Their country is fifty thousand le from China, beyond a triple ocean; how can the life or death of men be overruled at a distance of fifty thousand le across the ocean?

"But as to those who are the victims of their deception, who have long been getting more and more polluted, till their very vitals are infected by the venom, it were insufferable to kill them without first giving them warning. Hence this premonishment is issued, that they may review their course. If they still cleave to their delusion, then let the heads of families and the village elders combine the population and arm the neighbourhoods, to seize the offenders, that they may be placed in some solitary region, or hurled beyond the seas, to take their place among the strange things of creation; for they must by no means be allowed to disgrace the central land with their various abandoned and corrupt practices."

God's Answer.

But we believe *God* answers yes to this question,—already, before the worlds began, in His grand purpose of grace; by Christ, in his last imperative commission; by His providences, in which He has been so signally preparing the way; by His spirit, in the hearts of His churches of every name, in the steady success which it has given to the labours of the last twelve years, and now of late in a movement prompted by it, which, though local and limited in its range, evinces what may be expected when the Holy Spirit shall be generally poured out. This copious outpouring of the Spirit is now our grand need, not only in China, but throughout the whole heathen world. Christian truth, as an incipient conviction, now lies in hundreds of thousands of pagan minds like seed in the earth awaiting the germinant influence of shower and sunshine. The united prayer of the church will bring down such a shower of grace as will convert the waste, howling wilderness of heathenism into the garden of the Lord.—From the *Boston Watchman and Reflector*.

FIRST FRUITS IN FORMOSA.

The English Presbyterian Mission in Formosa is becoming one of great interest. This beautiful island, called Taioan, is in the Chinese Sea, 75 miles from the Foo-kien province. It is 260 miles long, and at least 75 miles wide. Extending through its whole length is the chain of mountains which divides its aboriginal districts from its Chinese. Its extensive plains are watered by

numerous streams. Its air is pure and wholesome. It produces abundance of corn, fruit, oranges, bananas, pine-apples, guavas, and cocoa nuts. Its inhabitants use oxen for riding in preference to horses.

On the western side of Formosa is the port of Ta-kao, the key to the southern part of the island. Ta-kao itself is but a village of 2,000 to 3,000 persons, but south and north there are wide tracts of country, and a large population open to missionary work. Eight miles distant is the district city of Pe-taou, with a population of 10,000 to 12,000 persons.

In the main street of Ta-kao is a two-storeyed house, with a chapel, dispensary, and preacher's room on the ground-floor. The upper storey contains a large sitting-room and two bedrooms. Connected with this house is a smaller one, with a kitchen and servants' sleeping-place. Such are the mission buildings of the English Presbyterian Mission. Dr. Maxwell is the missionary. Four times daily the chapel is open for preaching to the heathen. Large and attentive audiences are drawn from various parts of the island, and from the shipping in the harbour, so that the Gospel from this place is carried far and wide. "Three converted Chinese aid the Doctor. Two are from Amoy, and the third was born again, as it is believed, in Formosa. Four male converts, named Chay, Ho, Tjong, and Ui, have lately been united in church fellowship. So far as Dr. Maxwell and Mr. Swanson (who has lately visited the island) can judge, they give indications of a real change of heart. These are the first-fruits of Formosa to Christ. Chay, the first named, belongs to the Pe-taou city, where it is hoped he may be the means of carrying the Gospel.

Sierra Leone.

JUBILEE CELEBRATION.

THE following notices of the Jubilee Meeting of the Sierra Leone Church Missionary Association will be read with interest. They are from a letter to the Society of the Rev. J. Quaker :—

It will, I am sure, cheer your heart, and the hearts of our good friends in England, to hear that our Jubilee Meeting came off, on the whole, remarkably well. I say "on the whole," because the Juvenile Missionary Meeting in the forenoon of that day, when the Public Meeting was held, was not so well attended as in December, 1865, the meeting being held at a time when a great many of the children were absent at the Christmas

holidays. But, putting this aside, the Jubilee Meeting was indeed worthy of the name : it was overflowing, full, containing the intelligence of the colony : Government officials, officers of the barracks, clergymen of the established church, dissenting ministers, catechists, schoolmasters, and other educated persons, were all present. The report gave unusual satisfaction. Both Europeans and natives have expressed a wish that it should be printed for circulation. I hope to be able to forward it to you (D.V.) next month. The bishop's jubilee sermon, preached on January 2nd, will be forwarded at the same time. It was an elaborate sermon, very good, and worthy no less of a bishop than of the occasion.

As regards the contributions, the hopes and expectations of the Committee have been more than realized. The total amount raised, according to accounts now in my possession, is above £825.

"This," observes the Rev. G. R. Caiger, "is not an offering to be despised from a colony of 45,000 inhabitants. Can any town be named in England, containing the same population, as to numbers, whose contributions to the Society can at all approach this?"

The resolutions, proposed and unanimously adopted, are as follows :—

1.—That the report, of which an abstract has been read, be received, printed, and circulated ; and that this meeting presents its grateful thanks to his lordship, the bishop, for his sermon preached before the Society last evening ; to the President of the Association, for his continued patronage ; also to the ministers, pastors, and collectors of the various districts throughout the colony, to whose untiring zeal and energy the Society has been indebted for the steadily-increasing amount of contributions realized from year to year.

2.—That a review of the present advanced temporal and spiritual condition of this colony, through the instrumentality of the Church and other Missionary Societies, renders it incumbent upon every true Christian and patriotic African to pledge himself, under God, for the sustainment of a work so nobly and effectually wrought by the blood of German and English missionaries, and for renewed efforts to occupy the "regions beyond."

3.—That the friends and supporters of the Church Missionary Society in this colony, while thankfully acknowledging the great success with which the Lord has blessed the Society's varied and extensive labours within and beyond the limits of this colony, for the past fifty years, and

humbling themselves before God for their shortcomings and omissions, desire to record their entire dependence upon the outpouring of the Holy Spirit, whose sanctifying influence can alone guide and animate the vast and complicated system of means employed by the Society, and give success to the labours of missionaries abroad to convert the heathen.—*Church Missionary Intelligence*.

South Africa.

THE RELIGIOUS AWAKENING IN THE WESLEYAN MISSION.

THE Rev. Edwin Gedy, of the Wesleyan Mission, writes from the Queen's Town District :—

My last was, I know, an enumeration of sorrows, and was written under circumstances of great trial, we having then been necessitated to leave our station, and seek refuge from the storm of war at Clarkebury. Whilst we were delayed there, the Rev. Mr. Taylor, of California, (of whose labours and successes in this land you have doubtless heard,) passed through this country, and made a stay of a few days here. The immediately apparent success of his labours here was small, and he seems to have gone forward with the impression that the door of usefulness was not open to him here ; but his preaching made an impression which did not wear off, and after his departure many were stirred up to feel that they had despised *their* day of visitation, and had wilfully put from them the offer of salvation. The news of the rich showers of blessing which accompanied the labours of that devoted man on the other stations throughout the country only served to deepen these impressions ; and when, after the lapse of a few weeks, they were visited by two of our brethren, many were constrained to yield to be saved by grace.

On my return to the station a fortnight later, I found a people evidently prepared of the Lord to accept his salvation on His own terms. Humbled by their losses in war, ashamed at having, a short time previously, fallen out among themselves, and become involved in a quarrel, which issued in bloodshed and death, and convinced that they had aggravated their guilt by resisting the mighty influence which had accompanied Mr. Taylor's preaching, they were now crying to God for help.

A course of special services upon which we entered, immediately resulted in about fifty conversions during the week ; and, since then, not a week has passed in which conversions have not

taken place ; so that we are enabled to report an addition of above 200 persons meeting in class, the majority of whom have obtained clear evidence of the fact of their acceptance with God.

Shawbury is not like the same place it was a few months ago. Though war parties are frequently out in the neighbourhood, the station remains quiet. Convinced that they were wrong in mixing up with quarrels between contending chiefs, they have resolved, I trust sincerely, to withdraw from the contest. Many of those who were foremost in prosecuting the war are soundly converted, and zealously enlisted against the common enemy of Christianity.

An increased number of services are now well attended. The power from on high is often felt in our midst ; and the work is spreading, not only on the station, but in various directions beyond. A spirit of enquiry is stirred up among the heathen. The chiefs *seem* favourably disposed to listen to the Gospel ; and although all the ramifications of heathen superstition, with a vast amount of Satan's diabolical machinery, stand in the way of their accepting it, an impression in undoubtedly made ; and we believe God will yet be glorified in the advancement of His work among the surrounding heathen.

I have just returned from a most interesting and encouraging journey to the Tina river, and the residences of the chiefs. In that part of the circuit the Lord has given us twenty souls during the past ten days, and many others are under deep conviction. I could write many interesting particulars respecting the work, but time fails, as the post must now be sent off.

The Rev. Ralph Stott, writes from D'Urban, Natal :—"I have been in several revivals within the last forty-five years, in connexion with David Stoner, Thomas Walker, Joseph Wood, Messrs. Palmer, and in Batticaloa, and have often seen glorious results ; but was never in a revival which pleased me so well. There was no rant, no disorder. All was calm and under perfect control, and yet there was a power and influence which bowed everything before it. Mr. Taylor has a manly appearance, a good voice, a commanding attitude, and a good knowledge of human nature ; but there is no attempt at oratory or elocution ; no flights of imagination ; no working on the imaginations or passions of his audience. He deals in plain truth, clothed in plain language, interspersed with a few Yankeeisms. His discourses are logical, appealing to the understanding and judgment, and, through them, to the heart. His

manner of describing repentance and saving faith is his own, and very effectual. Above all, there is an unction attending his word which is marvellous, especially seeing it is uttered without any adornment, even to a fault, in the opinion of many. We are taught this truth when hearing him: 'Not by might nor by power, but by my Spirit, saith the Lord of hosts.' He preaches Christ crucified, 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' Great good has resulted from his labours, not only in the awakening of sinners, saving of souls, and building up of believers, but in showing to the church and the world what God can do and will do under given circumstances. Numbers who have been converted in this revival are now, under the influence of the love of God shed abroad in their hearts, working for God, both amongst the English and Kaffirs; and thus new centres of light and influence and power are established in this land, which will tell in time on thousands beyond. Many young Englishmen have got Kaffir tongues and renewed hearts, and they are using both for God. I wish some of them had Tamil and Hindustani tongues."

The Rev. James Cameron, writes also from D'Urban:—"Things are going on very delightfully in every part of the district. Both ministers and people are blessed and made a blessing. This circuit never was in so good a state. We have scarcely a jarring string. People on all hands are becoming concerned about their souls. Our prayer meetings are largely attended, and the cloud of the Divine presence rests upon them. Our people have great power in prayer, and gracious answers to our petitions are vouchsafed. On Sunday evening last a female entered into Gospel liberty, and another to-day at the noonday prayer-meeting. This midday prayer-meeting has been kept up three months, and the attendance is seldom less than forty or fifty. Our Sunday morning prayer-meetings (and there are three in town) are attended in all by about one hundred people, while those on the week evenings are much increased in numbers and interest. Class-meetings are now prized. I met one to-night, at which twenty-six were present. Four months ago it did not exist. Females take part in our meetings, which is almost a new feature in them. One prayed to-day with great clearness and power. Many letters are being written to unconverted persons, exhorting them to flee from the wrath to come, as also to direct penitents to Christ. A mother in our Israel told me yesterday that she is making

large use of this means with her own children, and with success. One of her daughters, who had lost the evidence of her acceptance with God, wrote last Saturday to say that it had been graciously restored. Indeed, the whole country is moved. Some mock and call in question the whole work; but many have found, and others are seeking, the pearl of great price. Not a few young people are giving their hearts to the Lord. Several of the scholars in the Umgeni school went off the other day into the bush, and held a prayer-meeting. The Lord spoke peace to some of their hearts, and made them happy in His love. The schoolmaster is seeking salvation, and has been received on trial into our church. In one family in that neighbourhood the change in the children has been so great that the father, a respectable man, but a backslider, has rejoined the church, and avowed his determination henceforth to live to God.

Something approaching to a camp-meeting was held at Sydenham on Christmas Day. About thirty spoke on a variety of topics, including exhortation, experience, and intelligence. The day was exceedingly propitious as regarded the weather, and much good was the result of the gathering. Another is to take place on New Year's Day, combining material and spiritual enjoyment; it is, in fact, the pic-nic sanctified. The work among the children is very marked. On the evening of Christmas Day at Sydenham, the prayer-meeting was so full that the children were shut out. But they were resolved to have a blessing as well as their elders; so they repaired to a public hall, not yet quite finished, and there they had a prayer-meeting in the dark, which the Lord crowned with His presence and blessing. A female had curiosity enough to place herself within hearing, and she has since declared that a solemn awe rested upon the youthful worshippers, surpassing anything she had ever before witnessed. A boy died yesterday morning at Verulam, who was brought to God during the revival, and evinced a complete change in temper and behaviour. He had been long ill, and formerly was excessively bitter in his spirit, and even profane in his language; but, after his conversion, he became meek and gentle as a lamb, showing indubitably that he had indeed received the wisdom from above.

CALL FOR HELP FROM THE ZULU COUNTRY.

An American missionary writes:—A great Zulu chief wants a teacher. A missionary visited

him, and he at once began—"Well, when am I going to have some one to teach me and my people?"—and then, after some other conversation, he returned to the thing nearest his heart—"Why is it that at other places they are taught, and we cannot learn? I will build a house; I have chosen a place, and will do anything I can to help a missionary. Do you not see I am a chief? I have many people under my authority, and I want the whole tribe to learn. *Don't you think the people in America could send me somebody?* I think I should soon become a Christian. I used to hear from Dr. Adams long ago, and I remember the Lord's Prayer and some hymns now. Do you not know I am not like other chiefs? I like the light and learning, and I want to be taught."

When asked how he would like a teacher of his own race—"Oh," said he, "somebody I must have; and, if I cannot find some one from over the ocean, I would take a black person. I do not wish time thrown away. I want the children to learn while they are young, and if I cannot possibly have a white teacher I will be glad of a black person."

The chief's son is a boy of fourteen, a very bright boy, and he will succeed his father. "He seemed quite unwilling to listen to a word of having to wait for a teacher, while other boys were wise, and he, the chief's son, was below them in learning."

After this visit he went to the missionaries in person to beg for a teacher. The man is earnest; he is crying out for the Bread of Life for himself and his people. Shall they be left to starve?

United States.

THE REVIVAL MOVEMENT.

THE Revival Movement still makes progress in the United States. We find the following notices in the *Independent* of New York:—

Rev. Ira Pierson, now seventy-five years of age, is largely blest in his labours as pastor of the church in Ludlow, Vermont. Fifty are indulging hope in Christ, while others are inquiring.

Rev. Wm. Penn Hyde writes, Feb. 12th: "The revival in Warren, Rhode Island, still goes on gloriously. There were twenty-five forward for prayers last evening; fourteen who had not come before. Out of a dancing-school of eighty, fifty have been converted. The last time the dancing-

master came to his school he found but twelve scholars left. Among the converts are forty heads of families, twenty-four of whom are husbands and wives."

A precious work of grace is going on at Richville, St. Lawrence County, New York. Meetings have been held every night for three weeks. The Congregational, Methodist, Baptist, and Welsh congregations are all united in the work, and the four ministers take turns in preaching. Upward of thirty have been converted, mostly young people of the Sabbath-school.

God has visited his people in Amsterdam. The Baptist church has been for months past very much divided and discouraged, but now is united and hopeful. A marked change has been effected within a few weeks. Long-standing difficulties have been settled, backsliders have returned, and a number of precious souls have been converted.

A good work of revival is in progress in the Christian church at Burtonville, New York, under the labours of Rev. A. G. Hammon. Between forty and fifty have experienced religion.

The work of revival continues in the De Kalb Avenue M. E. church, Brooklyn, Rev. J. W. Leek, pastor, and during last week increased largely in extent, influence, and power, taking hold of persons of intelligence and age, some of whom had been sceptics, and now attendants upon religious services.

Dr. Roche said there was a most blessed work in the First-place church. Twenty adults have experienced religion there, mostly in middle life; and the Doctor said he had never known a class of converts who gave more promise to the church.

The Second Presbyterian church of Belvidere, New Jersey (Rev. S. W. Dana, acting pastor), is enjoying a most precious revival. Meetings have been held every night for four weeks, and have been largely attended. About fifty have arisen for prayers, the majority of whom have found peace.

Rev. J. W. Marsh writes from Ganton in New Jersey:—"I write to inform you of the glorious work of grace now progressing here. We commenced a protracted meeting five weeks ago. As the result, I have already baptized sixty-seven. The great majority of the converts have been members of the Sabbath-school, and have praying parents. We have had no outside help. The church and pastor have worked together."

Wittenberg College, Springfield, Ohio, has a season of refreshing, nearly all the students having given their hearts to Christ. In the Lutheran

church the work resulted in the conversion of a number of young persons.

Rev. L. S. Chittenden, of Westfield, Illinois, says:—"We are having a precious revival at Otterbein Chapel, the country appointment for this charge. There have been a number of conversions and accessions to the church. The interest appears to increase."

The *Presbyterian Banner* has the following items:—

The churches of Rayne and Harmony, in the Presbytery of Saltsburg, have been greatly revived. Meetings were continued over four weeks. Many of the people came many miles, often finding it necessary to shovel the snow out of the way of their conveyances. Seventy have already professed faith in Christ.

The Week of Prayer was observed in the church of Barnsville, Ohio. On the following week the pastor, the Rev. J. P. Caldwell, was assisted by the Rev. Mr. Grimes, of Cadiz, Ohio. At the close of the meeting, sixty united with the church on profession of faith. This makes an addition of one hundred and thirty-one to this church in a little less than eleven months.

A precious communion season was experienced in the Presbyterian Church of Wellsville, Ohio, on Sabbath, February 10th. Twenty persons were received into the full communion of the church on profession of their faith in Christ. The meetings are still in progress, with increased manifestations of interest.

The church of Martinsville, Presbytery of St. Clairsville, has had a delightful season of revival; thirty have been added to the church on profession of faith. We learn that there are also encouraging indications in the church at Bridgeport, Ohio, belonging to the same pastoral charge.

The Lord has graciously visited the church of Pleasant Ridge, Harrison County, Ohio. Within a few weeks thirty persons have been added on profession of faith.

Another paper gives the following:—

One of the students in Dickinson College writes to the *Home Methodist*:—"With the opening of the session, at the beginning of the new year, commenced the revival exercises. At first the meetings were singularly attended, there being present nearly all the members of the church (of whom there are not a few in college) while the unconverted kept aloof. Soon, however, a league, each member of which was a self-constituted committee to look up 'the lost sheep of the house of Israel,' was formed, and in a short time the 'upper

room' became closely crowded with students. Then came the 'pentecostal shower,' and while many members of the excellent faculty and Christian students were being powerfully blessed, young men of the most hopeful promise began at the altar to learn at the feet of Jesus. Much of the finest talent in the institution is being sanctified to God's glory."

At St. Stephen's, Germanstown, Rev. J. Thompson, pastor, a protracted meeting is in progress. During the prayer meetings of last Sabbath afternoon and night there were ten conversions.

The revival at Ebenezer, Manayunk, continues with increasing interest. The pastor, Rev. J. F. Meredith, informs us that last Sabbath he received thirty persons on probation.

Rev. S. M. Crissman, of Rossville, Clinton Co., Ind., under date of Feb. 4, 1867, writes:—"The Lord has been blessing this church as never before. At the communion season, last Sabbath, Feb. 3, twelve were added to the communion of the church on certificate, and forty-five on profession of their faith. Amongst those that have united with the church are persons of all ages, from the young man or woman of fifteen to the gray-headed of fifty and upwards. Twenty-eight of the number are members of the Sabbath-schools."

The *Springfield (Mass.) Republican* says:—"An unusual degree of interest is manifested in many of the churches in Chicopee. In the Third Congregational church the interest has very much deepened within a few days, and the meetings, which are held nearly every evening in the week, are crowded. Some twelve or fifteen persons rose and requested the prayers of the church at the meeting Tuesday evening, and the same request was made by several persons Monday evening. The interest at the Methodist church at Chicopee still continues, also at the Chicopee Street Congregational church and the Congregational church at Chicopee Falls."

News of revivals comes from Belvidere, N. J., Chester City, Pa., Central church, Wilmington, and other places.

Tabor church, Philadelphia, received twenty-four, on profession, on a recent Sunday. The church at Garland, Pa., Rev. H. D. Howland, pastor, has received eighty-one members in a single year. As many as forty students have been hopelessly converted at Wabash College. More than one hundred conversions are reported in Mendham, N. J. The churches of Chemung Presbytery, including Elmira, report seven hundred and twenty-two accessions during the year.

There are very hopeful indications in San Francisco and other places in California.

A correspondent writes to us from Cassopolis, Cass County, Mich. :—"This place since the week of prayer has blessed with a precious outpouring of the Holy Spirit. While the conversions are most numerous in the Sabbath-schools, the middle-aged and grey heads are brought to Christ rejoicing in hope. The sinner prays and the Sabbath breaker is bowed in penitence before the Cross."

NEW YORK CITY MISSION.

The New York City Mission and Tract Society, instituted in 1827, was reorganized and incorporated in 1866. Its objects are to promote morality and religion among the poor and destitute in this city, by the employment of missionaries, the diffusion of evangelical truth, and the establishment of mission stations, mission Sabbath schools, tract distribution, and systematic visitation.

The president of this great Christian organization is the Rev. Thomas De Witt, D.D. There are one hundred and fifty-seven vice-presidents, pastors of evangelical churches, and fifty directors, connected with the Baptist, Congregational, Methodist, Presbyterian (both branches), Reformed Dutch, Protestant Episcopal, and Reformed Presbyterian. The clerical members of the Executive Committee are Rev. Drs. Howard Crosby (chairman), Frederick G. Clark, Henry G. Weston, Cyrus D. Foss, Joseph T. Duryea, S. H. Ting jun., and Rev. Lyman Abbott.

In each of one hundred and four churches there is a committee to act in concert with the City Mission.

During the past year forty-six missionaries have been employed, of which number twenty-one are clergyman, twelve women, and the remainder laymen.

There are sixteen established missions under its care, in which the word is preached every Sabbath, and week-day evening services held. In addition to these there are thirty or more services held every week in tenement-houses, hospitals, charitable homes, etc.

The total receipts for the year were, in round numbers, 10,000 dollars, of which half was expended for payment of salaries to missionaries and corresponding secretary, and the other half in supporting mission classes.

The city mission embodies in its highest form the true ideal of *Christian union*. When Chris-

tians agree to work together heartily for the conversion of men from error, and for their personal and social elevation, they prove themselves one in fact, though reserving the right to enjoy their denominational preferences.

Moreover, this organization combines and consolidates the influence of the whole Protestant evangelical Church in this city, in such systematic form as must ensure its great success. As now constituted, the mission has had only one year of operation. But the experience of this single year has sufficed to show that at last a truly strong and effective agency has been brought into the field to deal with the vice, pauperism, and heathenish barbarism which here abound.

From its annual report, which is very full of instruction, we cull a few statistics of much value :—

The population of this metropolis, according to the State census of 1865, is 768,386.

Of this number, 486,000 dwell, or reside, or rot, or live, as the case may be, in tenement-houses, cellars, holes, and garrets.

There are 8,000 drinking-places, at which are expended yearly about 16,000,000 dollars.

About 7,000,000 dollars are expended annually in supporting theatres and other places of debasing amusement.

The houses of infamy are reported to be 730, and females leading lewd lives 3,417.

The police is supported at an annual expense of 2,000,000 dollars.

All the above items show the cost of supporting, controlling, or punishing vice, immorality, and crime.

Let us now look at the other side of the picture.

There are 216 regularly-organized Protestant churches, with an average membership of 300, making a total of 64,800 communicants. There are in all 275 places for Protestant worship, capable of seating 200,000.

The population of the city consists of 383,717 persons born in foreign countries, and of 429,952 natives. An immense proportion of these natives are, however, the children of those born in foreign parts.

It has recently been said that New York has more Germans than Bremen, and more Irishmen than Dublin, and every year the ratio between the foreign and native born is changing, so that this city is becoming more and more European, and thus takes character from its population.

These are facts which deserve the attention of philanthropists and Christians. The City Mission

sees and appreciates them, and has earnestly set about the work which, if left undone, will prove that the churches who hold the truth know not the nature of the responsibilities which rest upon them.

New York is becoming to be as truly missionary ground as any portion of our country, and there is, therefore, a need—be for liberal, earnest, and united action. Such action the City Mission has organized. That it ought to receive a perfectly adequate support is a truth so plain that we need not undertake to make it plainer.

DEATH OF THE REV. DR. GOODELL.

The Rev. William Goodell, D.D., late missionary of the American Board at Constantinople, died on the 18th February, at the residence of his son in Philadelphia, in his seventy-fifth year. Dr. Goodell was born at Templeton, Mass., February 14, 1792; was graduated at Dartmouth College in the class of 1817, and at Andover Theological Seminary in 1820. He was ordained at Newhaven in September, 1822, and embarked for Malta, with Mrs. Goodell, at New York, December 9. He arrived at Malta, January 21, 1823, spent nine months studying the languages of the East, arrived at Beirut, November 19, 1823, and remained there about five years, where he passed through great perils, the town being plundered and devastated, his house sacked by the Bedouin Arabs, and his life threatened. He removed to Constantinople in 1831, where he passed through other perils.

While at Constantinople, besides performing all the ordinary labours of a missionary, he translated the entire Scriptures out of the original Hebrew and Greek into the Armeno-Turkish language, completing the Old Testament November 6, 1841, and the New Testament within less than two years after.

Dr. Goodell having become enfeebled by age and his long residence and labours in the East, his constitution never having been strong, returned in 1865 to this country with the wife of his youth, who survives him, and took up his residence with his son at Philadelphia.—*New York Observer*.

WOMAN'S UNION MISSIONARY SOCIETY.

A public meeting in the interests of the Woman's Union Missionary Society was held at Brooklyn, Sabbath evening, Feb. 10th. The

annual report brought out with especial clearness the distinguishing feature of the society's work—giving the Bible to the *neglected women* of the East. There are labouring under its auspices, in different heathen lands, five missionaries and thirty-four Bible-readers, while thirteen little girls are supported by specific contributions, and ten day-schools are established. The remarks of Mr. Scudder related especially to the class among which this society labours. Before speaking of the condition of the women, he asked the question, are the Hindoos worth saving? The popular idea is, that a nation of idolaters must be sunk low in the scale of humanity. Travellers give such an idea from casual observation; but they know nothing of the interior life of the people. The Hindoos, he said, are a thinking and intellectual people; they have a literature that extends back many centuries before Christ. They have a beautiful language, sweet and mellifluous. They have a system of theology; they believe in one perfect God possessed of all those attributes which we ascribe to the Supreme Being, except love and mercy. They have their theory of the creation and of sin. They are not an uncivilized people, but their civilization is grossly marred by superstition. But this knowledge is confined to the men; woman is left in ignorance, and in this most abject slavery. In such a light is woman regarded, that the prayer of the parent is, "Give me a male child or leave me childless;" and female infanticide is, even now, much practised. Some of their sacred writings say that woman possesses of hunger two-fold more than man; of envy four-fold; of malice six-fold; of all evil propensities eight-fold. Again, the laws with regard to the betrothal of girls expose them to great evil. The highest joys of paradise are held only as a reward to those who betroth their children in infancy, consequently many are widows at the age of three, four, and five, and as they can never marry again, the result is an immorality which floods the land. It may be said, that if woman is thus degraded, she can possess no influence; but from her power in the household, which she knows so well how to exercise, she rules India. Mr. Scudder said, that in contrasting the condition of women in this country and India he had sometimes felt there lay between them an impassable gulf, as deep as that which lay between Lazarus and Dives. But he thanked God that a bridge was thrown over the abyss, and that this society with its lady missionaries and Bible-readers was doing the work which would save India.

SUGGESTIONS AND REPLIES.

SCHOOL FOR SPANISH GIRLS AT PAU.

LEEDS, March 16th, 1867.

DEAR SIR,—I think your pages have already contained some notice of a little school for Spanish girls at Pau, in the South of France.

Perhaps your readers will like to peruse a few additional details.

Miss Matilda Coles, the lady who conducts this school, is one of three sisters; the other two being confirmed invalids.

To how many thus circumstanced would the fact of being a stranger in a strange land, unprotected, and necessarily much engaged with the care of her sisters, have appeared a sufficient reason for declining any special work of this kind! Miss Coles thought differently; or, if she did not, the desire to serve Christ must have proved stronger than the love of ease.

Of the origin of her school she gives us the following description:—

"In the month of June, 1865, Matamoros spent a few days with us on his way to Eaux Bonnes, where he was proceeding on account of his health, after his severe illness at Lausanne. He then spoke to us for the first time of his great desire to do something for the education of women in Spain, and he expressed his opinion that, in the present state of the country, the only way of doing this effectually would be to educate a certain number of young girls, who might later, with God's blessing, become missionaries among their own sex. After some months of long and earnest prayer for guidance and direction, I consented to receive six, who arrived in the month of October. They have, therefore, been with us about sixteen months. When they arrived, they had never read God's word, and were totally ignorant of Gospel truth. When they first heard prayer, they all burst into tears, and said they had never heard anyone *talk to God before*. Matamoros being advised by the physicians not to return to Switzerland, spent the winter with us; and thus the children had the inestimable advantage of hearing the Scriptures daily explained to them in their own language. Their reception of truth was wonderful!

Three of these children are daughters of a physician at a village near Malaga. One is the only daughter of Michael Trigo, missionary in Oran, one is an orphan, and the other the daughter of an artist, at Malaga, the eldest is 16, the youngest 11."

Mrs. Wm. Greene, the wife of the gentleman who visited Matamoros in prison and the author of the "Life of Matamoros," writes as under during a visit paid to the school at Pau last autumn:—

"No one who has not been familiar with the low stamp of Spanish society, especially of female society, can imagine the improvement, even externally, in the countenances and manners of these sweet children. But this is far the least part of the blessing. They are learning to be good and useful women, wives, mothers, teachers of Spanish Christians; and, best of all, there is not, we believe, one of these young hearts in which God's blessed Spirit is not doing His special work. The skilled and well qualified Christian lady who is their governess,* said to me, 'We begin the day with reading the Scriptures at 9 o'clock. I generally allow an hour and half for this; but I am sure that if I were to prolong it to mid-day, not one of the children would be fatigued.'

"In the course of nearly fourteen years' acquaintance with Spain, its men and women, its darkness and superstition, its dawning light and future hopes, I have seen nothing so satisfactory for the present, and so eminently cheering for the future, as this little hotbed for the seedlings of Christ's Church in Spain. Of course, we long to see it enlarged one hundred-fold, but we must first see them fairly established in temporal things."

To this I am glad to be able to add the testimony of the Rev. A. N. Somerville of Glasgow, a minister of position and influence, (probably well known to many of your readers,) and one of the oldest friends of the Gospel in Spain, who has himself recently visited Pau. He writes, dating March 15th, 1867:—

"Miss Coles of Pau, has laid the friends of the Gospel in Spain under deep obligation. At a time when the late lamented Manuel Matamoros was suffering from illness, and when kindness to him was peculiarly precious, she gave him a home within her own house for months. She extended hospitality also to several persons who came from Spain to Pau for a short time, for the purpose of being with Matamoros, and of receiving instruction to qualify them to act as lay-missionaries among their countrymen. To crown all, she has given

* Madlle. Guendet who was for many years with Madlle. Zeller, in the Missions of the Grande Ligne, Canada, where she was employed in a similar work.

a home under her own roof to six most interesting Spanish girls since the month of October, 1865, a period, therefore, of seventeen months—not only so, she has provided for them an admirable governess, and has been the means of imparting to them a good education. I have beside me letters from Matamoros while he was living in Miss Coles' house, containing graphic notice of the progress the girls had made. A few months ago I had myself the gratification of seeing Miss Coles and the young people at Pau, as well as their excellent governess. More bright, healthful, and intelligent young people than the Spanish girls were, could not be found. Everything about their appearance and demeanour was satisfactory. Their docility and affectionate behaviour were beautiful; while the manner in which their responses were given on the subject of the religion of Jesus was such as to elicit warm approbation. Most cordially do I offer my commendation of the object for which the appeal is made. It would truly be a most unhappy thing were the lack of practical sympathy now to lead to the abridgment of a means of usefulness which promises to be of so much service to Spain. I do not doubt that Miss Coles' noble effort has done much to encourage the hearts of those who are clinging in Spain to the hope of the Gospel among the many difficulties that afflict that country.

(Signed) "A. N. SOMERVILLE,
"Minister at Glasgow."

Miss Coles in a letter to a friend in this country gives a further account of notices which led to and have sustained her in carrying on the school.

I knew when I began that I had no means of carrying on the school but what God should be pleased to send me; nevertheless, after long and earnest prayer for direction and guidance, I consented to receive these dear children on the strength of the promise that 'Whosoever shall receive one of such children in my name receiveth me;' and I could not doubt that the same merciful Saviour who received the little children who were brought to Him on earth, would also supply the need of these dear children, who have strictly speaking, left their country and their father's home to seek Jesus in a foreign land and among strangers. And he has indeed received them and blessed them both temporally and spiritually. The expenses of the last year or rather of the last sixteen months, have been abundantly met, though we are entirely dependent on the Lord for future supplies; and owing, to our own heavy losses and the great expenses of last winter,

when we had Matamoros and several of the Spanish Evangelists staying with us for months, besides their journeyings, &c., we are indeed much straightened. But the Lord will not allow us to suffer in the end, for anything we have done for Him; though, as you say very truly in your letter, he may see it necessary to try our faith."

From the above it must, I think, be felt that Miss Coles' school possesses a claim on the interest and on the liberality of Christians. After the very generous response accorded to a recent appeal for funds to assist in the spread of the Gospel in Spain (a branch of the same object), I feel considerable delicacy in again coming before the public; but I rejoice to believe that there are more than a few whose ears are ever ready to listen to any well-authenticated claim for help. At all events, I lay the subject before them, sincerely desiring the divine blessing.

Perhaps I may be allowed to add that a small annual subscription might be of more value than a larger donation.

Yours very respectfully,
SAMUEL SOUTHALL.

Donations and subscriptions may be sent to the care of the following ladies and gentlemen, or to myself at 128, Briggate, Leeds:—

Rev. A. N. Somerville, 328, Renfrew Street, Glasgow; Miss Fox, Grove House, Falmouth; Rev. Octavius Winslow, Green Park, Bath; Mrs. M'Laren, 69, Addison Road, Kensington; Mrs. Albright, George's Street, Edgbaston, Birmingham; Mrs. John Frank, Nugent Hill, Bristol.

PROTESTANT EDUCATION IN BOHEMIA.

(To the Editor of *Christian Work*.)

DEAR SIR,—Thanking you most cordially for inserting in the last number of your excellent and interesting periodical, my request on behalf of the undertaking of our Bohemian brethren in this city, viz., to establish a Protestant School, I beg to remark that, in printing off my letter, a mistake has occurred which I feel it my duty to correct. I find it stated, namely, that the pastor of the Evangelical congregation of *St. Stephen's* had taken the work in hand. Now as there is no Evangelical place of worship of that name in this place, but a Roman Catholic church of that appellation does exist here, this might possibly lead to some very curious misunderstandings. The congregation I referred to belongs to the Reformed *St. Clemens'* church; and it is they who, on account of their

numbers, are very much in need of a school, yet, owing to the great poverty of most of the members, they cannot possibly accomplish their important object without some assistance, especially as, in a city like Prague, everything is, of course, very expensive.

Any donation, therefore, large or small, will be most gratefully received, and may be sent either to the Rev. T. Shedlock, 7, Blomfield Street, London, E.C.; or to my address, 583, Krakauer-gasse, Prague.

I am, dear Sir,

Yours most truly,

PRAGUE, March 15, 1867. ADR. VAN ANDEL.

THE ARCHIVES DU CHRISTIANISME.

(To the Editor of *Christian Work*.)

HAVING some time ago been called upon to take part in the editorial work of the *Archives du Christianisme*, I am desirous, now that this paper has passed into other hands and become more extensively circulated, to give its history in a few paragraphs, and to make those readers who are interested in the manifestations of religious life in France acquainted with the first Protestant journal that appeared in this country.

Founded in 1818, by Pastor Juillerat, who is now president* of the Consistory of Paris, the *Archives* have, from their commencement, been the organ and the witness of the religious awakening, and have, during the half-century, steadily defended the cause of Jesus Christ. The motto chosen by Juillerat has not been altered. "Hallowed be thy name! Thy kingdom come." This still, after fifty years, expresses the aim and mission of the *Archives*.

It was the era of the new awakening: the European peace which followed the overthrow of the Empire, led to France several pious and distinguished Englishmen, friends of the French reformed persuasion, and intimately acquainted with their history. One of these, Mark Wilks, became one of the first supporters of the journal which had just been established. The *Archives* soon included, among its contributors, many such eminent men as M. Merle d'Aubigné, the illustrious author of the *History of the Reformation*, Messrs. Henry Lutteroth, De Félice, and De Gasparin. In 1822, Frederick Monod, who had just completed his studies at Geneva, and who was long distinguished among the most zealous

defenders of the Gospel in France, was nominated editor of the *Archives*, over which he continued his control during a period of forty years.

When F. Monod, obeying the deep convictions to which he sacrificed his fortune and his position, found it his duty to separate himself from a church connected with the State, the *Archives* underwent a partial transformation, and without losing their character of width, and of devotion to the cause of evangelical alliance, became more specially the organ of the free churches of France. "We desire," its editors say, "that our journal, in the midst of that conflict of ideas and of beliefs in which our epoch is engaged, may be one of those that steadily hold up the standard of the Gospel, in its strength and in its simplicity. At the same time, we think proper at present to dwell upon that which unites Christians together, rather than upon that which divides them, and we wish to unite to a spirit of fidelity, a spirit of evangelic liberality." This, also, was Monod's thought. When God had called homeward from his neighbourhood this venerated brother, one of his sons, M. Theodore Monod, undertook provisionally a task which the duties of his pastoral office did not allow him to accept definitively. He was supported by Pastor Ad. Duchemin, and has been so of late years, by the present writer. But it had become necessary to find an editor who could consecrate his whole time to it. It was, moreover, desirable to increase the number of subscribers, in order to cover the increased expenses. A joint stock company, with a capital of 20,000 francs, was formed to provide for the first outlay, and to assure for two years the life of the journal, at the same time that an earnest appeal was addressed to all the Christians of France and abroad.

The *Archives* will continue to keep their readers well up in the events of the day, and in all questions having any importance in reference to the advancement of God's kingdom. They will receive regular communication from Switzerland, Germany, Italy, England, America, &c. Pastor Charles Byse, who has been nominated head-editor, will continue the work commenced by F. Monod, and will defend, like him, those great Gospel truths upon which our faith reposes. To this he has solemnly engaged himself in the programme which he has published in the *Archives*.

I am,

Your obedient servant,

WILLIAM FAZY, Professor.

PARIS, March 8, 1867.

* Deceased, since this letter was written.

LITERATURE.

THE homes of the Celts are unquestionably the most picturesque and the least known parts of her Majesty's dominions. Tourists may beat the trodden haunts of the Scottish, Welsh, and Irish highlands, but wonderfully little knowledge of the people is brought back from these annual visits. Yet there are no populations that would better repay a little study, and none about which Englishmen should be more heartily ashamed of their ignorance. We are grateful, therefore, to Mr. Richard and Dr. Macleod, to the one for telling us what we may see at present, and to the other for preserving to us what we might have seen forty years ago. Mr. Richard, with the advantage of being a Welsh clergyman, describes what must be one of the best and happiest countries in the world.* From the *Judicial Statistics* of 1864, it appears that there was but one conviction for murder, and that of the total persons committed during the year, one-half almost were not Welshmen. The proportion of committals for manslaughter is twice as great in England, though in both countries there is a large mining population; and, if we may trust Mr. Justice Shee's experience, the gaols might be beneficially closed. "I have now been in the discharge of my office for ten years in the Principality, and as yet, though I have visited three counties, only six persons have been convicted before me." The calendar among the Irish Celts presents a similar, though not so striking results, and few serious crimes stain the Scottish Highlands. Something, no doubt, must be set down to the Celtic character, something to its susceptibility to religious impressions. In Wales, Mr. Richard says, the reason must be sought "in the Sunday Schools, with their 40,000 voluntary teachers, and in the 4000 or 5000 chapels and churches, where a pure Gospel is preached every Sunday during the year." Wales, indeed, seems fully alive to education. There are seven Nonconformist colleges, two for the Calvinistic Methodists, three for the Independents, and three for the Baptists; and these are all supported by voluntary endowments, beside normal and hundreds of daily schools. The natural result is a reading population, that maintains five quarterly, twenty-five monthly, and

eight weekly journals in its own tongue, and circulates 120,000 copies of them; while Henry's, Scott's, Gill's, and Kitto's Commentaries are all to be found in Welsh, and the whole range of Puritan divinity. "There is a Cyclopædia which will extend to many large volumes, a large dictionary of the Bible, to be completed in three volumes; two biographical dictionaries are appearing simultaneously, and there are similar works in geography and music. The only books," it seems, "which absolutely fail in Welsh are novels." This Welsh tongue, it is plain, can stoutly hold its own, and has a living strength and solidity about it that seem to secure it a long hold upon the country. But there is English reading as well, and of a voluminous character, as appears from the statement of Mr. Evans, of Holywell. "I can only say in regard to this little town of about 6000 inhabitants that I, who am only one of five booksellers in the town, sell of English papers and periodicals 90 dailies, 520 weeklies, serials, and periodicals, and 150 monthlies." In liberality, too, Wales seems as eminent as in reading; for, by Mr. Richard's statement, almost as much is contributed annually by the Nonconformists as the entire endowment of the Church; while the land is so studded with churches, that the Nonconformists alone furnish more than the necessary accommodation for the entire population. Though written by a Nonconformist and especially for Nonconformists, Mr. Richard's book will be necessary to any one who wishes to know what Welsh people are like, and what Welsh people are doing. We cannot resist extracting the following description of a genuine Welsh preacher:—"I have listened to most of the popular preachers that have adorned the English and Scotch pulpits within the last twenty years, and, while cordially acknowledging the eminent merits of some of them, I must still say that none of them have appeared to me even to approach the men I refer to in their power to move, and thrill, and subdue a popular mixed audience. They had in an eminent degree that first requisite of all great oratorical success, especially in the pulpit—intense earnestness. Their life was so laborious, self-denying, and devoted, that not a moment's doubt could rest on the minds of their hearers of the lofty impulse by which they were moved, and the perfect simplicity of purpose with which they

* *Letter on the Social and Political Condition of the Principality of Wales.* By HENRY RICHARD. London: Jackson, Walford, & Hodder. 1867.

were seeking, not theirs but them. But they had, moreover, rare natural advantages for their office. Many of them were men of stately and commanding personal presence, and were endowed with voices of great compass and melody, which, by constant use, they had learned so to rule as to express, with the nicest modulation, all the varying moods of an orator's mind. No greater mistake could be committed than to imagine that their preaching consisted of mere loud and incoherent rant, such as is sometimes associated with the idea of Methodist preaching in England. Their sermons were carefully prepared, and often, by frequent repetition, elaborated to a high degree of oratorical perfection; while, in their mode of delivery, they were distinguished by nothing so much as their absolute self-possession, the mastery they retained over themselves 'in the very torrent, tempest, and (as I might say) whirlwind of their passion.' It is true that they claimed and exercised unbounded liberty in their methods of exhibiting the truth they believed. They were not restrained by that mortal fear of transgressing 'the decencies' which fetters an English preacher, and renders it all but impossible for him to be oratorically effective. They abandoned themselves freely to the swaying impulses of their own inspiration. They used without hesitation or stint all forms of speech that were at their command—trope, metaphor, allegory, graphic pictorial description, bold prosopopoeia, solemn invocation, passionate appeal, dramatic dialogue, and action."

The Highland Celt presents a variety of life widely different from the Welsh. His hold upon the country is slipping away. He is becoming a relic of the past, and there are even few who can tell us what he was. His literature is scanty and more oral than written; he lived in the quiet of his wild and solemn hills; and he lived mostly in his habits, in traits of character and feeling, which only a Highlander could fairly estimate. Of this Highland Celtic life Dr. Macleod has given us a series of vivid pictures, for which we, and those who come after us, cannot be too grateful, which are sure to preserve it as a pleasant memory of a vanished world.* The manse is the centre round which the figures are grouped, the minister and his children, the schoolmaster, even the fools; and as one after another is drawn into the simple story of these Highland

hills, we ourselves live and move in that calm, old world parish. We know of no painting of Highland scenery so superb and truthful as there is in many passages of this charming book, none that is so steeped in feeling kindred with the heather and the sea; and the painting of character is as marvellously real, while the people and the place they live in wear that indescribable and tender melancholy most seen in the Celt of Scotland. It is this melancholy which runs through the deep rich humour of the volume, and gives it at times so touching a pathos, and draws the reader into "thoughts that do often lie too deep for tears." It is a picture of Christian life and Christian workers that is unique in our literature, and that all who care for the charm of the untrodden ways of life, and to note the Scottish Highlands at their best, will be sure to see for themselves. One or two simple but broken sketches may show the character of the whole. The minister is best described in a simple letter of his own, written about the New Year:—

"The sound was too loud to be unheard, too solemn to pass away unheard. '*Nam obtusa adeo gestamus pectora Panni.*' We in the manse did not mark the day by any unreasonable merriment. We were alone, and did eat and drink with our usual innocent and cheerful moderation. I began the year by gathering all in the house and on the glebe to prayer. Our souls were stirred up to bless and to praise the Lord; for what more reasonable, what more delightful duty than to show forth our gratitude and thankfulness to that great and bountiful God from whom we have our years and days, and all our comforts and enjoyments? Our lives have been spared till now; our state and conditions in life have been blessed; our temporal concerns have been favoured. The blessing of God has co-operated with our honest industry. Our spiritual advantages have been great and numberless. We have had the means of grace, and the hope of glory; in a word, we have had all that was requisite for the good of our body and soul; and shall not our souls, and all that is within us, all our powers and faculties, be stirred up to bless and praise his name? But to return; this pleasant duty being gone through, refreshments were brought in, and had any of your clergy seen the crowd (say thirty, great and small, besides the family of the manse), they would pity the man who, under God, had to support them all. This little congregation being dismissed, they went to enjoy themselves."

* *Reminiscences of a Highland Parish.* By NORMAN MACLEOD, D.D., one of Her Majesty's Chaplains. London: Strahan. 1867.

THE MINISTER'S MAN.

"He was accompanied from Skye by a servant lad, whom he had known from his boyhood, called 'Ruari Beg,' or Little Rory. Rory was rather a contrast to his master in outward appearance. One of his eyes was blind, but the other seemed to have stolen the sight from its extinguished neighbour to intensify its own. That gray eye gleamed and scintillated with the peculiar sagacity and reflection which one sees in the eye of a Skye terrier, but with such intervals of feeling as human love of the most genuine kind could alone have expressed. One leg, too, was slightly shorter than the other; and the manner in which he rose on the longer, or sunk on the shorter, and the frequency or rapidity with which the alternate ups and downs in his life were practised, became a telegraph of his thoughts, when words, out of respect to his master, were withheld. 'So you don't agree with me, Rory?' 'What's wrong?' 'You think it dangerous to put to sea to-day?' 'Yes; the mountain pass also would be dangerous?' 'Exactly so. Then we must consider what is to be done.' Such were the remarks, which a series of slow or rapid movements of Rory's limbs would draw forth from his master, though no other token were afforded of his inner doubt or opposition. A better boatman, a truer genius at the helm never took the tiller in his hand, a more enduring traveller never trod the heather; a better singer of a boat-song never cheered the rowers, nor kept them, as one man, to the stroke; a more devoted, loyal, and affectionate 'minister's man' and friend never lived than Rory,—first called 'Little Rory,' but, as long as I can remember, 'Old Rory.'"

THE MANSE.

"The manse was the grand centre to which all the sick gravitated for help and comfort. Medicines for the sick were weighed out of the chest yearly replenished in Glasgow or Edinburgh. They were not given in homœopathic doses; for Highlanders, accustomed to things on a large scale, would have had no faith in globules, and faith was half their cure. Common sense and common medicine were found helpful to health. The poor, as a matter of course, visited the manse, not for an order on public charity, but for aid from private charity; and it was never refused in kind, such as meal, wool, and potatoes. There being no lawyer in the parish, lawsuits were adjusted in the manse, and so were marriages, not a few. The distressed came there for comfort, and the perplexed for advice; and there was always

something material, as well as spiritual, to share with them all. No one went away empty in body or soul. Yet the barrel of meal was never empty, nor the cruse of oil extinguished. A 'wise' neighbour once remarked, 'that minister, with his large family, will ruin himself, and if he dies, they will be beggars.' Yet there has never been a beggar among them to the fourth generation. No saying was more common in the mouth of this servant, than the saying of his Master, 'It is more blessed to give than to receive.'"

THE SCHOOLMASTER.

"The schoolmaster was thus a sort of prebendary or minor canon in the parish cathedral. A teaching presbyter and coadjutor to his preaching brother. In many instances 'the master' was possessed of very considerable culture and scholarship, and was invariably required to be able to prepare young men for the Scotch Universities, by instructing them in the elements of Greek, Latin, and Mathematics. He was by education more fitted than any of his own rank to associate with the minister. Besides, he was generally an elder of the kirk, and the clerk of the Kirk-session; and, in addition to all these ties, the school was usually in close proximity to the church and manse. The master thus became the minister's right hand and confidential man, and the worthies often met."

The Fishers of Derby Haven, and the *Chronicle of an Old Manor House*, are two excellent stories issued by the *Tract Society*.* The former is thoroughly unpretending and well told, and a capital book for the lads of our seaport and fishing villages. The latter, resting on the basis of our old English history, requires more skill and art; and taxes powers that were better used in writing of *The City Arab*.

The Story of Jesus in Verse† is much better than the jingle of the author's modest estimate. Children may not learn the rhymes, but they will certainly listen to them with pleasure; and the illustrations are far superior to those common of Scripture subjects.

The following books have been received:—*The Works of Henry Smith*, Vols. i. & ii. *Gauge on the Epistle to the Hebrews*, Vols. i. ii. iii. (Nichol); *The Philosophy of the Conditioned*. By H. L. MANSEL, B.D. *The Science of Spiritual Life*. By the Rev. JOHN COOPER (Strahan.)

* *The Fishes of Derby Haven*. By the Author of *The Children of Cleverley*. *The Chronicle of an Old Manor House*. By G. E. SARGEANT. London: Religious Tract Society. 1867.

† *The Story of Jesus in Verse*. By EDWIN HODDER. London: Jackson, Walford & Hodder. 1867.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

MISSION WORK IN NEW ZEALAND.

BY AN ARMY CHAPLAIN.

At the present moment, it is usual to speak of mission work in New Zealand as a complete failure. The great body of the native population have apostatized from the Christian faith, and substituted in its place a fierce fanaticism which has almost nothing in common with the religion which they once professed. The system of *Pai Marire* (the name by which this fanatical faith is known) was inaugurated by the commission of a great crime, as if its adherents wished to break for ever with Christianity, and to render the gulf of separation between the past and the present impassable. Until within a recent period, the whole of the missionary churches and schools were closed, and the missionaries themselves had to seek refuge in the neighbouring towns. A few of them have given up their work in despair, and sought for more inviting fields of labour elsewhere; most of them are still lingering in the land of their adoption, "hoping against hope," watching, waiting, and praying for better times.

Our residence in the island extended from 1864 to 1866, when the war was at its height. During that period missionary work was at a complete standstill; one or two missionaries remained among the *Ngapuhi* tribe in the north, who continued loyal, owing mainly to the influence of *Tamati Waka*, a gallant old chief who fought on our side against *Heke* in 1845, and has been our devoted friend and ally ever since. The Rev. Mr. Spencer maintained his position in the rebel district of *Taupo*, notwithstanding repeated warnings to leave; and a son of *Bishop Williams* had the courage to remain at his post, and to confront the *Pai Marire* impostors when they endeavoured to find proselytes among his congregation. It is

due to the missionaries to add that in no case did they desert their congregations till their congregations deserted them, and they were repeatedly warned by the rebel chiefs that they could no longer be answerable for their safety. The Venerable Archdeacon Brown (venerable by years as well as by position), who has spent thirty years in the island, lingered on at his romantic home at *Tauranga* till *William Thompson*, his former pupil, had almost to employ friendly force to induce him to leave for *Auckland*, where he remained till our supremacy was re-established at *Tauranga*.

Such facts prove that the missionaries were not wanting in moral courage; in truth, they rather erred on the opposite extreme. They had such unbounded faith in the attachment of those who had been under their spiritual care, that they refused to believe, till conviction was forced upon them, that their lives would be exposed to danger. Even after they were driven forth from their homes, they watched for every favourable opportunity of returning, and, in some cases, exposed their lives to needless danger in the attempt. *Volkner* had been driven from *Opotiki* by his own congregation; to return under such circumstances was an act of rashness bordering on folly; but his conscientious scruples constrained him to act as he did. The apostle *Paul* made his journey to *Rome* with the full consciousness of his fate before him; the missionary *Volkner* was influenced by the same heroic spirit of self-denial. Within the last five years, many brave men have found a grave in New Zealand; but none have died more nobly, or in a nobler cause, than the gentle German who sealed his testimony with his blood.

We had no opportunity of seeing the missionary system in actual operation. All the mission schools in the province of Auckland were closed on account of the war, except two: Bishop Patteson's Training Institution at Rōhi Marama, and the Wesleyan College at the Three Rings. The former, a plain wooden edifice, is situated on a small bay about three miles to the south of Auckland, and is intended for the religious training of native youths from the South Sea Islands. The Bishop visits these islands periodically in his yacht, the *Southern Cross*. On the occasion of each visit he leaves a certain number of pupils who have gone through the necessary training, and brings back a fresh supply. The system is grounded on the idea that the work of native evangelization can be carried on most effectually by the natives themselves, and that the duty of Christian churches consists mainly in imparting to them the preliminary instruction necessary to qualify them for this kind of labour. It must be admitted that this system, viewed *a priori*, has much to recommend it; of its practical working we can say nothing farther than that Bishop Patteson, whose opinion is entitled to much respect, speaks of it in hopeful terms. Last year there were between forty and fifty youths, all born in the South Sea Islands, in this institution. Their average age was about seventeen or eighteen. The period of training does not extend to more than five years. They are instructed in the industrial arts as well as in religion. They are thus qualified to command the respect and secure the attention of their countrymen, who as yet have made little progress in civilization. The youths we saw in the institution, though evidently of the same race as the Maories, were decidedly inferior to them in physical organization and intellectual vigour; but the difference was only such as might be expected between the natives of a tropical and a temperate climate. Bishop Patteson, a distinguished Oxford scholar, was attracted to this remote field of labour through sympathy with his friend Bishop Selwyn, who preceded him, and has devoted his time, his talents, and his fortune, to advancing the good work among the South Sea Islands. Missionaries who have less claim to public notice than Bishop Patterson have been eager to rush into print. An account of his different visits to the South Sea Islands would be deeply interesting.* He has had

to suffer perils by sea and perils by land; in those latitudes the winds and the waves are less to be dreaded than the fierce passions of a savage race. A few years ago, while landing a party of native converts, he was fired at by the heathen islanders, and two of his crew were killed. It went the round of the English papers that the Bishop, who, like the apostle John, has a heart overflowing with love to all God's creatures, had attacked the natives, and killed two of them. The enemies of missions rejoiced in this iniquitous tale, and found in it an argument against all missionary labour. The Bishop knew the golden eloquence of silence, and waited patiently until the truth came out.

The Wesleyan College at the Three Rings is different in object and character, being intended for the religious instruction of native children of either sex. It is a large building, capable of accommodating a much greater number of children than it contains at present; but this is owing to that violent outburst of insurrection which has swept away other institutions of a similar character. It owes its stability to its being situated within a few miles of Auckland; but the war has greatly affected the attendance of native children. Parents who took part in the rebellion were doubtful of the safety of their children, and removed them from the control of the missionaries. The extent of the rebellion may be learned from the fact that only one or two native schools remained unclosed. A farm of considerable extent is attached to the Wesleyan College, and the children seem to devote much of their time to industrial pursuits.

It is now universally admitted that the instruction of the young is a necessary condition to the permanent success of missionary labour. Humanly speaking, little can be done with adults who have grown up in an atmosphere of vice, and become hardened in evil. Such men may change their religion, but change of religion does not necessarily imply change of character. The Maories came over to Christianity almost *en masse*; but they remained, for a time at least, much the same as before. They changed their religion, but their character remained unchanged; the leavening of their minds with the leaven of divine truth was necessarily a work of time; the seed was too often sown in an unfruitful and unpromising soil. The missionaries knew this from the first, and wisely devoted much of their time and attention to the instruction of the young. At home the directors of industrial schools find too often that little good can be done with the

* *Christian Work* has had frequent quotations from his journals.

children, unless they be removed from the vitiating influences of home; the missionaries in New Zealand found that without this no good could be done at all. The daily, hourly conversation of the adults, proved that they were saturated with vice; in fact, that they knew no distinction between vice and virtue. The idea of chastity, in the Christian sense of the term, was entirely unknown to them; a wife was bound to be faithful to her husband, under pain of death, but before her marriage she might lead a life of sin without reproach. The infusion of different ideas into the native mind must needs be a work of time. Meanwhile the evil was urgent; if the children were to grow up better than their parents, they must be removed from all parental control, and taught to breathe a healthier and purer atmosphere.

All the missionary bodies vie with one another in opening native schools. In one district, where we spent six months, there were formerly three Church of England schools, two Wesleyan, and one Roman Catholic. These schools were supported partly by voluntary contributions, partly by Government grants. These grants were continued from year to year; the amount depended on the number of pupils attending each school. The healthy spirit of rivalry between the different missionary bodies was tainted by the mundane desire to obtain the largest possible sum from the Government, which could only be secured by showing the largest attendance at school. At first the Government exercised no control over those schools, and took no interest in the mode of instruction. The school that showed the largest attendance received the largest grant, whether the children were well taught or ill taught, or not taught at all. At length, in 1858, the Colonial Government passed an Act to the effect that grants would be conceded only to those schools where the children slept on the premises, were taught English, and received industrial training; but little was done to enforce this Act. No inspector was appointed to visit the schools; the only industrial training the children received was in the fields attached to the mission houses, where they were employed much in the same way, and with the same moral results, as those "labour gangs," of which we hear so much at the present day. In the better class of schools the boys were employed in field labour, and the girls in domestic duties; but both met in the same school-room, and mingled together on the same play-ground. The food was insufficient—

often inferior in quantity, if not in quality, to that used by the natives themselves. The clothing was mean and sordid; the bed-rooms crowded with children huddled together on the floor, or pressed into narrow bedsteads. Schools of this character could do little to elevate the moral or religious character of the Maori race, or to impart to them a knowledge of the industrial arts; they learned to read and write, but in point of *morale* the children were much the same as their parents. The moral contamination was not always confined to themselves, it sometimes extended to the missionary's family, and left festering sores which closed only with the grave. The mission schools thus tended to aggravate the evil they were intended to remove, and sank so low in public opinion that Maori parents, even before the war broke out, began to be unwilling to allow their children to attend. When the war broke out, the schools were closed, and most of the young men trained in them joined the rebel ranks, and became adherents to the Pai Marire faith. The half-castes, who took such an active part in torturing Volkner to death, were once members of his own congregation.

A few of the pupils trained in the mission schools remained faithful to the religion they had been taught; the same may be said of all the natives ordained to the work of the ministry. One of the most successful native schools was situated on the Waipa river, and conducted by the Rev. A. Reid, a Wesleyan missionary, who had the self-denial to look, not to immediate, but to future and permanent results, and would receive only a limited number of pupils. Some of these joined the rebel cause, and were taken prisoners; in conversing with them, we were struck with their superior intelligence, and the respectful terms in which they spoke of their religious instructors. We cannot avoid expressing our belief that the missionaries were not so much to blame, in crowding their schools with children they could not properly instruct, as the religious societies which employ them, and have too often a morbid craving for an immediate harvest.

There is a far more serious charge against the missionaries of New Zealand; we mean the purchase of large tracts of land from the natives, not for religious purposes, but for their own benefit. We know of two missionaries who purchased, at an almost nominal price, tracts of land equal in extent to the estate of many an English nobleman. It is only fair to add that the Church

Missionary Society, which employed them, emphatically expressed their disapproval of such conduct. These clerical speculators were naturally confounded with the land sharks from Sydney, and lost all their influence over the native mind. The Maories still remember with bitterness that their natural protectors, in many cases, took advantage of their ignorance. It was like a general shipwreck, when all things become common, and every man thinks only of himself. The missionaries ought to have been on their guard against this grasping spirit, and to have refused to touch the unclean thing. It might be easily shown that by acting otherwise they destroyed their own usefulness, and lost the confidence of the natives. "Bear these things patiently, and look up to heaven for strength," said a missionary to William Thompson, on his complaining of the many grievances his countrymen had against the Pakehas. "Yes," said Thompson, bitterly, "and while we are looking up to heaven you are looking down to earth, and robbing us of our land." He spoke to him, not as an individual, but as the representative of the whole missionary body, and the sarcasm was all the more severe because it was just.

The Wesleyan missionaries took no part in this nefarious traffic; if they bought land at all it was for their respective churches, and not for themselves. On glancing at the list of Church of England missionaries, we find that nearly one half of them, unseduced by the example of their brethren, and the strong temptation thrown in their way, either bought no land, or bought it in such small quantities as to escape the imputation of grasping cupidity among their own countrymen. It was different with the natives, who confounded the innocent with the guilty, and learned to distrust the Protestant missionaries as a body.

The Wesleyan and Church of England missionaries began their labours about the same time, and at first the greatest harmony prevailed between them. In the spirit of the patriarch, they divided the land, and selected separate fields of labour, so as not to clash with one another. Bishop Selwyn, on landing in New Zealand some twenty years ago, overleaped these lines of demarcation, re-baptized the Wesleyan converts, and taught them that their religious instructors had no authority to teach. The consequence was, that the Wesleyan and Episcopalian proselytes, believing themselves to be of different religions, kept aloof from one another, and their religious instructors acted very much in the same spirit. There is usually a

Nemesis in such cases; the Roman Catholic missionaries appeared upon the scene, and took advantage of this estrangement of feeling. They placed Bishop Selwyn in the same category as the Wesleyans he had denounced, and proclaimed that salvation could only be found in their church. The Maori, however, is too shrewd, too intellectual, to adopt the errors of the Church of Rome, unless he be swayed by political feeling, and for many years Romanism made little progress, except in remote districts where the influence of the Protestant missionaries was little felt. Travellers have been struck with the sordid appearance of the Romish proselytes, but it would be easy to shew that their inferiority to their Protestant countrymen was owing to other than religious causes. The head of the Roman Catholic Church in New Zealand is a Frenchman, and most of the missionary priests are French or Savoyard. Being foreigners and aliens, they owe no allegiance to the British Crown; when the war broke out, this fact was very much in their favour; at one time it was thought that the rebels would go over *en masse* to the Church of Rome. In 1861, at the beginning of the war with the Waikato tribes, a Rununga, or native Parliament, met at Taupo, to decide whether Protestantism or Romanism should be adopted as the national religion. The question was discussed in its political bearings; the theological differences between the two systems were entirely overlooked. The Rununga decided unanimously in favour of Romanism, because the priests of the Church of Rome had taught them that they had no country, that they owed no allegiance to the British Queen, and would offer no opposition to the Maori king or Maori nationality; whereas the Protestant ministers were devotedly attached to the Queen, and prayed every Sunday that "she might vanquish and overcome all her enemies." As the Maories were at that moment her enemies, it was not reasonable to expect that they should continue to pray for their own destruction, and all the adherents of the King movement were recommended to join the Church of Rome. Bishop Pompullier, the Roman Catholic Primate, took advantage of this opportunity, and offered to send a chaplain to the court of Potatau I. at Ngaruawahia. He was too precipitate; the indignation of the Protestant chiefs was aroused; many who had rarely been seen in church for years flocked there and repeated the responses, the one for the destruction of the Queen's enemies included. This outburst of loyal feeling, however, was only tem-

porary ; there was a natural attraction between Romanism and rebellion ; the one seemed to strengthen the other.

We have little sympathy with Mr. Whalley or his views ; but when he asked in the House of Commons whether the Romish priests had not been the cause of the war in New Zealand, the question was not altogether beyond the mark. The Romish priests were not the cause of the war, but some of them openly avowed their sympathy with the rebels, and remained with them while the struggle was going on. One was expelled from the British camp for communicating with the rebels, while acting as chaplain to the British forces. Another remained with William Thompson in his pa at Mangautantari, when it was besieged by General Cameron, and fortunately made his escape when it was evacuated. He was a Savoyard—a shrewd, agreeable man of the world ; whom we had the pleasure of meeting afterwards. “If we had caught you in the rebel pa, we should certainly have hanged you.” A significant shrug of the shoulders was his only answer.

The fierce outburst of fanaticism, known as Pai Marire, swept away almost every trace of Christianity among the natives. It partook more of the character of a political association than of a distinct religious faith ; it sprang from despair, and was equally subversive of Romanism and Protestantism. It was favoured by many insurgent chiefs, who had no sympathy in its doctrines, or faith in its divine origin, because they saw in it a powerful means of inspiring their followers with fresh courage, and placing them beyond the reach of missionary control. It had certain bearings towards Judaism, the result of former missionary teaching, but it struck at the root of Christianity. Bibles and Prayer Books were destroyed ; they were useless to those who were favoured with direct personal revelations from heaven. During the prevalence of this wild fanaticism, the missionaries themselves gave up all hope, and spoke of the natives as a God-abandoned race ; there could be hope only for those who had died before their countrymen were given over to a strong delusion, and to believe in a lie.

We look more hopefully on the effect of missionary teaching in New Zealand. There is no room for despair ; in truth, despair is not a Christian feeling, and ought not to be used by Christian men. The true missionary spirit ought to rise superior to all worldly calculations of success ; to

look to the future for results, and not to the present. But even in the present there is much room for hopefulness ; the good seed sown has not remained fruitless. We could cite deeds of humanity done by Maories during the late war, the very conception of which would have been wanting without the teachings of the Great Master imparted by missionary lips. We could point to the case of a native warrior, a Pai Marire by name, a Christian at heart, who sacrificed his own life in the vain attempt to procure a cup of water for a dying British officer. If the missionaries had found no other convert than Na Wi Tamihana te Waharoa, better known as William Thompson, the Maori king-maker, they would not have laboured in vain. He was a Christian from conviction ; he was swept into rebellion by causes he could not control. His memory is unstained by the commission of a single crime ; it is even hallowed by the remembrance of his many Christian virtues. From the moment of his conversion he became the apostle of peace and unity ; many wars were averted, many feuds healed by his influence. “I found my country,” he said, “covered with torrents of blood ;” it was the work of his life (not always successful) to arrest their flow. For a time he lost faith in the missionaries ; but, without the missionaries, he could never have been what he was.

The Pai Marire fanaticism sprang from temporary causes, and must necessarily be temporary in duration. Its adherents lost heart and faith when Te Ua, its founder, was taken prisoner ; they are already beginning to return to their first love ; in a few years the missionaries will have more influence over the native mind than ever. Taught by experience, and chastened by suffering, they will be proof against those errors which weakened their power and rendered them liable to suspicion ; they will learn to hold the truth in the unity of the Spirit, without exciting jealousy or rivalry among their adherents ; they will continue to be, what most of them have ever been, the protectors of the native race. They must work while it is called to-day ; the night is fast hastening on. The Maories are a doomed and dying race ; they are dissolving like snow before the summer's sun ; in half a century, the race, *pur sang*, will have disappeared. There is consolation in the thought that their last hours as individuals, and as a people, will be soothed by the promises of that religion which they have been taught by the missionaries.

MOHAMMEDAN OBJECTIONS TO CHRISTIANITY.

THE uneasy relations between Mohammedanism and Christianity in Eastern Europe are fitted anew to direct attention to the false faith which has so long sat like an incubus on some of the fairest countries in the world. The Moslem religion is evidently becoming politically impotent, and the down-trodden Christianity of the Turkish empire is showing a vitality which promises for it a future of a happier character than its past. Will the ultimate issue be a death-struggle with the Mohammedans in Europe, or shall we be permitted joyously to welcome them within the Christian pale?

It is the design of the present article to point out some of the objections which Mohammedans allege against the religion of Jesus.

One very powerfully operative, is the mystery of the Trinity; and, cognate with it, the Divinity and the Sonship of Christ. The doctrine of the ever-blessed Trinity—three persons and one God—has ever been a stumbling-block in the path of human intellect, and yet reason has no proper title to object to it in any way. If one set himself to show that any dogma involves a contradiction in terms, which is the position taken by most Unitarians and Mohammedans, then it is necessary for him at the very outset to define those terms, and feel that he so comprehends them that he runs no risk of error in saying what they do, and what they do not involve. Now we ask objectors—"Do you feel that you thoroughly comprehend the word 'God'?" The question was once put, as we learn from the pages of inspiration, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" If any are disposed to answer the question affirmatively, assuredly they fall short of the spiritual position attained by Zophar, who first proposed the inquiry, and then in reply added—"It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." (Job xi. 7-9.) We would ask objectors again—Do you feel that you thoroughly comprehend in all its bearings the import of the term "person" as used in works on the Trinity. None we think will profess entirely to comprehend it. If then it be admitted that they do not thoroughly understand the import of the all-important word God, or the meaning of the term person, it assuredly follows that they cannot prove there is any con-

tradiction in terms, when it is asserted that there are three persons and one God. If it had been alleged that three persons are one person, or three gods are one god, then a contradiction might have been pointed out, though the terms were not understood; but we repeat that in the doctrine three persons and one God, no contradiction in terms can be proved, unless we succeed in doing what it is above the power of man to accomplish, namely, thoroughly comprehending the terms employed. When Mohammedans disbelieve in the Trinity, it is obvious that they do not hold the true and proper Divinity of Christ.

Cognate with the difficulty respecting the Divinity is another regarding the Sonship of Christ. It is very deeply ingrained in the Mohammedan mind. Gross and sensual in character, they cannot conceive the spirituality of the doctrine; and were it not that we desire to give readers a true conception of the position occupied by ordinary Mohammedans towards the truth, we should not repeat their blasphemous utterance. "Christ the Son of God," they contemptuously repeat; "has God a wife?" a question generally followed by shouts of laughter. To avoid offence, it is often well to speak of Christ not as the Son of God, but as God become incarnate, a truth to which an ordinary Moslem audience is prepared to listen with decent respect.

A second objection to Christianity is the prominence it assigns to the atonement. Ordinary converts in the East appear to feel sin less acutely than those do who have been brought up from the first under Christian influence in such highly favoured lands as our own. Still the sense of sin is more or less present in the minds of worshippers in Asia as in Europe; and has much to do with the religious observances that constitute so marked a feature of oriental life. But it is quite remarkable how much it runs in particular races and religions; and how slender an influence it exerts on some. The Hindoos are honourably distinguished for the keen perception they have of the necessity there is for an atonement, and expiations of many distinct kinds are an essential part of their religious system. It is different with the Mohammedans. In them the feeling of sin is apparently slight: the Pharisaic spirit is painfully prominent, and the need of any atonement for sin is not obvious to their blinded hearts. To beat down pride in ourselves we all know to

be difficult in the last degree. So to beat it down as to render us capable of accepting the humbling doctrines of the Gospel is literally impossible to human power. It demands the Spirit of God; and it is cheering to reflect that, as all miracles of grace are equally easy to that Divine Being, there is no difficulty, if he will it, in converting the proud Mohammedan heart.

A third objection to Christianity is its non-recognition of Mohammed as a prophet. No difficulty is felt in accepting what is stated regarding Scripture characters. The Old Testament heroes—Abraham, Isaac, Jacob, David, &c.—figure largely in the Mohammedan system; and their names, a little transformed, are often given to Moslem children. None is felt in regard to the according of respect to Jesus. As is known, the Moslems accept him at least as a prophet, though not prepared to assent to his divinity. But they do feel the pertinacious refusal to admit the claims of Mohammed. The fact that it is impossible for us to frame any compromise with them on this point makes them regard us as their implacable foes. In the hope of being able to force us to terms, they, or at least those of them who are the most enlightened, are very anxious to find some reference in the Bible to the advent of Mohammed. One who was earnest on this subject now rises before the mind's eye,—an old man, when we knew him, and so rheumatic in his limbs that he required a hand to help him down the stairs of the mission house. He had in his prime been quite a hero; and one day unfolded a roll of certificates, among which was a document specially worthy of note. Its purport was, that at the assault of a fortified place, he, a combatant on the British side, had been the first to mount the beleaguered wall. When excitement regarding the progress of the truth led to the withdrawal of many pupils from under instruction, he continued his sons as usual at school; and, on one occasion, when about to travel to another part of the country, had almost left his youngest boy in charge of the mission. His co-religionists knew his feelings, and carefully kept back from him all information regarding a plot which they formed against the Europeans living near them in the mutiny year. But he found it out, notwithstanding, and, at the risk of his life, proceeded under cover of night to put a missionary on his guard. This man's religious views were in one respect peculiar. He was for what may be called comprehension. He was the broadest of the broad. He felt that if the struggle between Christianity

and Mohammedanism went on, the latter would ultimately perish—a result which he thought greatly to be deprecated. Might not Christians and Moslems, he therefore argued, agree to merge their difference, and unite into one church? Such a scheme would be facilitated by what he alleged to be a fact, namely, that the Founder of Christianity himself had predicted the advent of Mohammed. On proof being asked, and a Bible handed him, he turned to John xiv. 6: "Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." That "comforter," he said, was Mohammed. To this a bitter controversialist might have replied by sarcastically asking whether it was a comfort to the church of the 7th century to see its sacred edifices in hundreds overthrown, and its sons mulcted in heavy tribute, or worse than this, in tens of thousands slain. But any one making the Divine Teacher his model is of course accustomed to adopt a very different style of address. In the most conciliatory language therefore it was pointed out that, if a shadow of doubt could be held to rest on the verse quoted from John's Gospel, other passages from the same inspired writer take all uncertainty away; for in chap. xiv. 16-17, we read, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even THE SPIRIT OF TRUTH;" and in verse 26, "But the Comforter, WHICH IS THE HOLY GHOST." Not then Mohammed, but the Holy Ghost, was the Comforter promised by Jesus. Readers we are sure will join us in the prayer that such persons as the interesting old gentleman just spoken of may be divinely led to the truth, instead of remaining, as now, "not far from the kingdom of heaven." Then will they obtain that "comfort" which proud Mohammedanism, contemptuous of the idea of an atoning sacrifice, never can supply—that of having the sweet feeling that their sins have been forgiven.

The objections which we have now passed under review operate, it will be perceived, against Christianity, even when in its purest form; others, of course, exist to it, when corrupted by an element so utterly antagonistic to its nature as idolatry. The objections hitherto spoken of are, it will at once be seen, purely of a religious nature; there are others of a political character, on these, however, it is beyond the scope of the present article to enter.

SIXTY YEARS' PROGRESS IN CHINA.*

It is over three hundred years since Europe, under the lead of the Portuguese, began to trade with China. The Dutch, then the English, followed in their steps over a hundred years later. It is humiliating to read how desire for trade and love of gain led these nations to submit to the insolence of Chinese officials, and to suffer even injustice, in order that their commercial relations with the country should not be interrupted. Some foreigners have even descended to mean acts of submission, without, however, deriving any commercial advantages to compensate their loss of respect. It was not until the western nations had inspired the Chinese with a salutary dread of their power, that they succeeded in obtaining those treaty stipulations which rendered life secure, and terminated those capricious and arbitrary regulations which had been so oppressive to commerce.

During this period of weakness and temporizing policy, trade was most sensitive to anything that might endanger its interests. For over one hundred years England was content to confine herself to merchandise, and made no effort to make known the gospel to this vast nation. The whole commercial interest was hostile to its introduction, fearing lest the relations then existing with China might be disturbed, and thus loss be incurred. When Robert Morrison went out, the pioneer of missions in that country, not being engaged in commercial pursuits, he dared not be known as an Englishman, and he therefore remained as an American. He, himself, wrote home, shortly after his arrival, that his remaining there would be beset with difficulties on account of the Chinese, the Portuguese clergy, and the strict orders of the East India Company. So fearful was he of being ordered to leave the country, that, for a time, in order to avoid the observation of the people at Macao, he lived a prisoner in his own house, never walking out, and only allowing himself such exercise as his courtyard afforded. This close confinement and hard study so reduced his strength, that at length he could hardly walk across the room with ease to himself. The first time he ventured out to the fields adjoining Macao, was on a moonlight night, under the escort of two Chinese. How wearing and distressing must have been those first years of his residence ;

to feel that the delicate circumstances in which he was placed required incessant and the most rigorous caution ; to know that a single imprudence, a single misstep, might be fatal to his cause ! And then, added to all this, was the fear that notwithstanding all his watchfulness and care, the government might, at any moment, issue the order for his instant departure.

These were not the groundless fears of a nervous recluse, as is seen from the case of M. Richinix, a French missionary. He had been ordered about this time by the government of Canton to leave the country, and a clearance had been withheld from a vessel until it consented to take him. On his return to Macao, he was seized by the Chinese officers and conveyed to Canton in chains. Finding it impossible to preach to the Chinese, and feeling that a much longer residence there as a missionary would not be possible, Mr. Morrison therefore accepted the office of translator to the East India Company, so that, in this capacity, he might carry out his design of translating the Scriptures. In his new position he still continued his Sabbath services. These were conducted with great privacy. In an inner apartment, with the doors securely locked, would he address, not without fear and trembling, his little audience of two or three persons.

Nor was his position more favourable upon the arrival of his colleague, six years subsequent to his own. Hardly had Mr. Milne landed (he had only been five days ashore,) when the peremptory order came that he must leave in eight days. All entreaties to rescind the order were unavailing ; the only favour the governor of the place would grant was an extension of the time from eight days to eighteen. And so, thrust out of this place, he was obliged to go by stealth to Whampoa, and there secretly take passage for Canton. Most trying and discouraging must this have been to the youthful missionary, after a long and tedious voyage, to be driven out of one spot and to be obliged to steal into another, fearful lest some suspicious and jealous eye, observing the movement, might lodge the information which would result in his arrest and imprisonment or deportation. Escaping this danger, he remained there unmolested for some months. As, however, it was felt impossible much longer to elude the notice of the provincial government, it was

* From the *Foreign Missionary*, published in the United States.

deemed advisable to select another point as the seat of the Chinese mission.

Malacca was the place chosen, for which Mr. Milne set sail in April, 1814. Thus did China seem to be more securely shut than ever against the preaching of the Cross. Yet darker days were to come upon the cause of missions. In 1815, the Court of Directors of the East India Company, alarmed by the intelligence of the publication by Mr. Morrison of the New Testament and religious tracts, and also understanding that the circulation of these translations was effected in defiance of an edict of the emperor, rendering the publisher of such works liable to capital punishment, and in consequence apprehensive of serious mischief to their trade, directed that the connection of Mr. Morrison with the Company should be severed. This order was not, however, fully carried out. As his services could not be dispensed with, he still continued to sustain a semi-official position to the Company.

Attempts to make known the truth only excited the government to enact severer laws, and redoubled the vigilance of the officials to detect their transgression. In 1826, there was an edict directed against the Roman Catholics, declaring that the propagator of new doctrines should be put to death, and that the converts should recant under penalty of transportation and servitude.

In 1835-36, when attempts were made to introduce Christian books into the country by making voyages along the coast, another edict was issued, commanding the governor of Canton thoroughly to investigate the matter and discover the offenders.

Still, Christians were not discouraged. Other Societies engaged in the work. In 1830, the American Board sent Mr. Bridgeman to commence the first mission on the territory of China and Canton. Yet so determined was the opposition of the government, so persistent their efforts to trammel or thwart all their plans of aggressive action, that it was not until 1844 that the mission was fairly established. Nominally some alteration was obtained by the edict of 1845; but its influence was feeble, and all the previous prohibitory laws on the subject remained apparently in full force.

In the year 1861, we witness an entire revolution in their state policy. This was not the consequence of a sincere adoption of liberal and enlightened principles, but merely a surrender to the principles of powerful nations of the West, and a hesitation to irritate them by a refusal of what they considered reasonable demands. The

year 1861 will be a noted era in the history of Chinese missions.

In the treaties with the respective powers of England, France, America, and Russia, we have the remarkable admission from a heathen, bigoted, and most exclusive people, that the principles and practices of Christianity tend to benefit mankind, and that therefore the fullest toleration shall be granted by the government to all their subjects to embrace Christianity. Further, permission is also given to preach and travel in the interior, provided the missionary be furnished with a passport. Article 13th of the French treaty is so striking, that I transcribe it entire:—

“The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in article eight. No obstacles shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity, if he pleases, and to obey its requirements without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the Empire.”

Let us rejoice and give thanks in view of the glorious progress of sixty years. Morrison laboured twenty-seven years, and yet, to his grief and disappointment, was never permitted to preach publicly to the Chinese. Where once he was obliged to speak low in an inner apartment to a few persons gathered together, trembling for fear of detection, one of our Presbyterian missionaries is now allowed to make a journey of 400 miles in the interior, publicly proclaiming the gospel to assembled crowds of people, and freely distributing Christian books without the least opposition from the authorities. Where it took twenty-three years to gain a foothold, and a struggle of fourteen years longer to secure that already gained, we now occupy eleven provinces, varying in population from eighteen to thirty millions, and have in them no less than 130 stations and outstations, supplied by twelve ordained native preachers and 200 other native helpers.

Where once the whole power of the government was directed against the intrusion of the unwelcome missionaries, we may, as has already been done,

claim the interposition of the government to secure us in the possession of treaty rights. With full liberty to preach and reside in the country, with the removal of all penalty from the profession of a Christian faith, how should we be encouraged to look forward and expect still more magnificent results. Could Morrison on his death-bed have looked forward twenty-seven years to the treaties of 1861, would he not have said, "I die content. These twenty-seven years of labour and anxiety will yet bring forth a glorious harvest. Barred, bolted and locked, China shall yet be thrown open to missionary effort." Let us, too, look forward with prophetic sight, and behold the time when the millions of Chinese shall not only hear, but also believe, the gospel ;

and when heathen China shall take her place among Christian nations of the earth. Has not the time for which the church has long been praying and labouring at length arrived? Have we not often prayed that every obstacle to the spread of the gospel in this land might be removed? God has answered these prayers in a most surprising, most unexpected manner; not by leading us on step by step, province by province, but at once by the stroke of a pen, four times repeated, throwing open the whole country to missionary effort. Surely such an answer to our prayers should only excite us to still greater activity in the work, and make us confident of still greater results in the future.

MEDICAL MISSIONS IN CHAMBA, NORTH INDIA.

We refer our readers to the Number of *Christian Work* for February of this year, in which Dr. Elmslie, of Kashmir, gives an account of the remarkable opening which exists for a Medical Missionary in the neighbouring valley of Chamba. He details fully the circumstances which led the Rajah to desire the services of a European medical man at his court, and to be so earnest in applying for one, as not only to offer him unrestricted access to the people as a missionary, but also to promise an adequate salary, a free house, a dispensary, an hospital, and all other appliances free of expense. Since writing his letter, Dr. Elmslie has been acting as a temporary agent in Chamba, with the view of keeping the door open for a permanent successor. He reports most favourably of the place as a field for medical missionary enterprise, and expresses an earnest hope that a man of the right stamp may offer himself without delay. Meanwhile, an appeal has come to the same effect to the Edinburgh Medical Missionary Society, from Mr. Dallas, secretary to the Punjab Medical Missionary Society, enclosing an administrative paper on the subject, issued by the Rajah of Chamba.

The paper is as follows, and must be regarded as a remarkable document, coming from a heathen prince :—

Administrative Order by His Highness Suessingh, Rajah of Chamba, made at Chamba on the 20th

day of Magh, s. 42 of Chamba era, corresponding with the 31st of January, A.D. 1867.

Whereas, the Punjab Medical Missionary Society have expressed their readiness, in reply to certain offers from me, to station at Chamba a Medical Missionary, I hereby agree that, in the event of their doing so, I will abide by the following conditions for a period of seven years from that date; and in the event of my decease before that time, they shall also be binding on my heirs and successors.

1. I will pay an annual subsidy of Rs. 2,400 (two thousand and four hundred) to the said society.

2. I will provide for their use here a suitable house and out-offices, and a suitable building and out-offices for use as their hospital and dispensary, and will not make any charge on account of rent for the said buildings.

3. I will provide all medicines, surgical instruments, and surgical and medical appliances, which the Society may consider necessary, and bear the expense of all contingent charges connected with the dispensary, the salaries of the native attendants of the hospital and dispensary included.

4. The Society's bills, under the 1st and 3rd conditions, will be paid by me, in such way, and to such persons, as they may desire.

5. The Chamba Medical Missionary shall have full liberty to prosecute the calling of a

Christian Missionary, in the same way as he would be allowed to do, were he employed in any of the provinces of India which are under the immediate administration of the British Government.

6. The Medical Missionary shall be bound, on my demand, to render to me, and to my immediate relatives, due professional attendance; but beyond this I will not interfere in the way in which he may see fit to carry on his medical duties in Chamba.

7. I wish the Society to avoid, as far as possible, changing during the above-mentioned period of seven (7) years, the medical missionary whom they may appoint at Chamba; but I will not object to such changes as the Society may certify to be unavoidable, and not made only for the furtherance of missionary interests in other parts of India.

8. I will pay to the Society the charges to which they will be put, for the passage out to India of the medical missionary they appoint, and also for his return to Great Britain at the expiration of 7 years from this date. My proceedings on the subject of the 11th and 12th October, 1866, are hereby cancelled.

These arrangements for the introduction of the practice of European Surgery and Medicine in my State, were set on foot at my own special desire. They have been carried out with the aid of my superintendent; and, in all future pro-

ceedings connected with them, my superintendent will be consulted before action is taken.

Executed at Chamba, this 20th day of Magh, Chambat year 42, equal to the 31st day of January, 1867.

(Signed in vernacular,) RAJAH OF CHAMBA.

E. G. WACE,

Officiating Superintendent, Chamba.

True copy,

A. M. DALLAS

Secy. Punjab Med. Mis. Society.

It is earnestly hoped that some young member of the medical profession, of competent surgical attainments, and imbued with Evangelical sentiments and a missionary spirit, will speedily appear as a candidate for this honourable position. The Directors of the Edinburgh Medical Missionary Society, without being connected in any way with the proposed mission, will gladly assist in procuring a suitable agent for Chamba, and therefore hereby invite applications, which may be addressed to the Secretary, No. 8, Shandwick Place, Edinburgh.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London, by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street.

THE DIFFUSION OF CHRISTIANITY.—Palestine was, in ancient times, in a manner isolated from all other countries, yet it formed the middle point of intercourse and communication between the most populous and powerful nations of Asia, Africa, and Europe. The hosts of Egypt swept over it on their march to oriental conquest; those of Assyria, Babylon, and Persia, in like manner overran it on their way to subjugate the valley of the Nile; while in later times the Macedonian conqueror took his route across it to the East, and the Romans held it as a convenient thoroughfare to their more distant oriental dominions. All this implies not an intercourse of war alone, but also of commerce and the arts. We may thus perceive the wisdom of the divine counsels in planting in this narrow and apparently isolated land the people to whom the knowledge of the

true God and of the Gospel was to be revealed, in order that they should make it known to the nations. Probably from no other spot in the ancient world could this knowledge have been spread abroad in all directions so constantly, and for so long a series of ages.—*Robinson.*

A LEGAL FICTION.—In the neighbourhood of Presburg, in Hungary, a woman was charged with being the receiver of stolen goods. She had been most of her life a Jewess, but about six months ago she was converted by a priest of the Church of Rome. The date of birth runs in Hungary from the date of baptism. Therefore the woman, when on trial, made the ingenious plea that she was an infant not come to years of discretion, and could not legally be convicted. The tribunal held her defence to be a good one, and acquitted her.—*Express.*

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Archbishop of Canterbury has issued an invitation to a meeting to be held at Lambeth on September 24th and three following days, of bishops in visible communion with the United Church of England and Ireland. Many bishops are expected from the colonies, and some from the United States.

Lord Sidney Godolphin Osborne has addressed a very emphatic letter to the Brighton Church Association on the present aspect of affairs in the Church, and on the policy of the bishops. He says in this letter:—"I wish I could add my belief, that there is hope of any abatement of the evil, either by a more honest action on the part of those clergy or bishops who promote it, or on that of the rest of the bishops, so many of whom have spoken and written against it. The hesitating and, I might almost say, equivocal action of the Archbishop, satisfies me that he is either deficient in that moral courage which his post at this crisis demands, or is but too much under the influence and guidance of that one particular bishop who seeks to act out, by his means, in the whole Church, the very questionable part he carries out in his own diocese. Day by day I feel more convinced that the Protestant members of the Church can place little dependence on the so-called unanimous resolutions of the Upper House of Convocation. Drawn, as I believe them to have been, by the pen of one skilled in casuistry; wedded in heart to what he professes to condemn; receiving but little alteration at the hands of others, I am forced now to consider these resolutions as a mere covering of a determination to delay action, by the putting forth of what it was hoped would be received by the Protestant members of the Church as a sufficiently strong condemnation, and make further action needless. I have no hope myself of any real good being done in the matter, until the proper legal tribunals have decided whether we have, for nearly three centuries, lived under a delusion that the Established Church, as such, has no place within her pale for bishops or clergy who follow purely

Romanist practices, and preach the doctrines we believed to have been repudiated at the Reformation. If extreme Ritualism is declared to be legally consistent with the Articles, Canons, &c., of our Church, it will then be for those who value religious liberty, abhor the slavery of Popery, to seek another "Reformation;" failing in this, to cling to the truth as our martyred forefathers held it, and worship in union, as God in his providence may permit."

An account is given in the *Record* of the Romanist celebration at St. Albans, Holborn, upon Easter Sunday. "The sun shone down in splendour, but the two chief 'altar' candles must needs be lit; the coverings on the lecterns were changed to some of another colour, and the richly-illuminated 'altar' service book was put in position. Presently the deep silence was broken by soft music, and now a banner was seen advancing from behind the chancel pillar into the north aisle. As one man, the vast congregation rose, and sang the hymn,—

'The Lamb's high banquet we await,
In snow-white robes of royal state.'

During this singing the processionists, with measured step, advanced down the north aisle, and then up the middle aisle to the 'altar.' The processional banners were of large size, in beautifully embroidered silk, and mounted high on gilded crosses. The first banner was in dark blue with yellow cross; the second, in white and red, contained a representation of our Lord trampling on his enemies; the third, in light blue, was, we suppose, a representation of the Virgin Mary, standing on a crescent moon, with glistening stars around her head; and the fourth was filled with mediæval devices—what we will not even conjecture. In this procession the surpliced choristers, carrying flowers, led the way, the three priests robed in rich gold-coloured vestments (somewhat differing from each other in form, bordering, &c.), came at the close. The 'altar' reached, the 'celebrant' and his two assistants took their places facing the table, and with the richly embroidered crosses on their backs to the people. After another suspensive interval the Communion Service began, Mr. Mackonochie, as 'celebrant,'

taking the leading part. In the singing of the Nicene Creed priests and people bent low at the portion relating to the incarnation and humiliation of our Lord, rising again at the remaining part of the Creed. In the prayer for the Church Militant there were marked pauses after certain passages, e.g., 'We also bless thy name,' &c. In the ascription, 'Therefore with angels, and arch-angels,' &c., the people did not join in till the words, 'Holy, holy, holy,' &c., at which moment two incense-bearers appeared, swinging their censers before the 'altar,' but neither smoke nor scent was perceptible. In the prayer of consecration, the 'celebrant' made a long pause after the words consecrating the bread, and all three priests made deep obeisance. Just then the censer sent forth a cloud of smoke overshadowing the 'altar-piece,' and filling the church with scent. Similar demonstrations followed the consecration of the wine. Again, there was a long pause, in which we could only observe motions, indicating, we suppose, that the priests were themselves communicating. At these times the organ pealed forth in soft strains and portions from the *Hymnal Noted* were sung by the choir and the initiated of the congregation, but what these were we cannot presume to say. At length the administration to the communicants took place in the form customary among the Ritualists, the priest raising the bread to his forehead as he gave it, and the prolonged service was brought to a close. A hymn followed the Benediction, during which the officiating priests drained off what remained in the cups, and, with gestures of reverence, replaced the sacred vessels on the credence table. We should have mentioned that there was a sermon on John xx. 1, the subject being the continuity of our present life in the future life, sin and sorrow only excepted. One of the preacher's illustrations was that in heaven the Lord's 'ever Virgin' Mother would sustain to Him the same relationship as on earth."

We (says the *Norwich News*) learn from correspondents in the dioceses of Hereford, Chester, Lincoln, Oxford, Winchester, and Ripon, that the restoration of the Palm procession on Palm Sunday has been largely made, and in many cases with a scrupulous following of the ancient English rite. In places where the procession with palms did not take place before the High Celebration, we are informed that the churches were decorated with palms, some of which, having been privately blessed, were afterwards reverently distributed to the faithful.

Mr. Taylor, of California, who has recently made a circuit of the world, visiting Australia and East Africa, is now in London, and his services have been attended with the same results as elsewhere. A correspondent of the *Revival* states, "At our large chapel (Wesleyan) in Queen Street, all the meetings are carried on with activity and energy—our prayer-meetings, class-meetings, cottage preachings, etc., being well attended, and enlivened by the fresh experiences of the new converts. . . . At King's Cross chapel, the spirit of importunate, earnest prayer has characterized all the efforts of God's people here. The congregation has greatly enlarged, our prayer-meetings are crowded to excess, and great good is being accomplished by the preaching of the Word. The weeping penitent has been found at the communion-rail crying for mercy. While God has been thus signally owning the labours of his servants in the sanctuary, He has not withheld his blessing from the more private means—the class-meeting. . . . At our mission-room, scarcely ever a sermon is preached, morning or evening, but what souls are inquiring, 'What must we do?' As a proof of what God is doing for us, at our quarterly meeting we had to record an increase of fifty-four members, with seventy-four on trial for membership.

Mr. Whitmore, of St. Paul's Presbyterian Church, Millwall, contradicts the report of the men refusing to work for wages under 7s. a-day, and gives a most harrowing account of their sufferings:—"The mass of the unemployed are unskilled workmen, usually engaged in the construction of iron ships. I saw large numbers of them on Monday, April 8, patiently waiting outside the gates of the Millwall Iron Works, hoping to procure employment, which I know they would have thankfully accepted at the rate of *seven shillings for two days*; and, if these had been taken on, hundreds more would have been ready and eager for employment on the same terms. Numbers of men have left Millwall, and have travelled—mostly on foot—to all shipbuilding yards in England and Scotland, returning weary and heart-sore to Millwall to their families, having been entirely unsuccessful in their search for employment. Almost without exception they return with the same testimony, 'There is no work to be had anywhere;' and this, I feel convinced, is the simple truth. Their condition just now is pitiful; heart-wearied and hopeless, without money and clothes, subsisting on the dole of pauperism, and unable to help themselves, often hungry, always

in debt, and, when sickness comes, having no strength or stamina to battle against it. I have seen one man lie dead with hunger and cold. I saw a woman of about thirty-five years of age, on Sunday, lying dead without a vestige of flesh on her; her frame was that of a skeleton with a yellow skin drawn tightly over it. I know another who is dying now, because he gave what he could get to his wife and children, and starved himself beyond recovery. Another I saw on Monday with his hand crushed by an accident; he had a poultice of stale bran, and when I asked him why he had not linseed meal, he declared he could not get the linseed meal, having neither credit nor money, nor things to pawn. The Mansion House Committee is dissolved, the East-end Committee has ceased to act, and the only refuge is the poor-house. I ask you if it is probable that men in the condition I have thus truthfully described would refuse to work for 6s. 6d. per day?

A writer, in the *Quarterly Review*, gives a sketch of the recent Mormon Conference. It was held in the Music Hall, Store Street, Bedford Square. It was mentioned with no small exultation that this gathering on the 7th of April, 1867, took place exactly thirty-seven years after that of the 6th of April, 1830, on which Joseph Smith formed his church of six members. The hall was well filled, especially in the afternoon and evening, with a congregation almost entirely of the lower class, a large number being women and children. The chair was occupied by Brigham Young, jun., "President over all the saints in Great Britain and Europe," and at present also commissioner for Utah to the Paris Exhibition. He is about to return, as is the custom with all the Mormon missionaries, to enjoy the comforts of Salt Lake City; and his successor, F. D. Richards, sat by his side. On his left was Orson Pratt: and the front row of the platform was filled by some seventeen presidents of branches, elders, missionaries, &c., men of the most commonplace and unintelligent aspect, but with faces marked by either stolid or smirking self-conceit. Brigham Young, jun., looks like a substantial yeoman, who has lived up to his privileges in the temporal good things of Zion. Orson Pratt has a very different aspect; his patriarchal beard setting off strongly-marked massive features, of which Lavater might have hesitated to pronounce whether they belonged to a face or a mask. "It is the very face of a false prophet," was the involuntary expression of our companion. London has ten branches (that is, congregations), 93 elders, 54

priests, 21 deacons, 1,030 members on the books, of whom from 30 to 40 are missing. We were struck with the fact that while 110 converts were baptised in the course of the year, 44 were excommunicated.

Dr. John Campbell, well known as a leading Nonconformist, and long editor of the *British Banner*, and afterwards of the *British Standard*, died on the 26th March. He was born not far from the town of Dundee in 1795. He came to London in 1828, and soon afterwards was invited to fill the place of the celebrated Matthew Wilks in the Whitfield Tabernacles of Moorfields and Tottenham Court Road. He published various books; amongst others, *The Martyr of Brromanga*, and *The Memoir of David Nasmyth*, the founder of city and town missions. He took an active part in the efforts used against the Bible-printing monopoly of the Queen's printers. In 1848, he established the *British Banner*, having previously established the *Christian Witness*, and the *Christian's Penny Magazine*. Having given offence to various members of the Congregational Union by his emphatic statements, he established later the *British Standard* on his own responsibility, which he conducted till near the close of his life.

A deputation recently waited on the Directors of the Brighton and South Coast Railway Company with memorials against Sunday excursion trains. The memorial from Hastings was signed by 403 magistrates and clergymen of Kent and Sussex. The memorial from Brighton was from a public meeting in that town. A third memorial from Dover, with 394 signatures, was ready, but could not be presented in consequence of an informality in its wording. This also was signed by magistrates and ministers only. The deputation was received with politeness, and listened to with attention, but no hope was held out that the prayer of the memorial would be granted. When the last memorials of this kind were presented to the Board, the shares of that line were at 126 per cent., now they are quoted at 67.

Scotland.

(From our own Correspondent.)

THE proceedings of the Union Committee to the end of March have been published. The subject of chief interest was the queries put by the Free Church Committee as to the making a free question of the lawfulness of State endowments. It was decided by a majority of 15 to 3 that neither the queries nor the answers be at

present inserted in the ordinary minutes, as prepared for publication. The following resolution was agreed to:—"After comparing the statements in the several formulas and questions put to office-bearers at ordination and admission, as well as to students previously to their being licensed as probationers; and, after conversation thereanent, the joint committee hereby record their gratification in finding that there appears to be no intended difference of meaning in the diversity of expression in adhering to the Westminster Confession of Faith, and that there does not appear to be any difficulty connected with that diversity as to an agreement by the several churches in a common formula. In this finding, the committee do not embrace any definite conclusion as to the manner in which the views of the several churches on the subject of the relation of the civil magistrate to religion and the church are at present expressed in their respective formulas, or in which they ought to be dealt with in the formula of the proposed united church." The committee resolved to hold their next meeting on Tuesday, the 30th day of April.

In both the Edinburgh and Glasgow Presbyteries of the Free Church, long discussions have taken place on the subject of union, Drs. Begg and Gibson taking the leading part in the urging of delay. The motion of the former was carried in the Edinburgh Presbytery by a majority of 26 to 19. It was to the following effect:—"That the General Assembly should be overtured to give no deliverance on any branch of the question of union with other churches until the existing inquiries under all the heads of the programme are laid before the church, and the Assembly is enabled to take a conjunct view of the whole question." Dr. Gibson in Glasgow submitted an overture to the effect—"That care be taken that in any future action on the important subject of union, the whole principles of this church, as contained in her authorised standards, should be preserved uncompromised." Dr. Buchanan opposed such a caution as unnecessary. He quoted from a statement published by the late Dr. Cunningham in the *New York Observer* in 1845, to show that he considered the Church and State question to be subordinate to others of more importance. Dr. Cunningham said:—"1. That with the views we entertained, we could not say that we never would, in any circumstances, enter into alliance with the State, and receive State assistance. 2. That we never would receive State assistance upon any terms or conditions, expressed or understood,

which were in the least inconsistent with the free and full exercise of all our rights and liberties as a Church of Christ. 3. That we could scarcely conceive any thing more improbable than that the rulers of Great Britain, or of any of the kingdoms of this world, would be willing to give assistance and support to a church upon terms and conditions with which it would be lawful for a Church of Christ to comply, and that this improbability was so great as practically to amount, in our judgment, to an impossibility. 4. That even if the State were to make to us proposals which, viewed in themselves, involved nothing that was in our apprehension inconsistent with the full recognition of all our rights and liberties as a Church of Christ, we would attach very great weight in deciding upon them to the consideration of the way and manner in which our acceptance or refusal would bear upon our relation to other Churches of Christ, as there is good reason to believe that the maintenance of a strict relation between the Churches of Christ in a community would have a more important bearing upon the interests of religion and the welfare of Christ's people than anything the civil power could do." Dr. Gibson's overture was lost by a majority of 16 to 34, so that the two Presbyteries have come to opposite decisions.

Dr. Lee continues in Grey Friars, Edinburgh, the use of his written form of prayer; and this having been prohibited by the General Assembly of 1866, the case is likely to cause much agitation at the approaching meeting of Assembly.

Dr. Candlish, at the closing of the session of the Free Church College in Edinburgh, delivered, as Principal, an address. The subject was Liturgical Worship. He attempted to show from the history of the early church that liturgies were unknown till a later period. As to the argument for written prayers from written sermons, he said: "If I read the same sermon, composed or adopted by me, from Sabbath to Sabbath, for any considerable length of time—the sermon being printed, and in the hands of the people, who thus go along with me in the reading of it—that would be a case in point and an argument from analogy in favour of using set forms of prayer. I think there is a distinction between prayer and preaching that it is important to notice here. Prayer is my speaking to God in behalf of the people; preaching is my speaking to the people on behalf of God. At first sight, the former would seem to be the more solemn and awful exercise of the two;

and in one view, as regards the awful majesty of the august Being whom I address, and the responsibility which we, the people and the pastor, incur as to addressing Him aright, it may be admitted to be so. But in another view the reverse may be seen to hold true. To be the mouthpiece of my fellow-men in their appealing to God is not really so delicate and difficult a function as, if I adequately conceive of its meaning and issues, to be the mouthpiece of my God in his appealing to them."

Accounts are given of the progress of revival in Biggar, Lesmahago, Aberdeen, Johnstone, Paisley, Alloa, and the Orkneys. In the mining districts, especially of Lanarkshire, much revival influence continues to be experienced.

Ireland.

(From our own Correspondent.)

THE month of April has been signalised after old wont by meetings of the various religious societies in connection with the church of England and Ireland; not perhaps so largely attended as on many previous years, but with reports, on the whole, more encouraging, and betraying zeal as ardent. The *Hibernian Bible Society* has received for the past year £4,596, and issued 57,185 copies of the Scriptures. Its support has been chiefly drawn from the South, while its benefits have been equally distributed over the island. During the last five years, Ulster has contributed 4,844l., and received 109,694 copies of the Scriptures; while Leinster, contributing 4,882l., had received only 37,034 copies, about a third of the supply for the northern province. The reasons that partly account for the disproportion—the larger number of Protestants in Ulster, and the existence of another Bible Society supplying Bibles with the Scotch version of the Psalms—have been alleged to be rather reasons for increasing the contributions from the North, as a district more penetrated with the love of the word of God. The *Sunday School Society* reported that their schools were 2,525, attended by 194,172 scholars, and taught by 18,136 gratuitous teachers: of the children 127,924 were reading the Bible, only 95,349 were receiving instruction in day schools, and 5,800 were above the age of fifteen. There is an increase on the year of six schools, a decrease of 925 scholars, and 316 teachers. Of the schools 696 had received gratuitous assistance, and 388 more had been supplied with books at reduced

prices; the total number of books being 32,054 Bibles and Testaments, 2,856 portions of Scriptures, 15,832 elementary books, and 179 concordances, besides class-books, Scripture cards, &c. Since the Society was established 58 years ago, it has supplied 1,527,105 Bibles and Testaments, 367,518 portions of Scripture and Scripture reading books. It was urged that, as more than half the children attended one of the Sunday Schools separate day and night schools should be established, that the Sunday school teaching might be exclusively religious. The income of the *Protestant Orphan Society* for the year amounted to 5,518l. or 642l. in excess of 1866; and it supports 445 children, making a total of 1,887 provided for since the founding of the society. It was stated as an encouragement that 460 orphans had been given up to their friends, who by better circumstances became able to support them, and that in 38 years the society had been the means of preserving 6,740 Protestants. The *Orphan Refuge* has an income of 1,763l., an increase, also, amounting to 51l. on the year preceding. About 300l. of the sum was the result of a special appeal during the prevalence of cholera, a crisis which the society met in a manner that leaves nothing to regret. The number of children supported is 218. Though the *Church Education Society* reports some schools removed and placed under the National Board, the language of its report is hopeful. The income exceeds the past year by 464l., and amounts to 45,619l.; and, though the number of children is not so great as formerly, there are 67,277 in the roll of 1,510 schools, and classified—as of the Established Church 46,704, other Protestants 12,608, and Roman Catholics, 7,855. While acknowledging the disadvantage of depending upon voluntary rather than State support, the Committee see no reason to depart from their first principles: and the Bishop of Ossory expresses the same opinion, notwithstanding that prospects were dark in some respects and trials might be in store. Lord Clancarty, who took the chair, was thankful that none of their children or teachers were connected with the recent outbreak. The state of the country, the ignorance of the peasantry, the superstition of the masses, the disaffection that overspread the land, was a fair evidence of the *advantages* that had been derived from 35 years of the national system. The Bishop of Tuam held that the recent disturbances were the legitimate fruit of the system. Any attempt to reconcile them with State Education, he warned

them would be the voice of the charmer. Their ordination vow would prevent them joining the National Board. The system was *monstrum horrendum, informe, ingens, in lumen ademptum*. But Lord Clancarty, though he thought the National schoolmasters were the secretaries of rebellion, yet hoped that if the Government made concessions they would be favourably met; and Mr. Warren, the Solicitor-General, thought it was the duty of the society to suggest to the Government some possible compromise. The Report of the *West Connaught Endowment Society* referred to many reasons for a disappointment of their hopes, and that instead of an additional endowment they have not four-fifths of the 2,500*l.* necessary for one; yet they rejoiced that when this eighth endowment was completed half their work was done, and 20,000*l.* was set apart for the advancement of the Church in Connaught. The Bishop of Tuam took occasion to correct some statements put forward in a pamphlet by the Bishop of Down, who sought to show the necessity for a redistribution of Church revenue in close accordance with population, and who stated that between 1826 and 1864 the number of benefices in Tuam have decreased from 77 to 72, and the number of clergy from 98 to 96, so that the average amount for benefices in populous Down and Connor was 225*l.*, and in unpeopled Tuam 241*l.* The figures, according to the Bishop of Tuam, stand thus—the benefices have increased from 50 to 82, the clergy from 78 to 99, so that the proportion of income was in Tuam only 212*l.* The meeting of the *Church Missionary Society* was addressed, amongst others, by the Archbishop of Dublin, the Bishop of Carlisle, and the Dean of Cork, and reported an income from Ireland of 6,056*l.*, being an increase on the previous year of 510*l.* The clerical breakfast in connection with this society was addressed by the Bishop of Carlisle upon the necessity of sound doctrine in working for God. Meetings were also held for the *Jews' Society*, the *Colonial and Continental Society*, which reported an Irish income of 416*l.*, the *Society for promoting Female Education in the East*, the *Society for Missions to Seamen*, and others.

Notwithstanding the slight diminution of the number of Wesleyans in Ireland, they have raised 5,500*l.* for their Missionary Society, an increase of 762*l.* in last year. The American—United States—contribution to the new Wesleyan College, in Belfast, is expected to reach 50,000 dollars, independent of the grant from Canada. And it is expected that the 1,500*l.* proposed to be raised for

a college scholarship, to perpetuate the memory of the Rev. Robert Wallace, who died while pleading the cause of the Irish Wesleyan Church in the States, will be contributed before the next conference. Mr. Hargreave and Mr. Wilson, formerly missionaries in Fiji, have been addressing the Wesleyans through Ireland.

The question of a mission to China is still before the Presbyterian Church in Ireland, but no practical steps have been taken; and the Board of Missions is anxiously strengthening the Indian Mission. An additional home missionary is to be sent to Tuam; while a site for a church has been taken at Killarney, and a church has been opened at Enniscorthy. The propriety of including Italy in the field of the Jewish mission, is yet in debate. Mr. MacFie has made a donation of the works in Clark's Foreign Theological Library to various home mission stations of the Presbyterian Church in Ireland; and Mr. David Drummond, of Dublin, has presented the theological students, to the number of over fifty, with the Rev. Henry Wallace's book on *Representative Responsibility*, one of the most thoughtful and masterly of recent works in theology. The Church is also making a vigorous effort to raise the income of its ministers to a standard more in harmony with the requirements of modern life, and the position of a clergyman.

The *Dublin Young Men's Christian Association*, in connexion with the Established Church, reported at its annual meeting 553 members, having 47 affiliated societies, making a total membership of 2,500, a library of 3,000 volumes, and a lending library of a thousand. Prizes were given in theology, Scripture, history and politics, and, among other classes mentioned, was one for Hebrew. Although the lectures last year showed a loss, they are to be attempted again, and with such men as Mr. Smiles and Dr. Russell of the *Times*. The Primitive Association also held its annual meeting, and presented a very satisfactory report of a large attendance, and of much Christian work done. Instead of suffering by the formation of other and powerful societies, it has gained and exercised an independent and wholesome, because directly Christian influence. A valuable report on Church Extension has been presented to the Presbytery of Belfast, from which we gather that there are 20,000 Presbyterians in that town unconnected with any places of worship. To remedy so great and growing an evil, it is proposed to build at once five churches in specified districts; and, besides those, to have three mission

churches erected in destitute localities, and whose ministers shall be secured a sum of not less than £200 a year each. This arrangement is to be considered as only an advance to the solution of the question, for the town is increasing at so rapid a rate, that the efforts to overtake the careless and destitute must be continuous. The report was very warmly received, and it was stated that the sites for the churches would all be secured by some laymen who undertook that responsibility, that an offer had been made of £200, and another of £100 to every mission church built, and a third person has offered 25*l.* a year to the endowment of the church first built. The *Belfast Parochial Mission* is an effort for the same end, and pursued by the Establishment with much the same agency already employed in the better known *Town Mission*. Three clergymen are already employed, a fourth is expected, and five districts are in as much need as were these four. The subscriptions to the mission amount to £348.

The present lull in political excitement is only broken by occasional utterances of the dignitaries of the Romish Church upon Fenianism. In addition to those already recorded may be given some extracts from a Pastoral of Dr. Leahy, the Archbishop of Cashel. "Fenianism," he says, "is a movement foolish in the extreme, and because foolish, therefore sinful in the eyes of Heaven. . . . I assert, then, two things without fear of contradiction. First, the movement has not the least chance of success; secondly, therefore it is a sinful movement. So long as England is the power she is, a Fenian insurrection, instead of doing any good for the country, could only make bad worse. It is a noble thing to die for country; but to get one's self killed or to kill others, with no result to an unhappy country than making bad worse—that is a sin, if ever there was one."

It is the hopelessness of the project that condemns it, not its unrighteousness. It is only because "convulsive efforts . . . make the power we struggle against tighten its grasp the more." Bishop Moriarty, whose denunciations of rebellion were echoed so warmly in the House of Commons, has pursued another branch of the subject, and discussed the endowments of Ireland. He examines the expediency of disendowing the Established Church. Its present position alienates the Romish Celt, and preserves the faith.

"There were some favourable circumstances which helped to the same result, such as the preservation of a language unknown to the

stranger, and a national character averse to a cold, bloodless worship, and to doctrines or denials which deprived religion of its heart. But we must state our solemn and certain conviction that in the hands of God an iniquitous ascendancy was changed into a principal and a most effectual means of deterring our people from apostacy when every human motive urged them to it, and when they had neither priests nor schools to teach them its deep sinfulness."

Dr. Moriarty considers that the Church disestablished will be disintegrated, that it has been held in shape by endowment, "as bodies though lifeless are preserved in ice," and when the ice is withdrawn decay will set in. He suggests that the Church revenue should be paid into the imperial treasury, thence to be paid out again to the different ecclesiastical bodies, according to their numerical strength. Confident of the strength of his party and his plan, he looks forward to see a large part of the disendowed Church fall away into infidelity, a still larger return to the bosom of the one mother.

"Many of the Protestant clergy have the zeal of God, though not according to knowledge. Many amongst them are serving God according to the light vouchsafed to them in simplicity and sincerity of heart. They pray, and prayer with correspondence to grace must result in union with the Church of Christ. In the sister country we witness now, and we have witnessed for more than twenty years past, the most extraordinary phenomenon that the history of religious life presents—a spontaneous growth of faith in the very bosom of a heretical communion. Resting on the Apostle's word—that faith comes by hearing—we were inclined to think that conversion could be wrought only by the Apostolic action of the Church of Christ. But we have seen men who held no intercourse with Catholics, who were estranged from us by every circumstance of their position, who openly and vehemently expressed their hatred of the Catholic Church as they apprehended it, gradually grow by study, and thought, and prayer, to the full measure of Catholic truth. Some day, when in their walk of life the embodied form of the Church appeared before them, they found to their amazement that they too were Catholics. Like those who in childhood were torn from a mother's arms, but whose dream of life was a longing desire to see her face again, they recognised, when they saw her, the true mother of their souls, and they rushed to her embrace. This extraordinary movement is still

going on. Some years ago it had a more imposing intellectual form, when, with the silent, unruffled grandeur of an ocean wave, it swelled up from the depths, and, slowly advancing towards us, bore on its crest and deposited on our shores the noblest minds and truest hearts that ever bowed before the Divine authority of the Church—such men as Newman, Wilberforce, Faber, Ward, Manning, and the host of learned ecclesiastics and laymen who followed these great leaders. At the present time we see a movement not so intellectual but more popular. We see many zealously striving to restore the outward forms of the Catholic Church, forms essentially connected with her doctrines, and which for the multitude are the chief distinguishing marks of separation. Thus, very strong and inveterate prejudices are gradually broken down; at the same time literature, architecture, archæology, are making their own converts, and multiplying the paths of that compitum where we meet in the fold of Christ."

Some writers of his own party have attacked his plan, and he has defended it on the grounds that he would have the sum "paid to Ecclesiastical Commissioners, electing our own episcopal body, and totally uncontrolled by Government."

This question of endowments has come also by overture into some Presbyteries, and elicited enough warm and earnest discussion to show that although the overtures should all be withdrawn, the subject is exciting deep interest in the country. One of the authors of the *Essays in the Irish Church*, proposes a general endowment; and this is the theory to which politicians cling with most favour. The reply of the united Bishops to the remonstrances from the laity against any introduction of ritualism is couched in the following decided language:—

"And we are happy to be able to say, each for his own diocese, that within our knowledge no cases of excessive Ritual exist in this part of the United Church. We trust this happy state of things will, by God's blessing, long remain. But, if it should be otherwise, we can assure you that we are fully prepared to use all the authority and influence that we possess to discourage and resist all changes in the manner of performing Divine service, which are contrary to the spirit of our Reformed Church; above all when, under cover of such changes, it is sought to give a sanction to doctrines which our Church has expressly repudiated and condemned."

France.

(From our own Correspondent.)

BE not deceived; the drawing together of the world in the Paris Exhibition is not peace. The nations meet, it is true; but it is in the *Champ de Mars*. A quivering is felt, as though peace were hovering to leave us; a vibration in the political air as of armies bristling to battle. Still, lose not sight of the great *federative* thought; when matters are at the worst, then will the time be mature for this grand conception; bloodshed may or may not be again perpetrated first; but matured and established it will be, with or without Garibaldi's *Santissima Carabina*! The triumph of Napoleon would be to bring it in with peace. *The Empire is peace*! The perfect self-satisfaction of the governing powers, as expressed by the responsive ministers before the Chamber, astounds the public; but, to the mass of the nation, a bold assertion stands for proof. The new recruiting and army modifications have thrown some alarm abroad; France is far behind England and some other nations in her increase of population; and to diminish it still more by restraining from family life a larger proportion of young men seems disastrous. O, for a raising of the moral tone! But it is sinking, sinking, ever sinking; and on looking around we see but palliatives. O, for the fishermen of Galilee animated by the Holy Ghost, to sound the gospel of the grace of God through the length and breadth of the land! Those who work among souls know the need; they yearn, they weep over it, but they lack the power, the faith, the tongue of fire! The powers of the nation feel it, and the Exposition itself is looked to with hope in the peril.

The Exposition! It is beginning to become an object of real interest. It was so long an "airy nothing" to the great public that all Paris seems in a degree surprised to find it actually has a "local habitation." Masons, carpenters, and other craftsmen are in the park, trying the patience of exhibitors to the very utmost; but still, much is finished, and a bright April sun sparkling upon domed roofs, glittering on golden devices, fluttering with innumerable flags and banners, dancing in sprightly fountains, gives life and animation to all. Within and without, every means has been used to make this wondrous spot an epitome of the world—a most instructive as well as entertaining exhibition of all that art and science and industry can do for man. And, for fear in his self-sufficiency he should rest in his own

works, and sink down to the very bottom of the perilous steep of the present age—materialism—a space has been allotted for the Lord's own gracious call at the very entrance of the park. This is not fortuitous; it is a deliberate inculcation of the fact that art, science, industry—in a word, civilization—without the revealed word of God, only hurries men into an abyss of demoralization and perdition. It made our hearts thrill with joy this day to know that the noble Commissioners, originators of this arrangement, were present when the Earl of Shaftesbury, unwittingly, perhaps, flung the bright reflection of their own words to the public in noble gratitude and admiration; and when M. Guizot, at their known desire, took up the theme of religious liberty, never yet to this extent demonstrated, and owing not to such and such great powers only, but to the efforts of human faith for ages past. But take ye heed! What would be religious liberty without religion?—without the religion revealed by God himself. It is impossible that religious liberty should turn against religion; it is equally designed for those who believe and those who believe not, but victory shall remain to Christian faith, for which the first martyrs died, for which the reformers bled; for Christian liberty is not to compel by force, but to conquer souls to God. Liberty *must* turn to the good of faith, and in the end will show itself the greatest benefit men have received of God. General Baron de Chabaud-Latour had said the Conference Hall was an evangelical effort made for the exhibitors, workmen, and other inhabitants of the Champ de Mars! and well deserved homage was rendered to M. Leplay, the Commissary-General of the Exposition, for the kindness with which he had tended and surrounded these Christian works, as representing the spiritual element in the midst of a materialistic age. But quickly the field was expanded, and speaker after speaker rejoiced in the world-wide use of the hall for religious and philanthropic purposes of universal interest. Prayers, praises, and solemn song interspersed the varied speeches, among which were heard loving words from the venerable Guillaume Monod, from the Rev. E. Forbes, Bishop Stephen, of Philadelphia, Dr. Eldridge, of Detroit, Dr. Steane, Pastor Valette, and Pastor Fische.

On leaving the Conference Hall, the public dispersed around the Mission Hall, in which are arranged the various missionary trophies of America, England, France, Moravia, &c.; they cast a pleased but passing glance at the noble

British and Foreign Bible Store of treasures, and the models of the Tabernacle and of portions of Jerusalem among the Hebrew antiquities; some of them saw the passers-by eagerly accept little books from the popular publication kiosk, and others lingered around the glorious bible stand, whence streamlets of water of life flow all day long to whoever will! *Sixty thousand* portions of the bible have been given in various tongues since the 1st of April from this spot.

Now we call upon our Christian brethren for praise; help us to praise our God for his marvellous loving-kindness; surely never was such opportunity given, and freely, liberally given, and increasingly given, to spread abroad to the world's remotest ends the knowledge of our Father's love. We entreat also their prayers, for I need not say the constant watchfulness, the tact, the wisdom, the soundness of mind, and the high order of Christian tone needed for every department of this work. Who is sufficient for these things? Our sufficiency is of Christ. Ever pray, then, for us!

An extremely interesting feature in the Exhibition, so far as regards British and American exhibitors, is the Sunday rest of men and machinery. This was agreed to in a full meeting held on April 3, in which the following resolutions were passed, and subsequently fully acted upon:—

"At a meeting of British, American, and colonial exhibitors, held upon the evening of Wednesday, April the 3rd, 1867, it was resolved—

"1st. That this meeting of British, American, and colonial exhibitors is of opinion that the services of attendants in their several departments should not be required on the Lord's Day, and they trust that their fellow-exhibitors will unanimously agree in carrying out this resolution.

"Moved by Mr. H. Stewart (Hancock & Co.)

"Seconded by Dr. Eldridge (America).

"Supported by Dr. Honeyman (Nova Scotia).

"2nd. That this resolution be forwarded to the British and American Executives, with the respectful request that their influence be kindly given in support of it.

"Moved by Mr. John Neal (Jeweller).

"Seconded by Mr. E. H. Carbutt (Vulcan Iron Works).

"T. WEYLLAND, Hon. Sec."

The successor of the venerable President Juillerat in the Reformed Church of Paris is Dr. Grandpierre, who obtained sixteen votes against four, of which two were given to Pastor Coquerel,

and two to Pastor D'Hombres, and two blanks. I need not add that Dr. Grandpierre is the firm orthodox champion who has stood an hundred fights. On the other hand, the Government have reversed the decision of the Consistory of Caen respecting the electoral test of asserting one's faith in the apostle's creed, and leaves the elective franchise again without a test, to the satisfaction of the Rationalists.

Belgium.

(From our own Correspondent.)

WHILE the Chamber of Deputies is discussing a bill for the extension of the suffrage, which affords a momentary cessation of the usual skirmishes between clericals and liberals, a new question has been raised, which, from its bearing on religious matters, is deserving of notice as another sign that the breach is widening between public opinion and religion as represented by Roman Catholicism.

Although the Belgian Constitution guarantees to the fullest extent the liberty of religious opinions, the oath taken by witnesses before the courts of law includes an invocation of the Divinity—"So help me, God;" and, in some cases—"So help me, God, and all the Saints." Can such a form of oath be enforced according to the letter and spirit of the constitution? Are those who profess not to believe in God, to incur penalties for refusing to use such a form? Such is the point on which two or three of the minor courts have given conflicting decisions. It has been referred to the Court of Appeal of Liege, which has reversed the judgment of the Correctional Tribunal of Namur, and declares that the witness who shall refuse to take the legal oath shall be proceeded against for contempt of court, seeing that he cannot be heard until he shall have accomplished that formality. It is probable that the matter will not be allowed to rest here. If it is unjust to oblige a Protestant to appeal to "all the Saints," why should a free-thinker be forced to appeal to the Divinity in whom he does not believe? It cannot add to his credibility; it may show him to be ready to sacrifice his principles to his interest; and it cannot be supposed that where there exists liberty of opinion, the law can hold a man to be unworthy of credence and incapable of being heard as a witness, because he exercises the right, which no one denies him, of practising atheism. A Catholic writer argues that it is of the nature of an oath to be an appeal

to a higher power, and that the words "*je jure*" imply an acknowledgment of the Divinity. If so, it may be asked, "Why not rest satisfied with the words that imply it, instead of imposing penalties on those who, taking a different view of their meaning, do not object to make use of them, but do object to the formal statement of a belief which is not theirs? In France the Cour de Cassation decided long ago that it is not lawful to impose on any man a form of oath opposed to his religious convictions. The way to combat the incredulity which is making such deplorable progress is certainly not by rendering it penal to abstain from an insincere profession where private interests are at stake.

The Congress of Students met this year in Brussels, and presented a pleasing contrast to the boisterous meeting held last year at Liege, when it will be remembered the most extreme republican and atheistic opinions were openly professed. This time they kept strictly within the limits of the programme, and it was made a rule that for the future political questions at least should be excluded from their discussions. It is a question what advantage is likely ever to result from meetings such as these; at any rate, it is a healthy sign that the majority of the members strenuously opposed the attempts made by one or two French students to renew the disgraceful scenes that created such a painful impression last year.

The *Chrétien Belge*, referring to the strike and consequent riots that took place last January, in the neighbourhood of Charleroy, says:—"The blessed fruits of our work were never shown more evidently than on this occasion. The violence of the workmen was most particularly felt in some communes which we are evangelising. The rioters committed every possible depredation and excess; but the Protestant workmen took no part in these disgraceful proceedings. If the Gospel were not veiled to those who perish, worldly men men would see the finger of God in a fact like this."

And the pastor of Roubaix, where similar disturbances took place more recently, writes as follows:—

"Not one of the members of our Church took part in the riots we had here. In the manufactory where they began, not one of our people happened to be there at the time, most of them having met to attend a funeral at a distance from the town. When, therefore, the rioters laid wait for their comrades as they left work to induce or force them to join them, our friends, were, through

the fatherly goodness of God, out of the way of being led into trouble. The next day I called on all those who might be exposed to temptation, and exhorted them to remain quietly at home, and not to dishonour the Gospel by joining in acts contrary to the will of God. All the time the troubles lasted, I did not cease visiting them one after another. When I found several assembled, I read the word of God, and we sang a hymn together. By the goodness of God, I can therefore say, with sincere thankfulness, that not one of our people took part in the disturbances, not one was brought before the police."

Germany.

(From our own Correspondent.)

I WILL commence my letter this month with a reference to an article in the *Gartenlaube*, a periodical whose general features resemble *Once a Week*. This said periodical, which teaches and preaches continually rank materialism and atheism, has a circulation of upwards of 200,000 copies, and is doing, unhindered, an immense amount of mischief. The periodical, which was started for the purpose of supplying healthier nutriment, "*Daheim*," does not make its way very fast, and that chiefly because it is supposed to be rather religious. Yet its religion is of a very mild sort. It falls between two stools:—some deem it too pious; others blame it for not being pious enough. The article in question is one on Uhlich, the leader of the *Free Associationists*, to whom I have repeatedly referred, and is headed "An Apostle of the Truth." Father Uhlich is ranked amongst the spiritual heroes who devote their lives to the promulgation of great truths; to freeing humanity from darkness and superstition. We are told that, even as a boy, he said that it was necessary to use one's reason on Christianity; at a later period he became a Rationalist. From Rationalism he advanced onwards to the point of maintaining that facts of nature and of the human mind are the foundations of religion, and that there is no personal God outside of the world, God being in the things themselves. The last great truth to whose recognition he has arrived is that man is of like origin with plants and brutes, and cannot exist apart from the body. This is the apostle of the *Gartenlaube*, and this is the kind of poison greedily drunk in by the readers of the 210,000 copies regularly circulated every week! A sad, sad sign of the times!

The *Moon Blind Association* (so called from its

adoption of Moon's system of printing the Bible for the blind) is steadily pursuing its way, and doing a large amount of good. The regular increase in its income shows that it is being appreciated in Berlin:—in 1861, 77 thalers; in 1862, 184; in 1863, 281; in 1864, 324; in 1865, 381; in 1866, 509. The Scriptures circulated, which now comprise nearly the whole of the New Testament, are printed by Mr. Moon in Brighton, by his very cheap and ingenious method, and a stock of them is regularly kept on hand in the depot of the British and Foreign Bible Society, which, besides thus facilitating their sale, has also repeatedly aided Mr. Moon in other ways. The Society employs a blind teacher, who instructs his fellow sufferers in reading, holds prayer meetings, visits the sick, and seeks in every possible way to relieve suffering and save the soul. Upwards of ninety blind persons came under the influence of the Society and its deacon during the past year. One of the most cheerful features of the work is the regular walks taken by the blind during the summer months to various points outside the city, when hymns are sung, addresses delivered, and simple refreshments provided. At Christmas a large number of presents were made, consisting of articles of clothing and so forth, to the blind at a public meeting. It is intended eventually to enlarge the operations of the association, and to endeavour to find employment for the blind in the manner followed in Holland. May God prosper the blessed work.

On the King's birthday a letter appeared in the public papers here, addressed by his Majesty to the Cultus Minister, Dr. Von Mühler, announcing his will that the building of a new Protestant cathedral shall be proceeded with in Berlin. The foundations of a new cathedral were laid many years ago, during the reign of Frederick William IV.; but the building was interrupted. The present *Dom* is an unsightly pretentious edifice: and the beginnings of a new *Dom* which partly surround it, do not do much credit to Berlin. I, however, for my part should have been much more rejoiced had the King resolved to commemorate the mercies of the year 1866 by building at once twenty new small *peace churches* in Berlin, instead of one great cathedral. Cathedrals are alien from the genius of Protestantism; and in a city like this, where there is so lamentable a lack of places of worship, the little money that there is for religious purposes should be more practically expended—expended more in accordance with the actual needs of the people.

The movement for supplying *Herbergen* or lodging-houses for travelling journeymen of the various trades, conducted by Christian men and under Christian influences, is making progress; and the existing Christian *Herbergen* are almost universally acknowledged to be infinitely preferable in every respect to the old ones: this is acknowledged, even by those who care nothing whatever for the Christian element. Many of the old ones have to be given up where the Christian ones have been opened. In proof of the acceptability of the Berlin *Herberge*, for example, I may mention that upwards of one-fourth of the journeymen who visit Berlin are said to lodge there. A committee has accordingly been constituted for opening another in a different part of the city. One, too, has been commenced under very promising auspices at Breslau. Pastor von Cölln, formerly in Belgrade, has the superintendence of the house in which the *Herberge* is situated, and is also superintendent of a City Mission movement that has been commenced. It is proposed to purchase a house, which, besides affording accommodation for the *herberge*, shall also contain rooms for young men's Christian associations, and so forth. With Pastor von Cölln's energy and zeal there is little fear that a good work will be done in Breslau.

The *Sunday School* movement is gradually making progress, though not so rapidly as its friends desire. There are now 10 schools in Berlin, and 31 in other parts of Germany. The Berlin schools contain 3490 children, with 284 teachers; the remaining schools 2746 children, with 260 teachers. Those outside of Berlin are principally in South Germany, where they have mainly been promoted by Mr. Brockelmann, who works with the generous assistance of Mr. Woodruff and friends in America, and of the Sunday School Union in England. There is scarcely another department of Christian effort which so much deserves encouragement as this; and those who have felt the value of Sunday schools in England ought to contribute to the fund which is being raised by the Sunday School Union for the prosecution of the continental work. I, for my part, see no other way, humanly speaking, by which Christianity and the Church can *regain* their hold or *gain* a hold on the population of Germany and the continent generally.

REMARKABLE AWAKENING AT LUBECK.

Mr. Freitag sends the following account of the working of God's Spirit amongst the children of

the members of the church at Lubeck to Mr. Oncken, of the Baptist Mission at Hamburg:—

"You are aware how discouraging have been our prospects here: deeply feeling this, I was led to look back to the past, and knowing that Jesus is the same yesterday, to-day, and for ever, I felt the change must be in myself. The Spirit of the Lord, I thought, is surely as mighty here as in Königsberg; and I sought earnestly to grasp 'the Sword of the Spirit,' and, with the little flock, I besought the Lord to make it effectual.

"On the following Sunday evening at the prayer-meeting in my own house after the service, some were led to feel that they belonged not to the flock of Christ and had no home in heaven.

"On Monday we held our missionary prayer-meeting and compared the state of our own mission field with those of our brethren at a distance. Rejoicing that even we had not been wholly forsaken, but that five precious souls had been added to us during the year, we read together John xvi. 23, 24: 'Verily, verily, I say unto you, whatsoever ye ask the Father in my name,' &c. This sufficed us, and we resolved that our watchword for the year should be, 'Ask in Jesus' name.' We began by united prayer on behalf of our own children, and all went home full of hope.

"On Tuesday evening, I was at home studying 2 Sam. v. 22—25. 'When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself: for then shall the Lord go out before thee to smite the host of the Philistines.'

"As I thought over it and sighed, I exclaimed: 'O Lord, let this soon come to pass in our experience.' Just then some one knocked at my study-door, and the eldest son of one of our members came joyfully in, exclaiming 'I have found the Lord Jesus, and he has forgiven all my sins.' 'This,' thought I, 'is the sound in the mulberry-trees, and the Lord is gone out to conquer.' The young man went on to tell me how but a few weeks before he had given a promise to Louis R., the son of another member of our church, that he would never join us. 'But now,' he added, 'Jesus has had mercy on me, and I have already written to say I cannot keep my promise.' He said he had had no peace since the missionary prayer-meeting on Monday evening until he found it in Jesus. I rejoiced with him, and begged him to pray for his brothers and sisters. 'Yes,' he replied, 'and especially for Louis R.' We kneeled together in praise and

prayer. The next day Mathilde H., his eldest sister, came joyfully to me with the same tale; she had been all night in prayer, and joy and peace came with the morning light. In the evening was our service, and sister H. related how, on hearing of the conversion of Anton and Mathilde, all her remaining five children had begun to pray in earnest; she had left them praying together with a young friend who was with them. We parted, and the next morning my wife came to my study with a beaming face, and in the lower room I found the two next sisters of Anton, girls of 12 and 14 years of age, rejoicing in the Lord, and desiring publicly to profess his name with their elder brother and sister. Our hearts were filled with praise, and we were encouraged to pray still more.

"I then went out with my loan tracts, and everywhere I found that the Lord had gone out with his hosts and the Philistines were fleeing before him. In one house I held a prayer-meeting, and told the people all that had occurred, and then I called on the mother of Louis R. Her daughter Doris, who was confined to the house by illness, heard all; and, at the mother's request, we all prayed together. Doris wept bitterly, and rested not till she too found joy and peace in believing. Of this I heard afterwards: also that her younger sister was praying too.

"The next house I visited was that of sister E—. She told me that her daughter was awakened to a concern for the salvation of her soul on Wednesday evening, while her mother was away at the prayer-meeting praying for her. On my return home, I found that another young woman had been there rejoicing in a newly-found Saviour. Oh, brethren, rejoice with us and pray still for us!"

At a later date Mr. Freitag writes again: "The Lord still goes on conquering and to conquer. This week, a man lately sunk in sin, especially drunkenness, came to me in great trouble of mind, comparing himself to the man possessed of the Devil, and anxiously seeking for mercy through Christ.

"Yesterday I was out with my tracts again, and visiting our members. Johanna—daughter of one of them—a child of twelve years old, told me, with calm joy, that after reading Isaiah xl. 11, she had prayed until Jesus had indeed taken her in his arms and had forgiven all her sins.

"Doris R.'s younger sister Emma, 14 years old, and Eliza E., both of whom I have before mentioned were at my house, when I returned, to tell

me what the Lord had done for their souls, and to express their desire to profess their faith in Jesus. Eliza said that on the Wednesday evening before named she had refused to go with her to the prayer-meeting, but half an hour after she left the house she felt very uncomfortable and began to pray. When her mother returned and told her all about the meeting, and how they had prayed for her, she felt still worse; and afterwards when she heard of the conversion of the four children of sister H. she became convinced that she would be lost for ever unless Jesus saved her. Then she prayed without ceasing till a full sense of pardon filled her soul. Emma R. said that when her mother returned from that Wednesday evening prayer-meeting and told her about it, she also gave her a little tract to read, entitled 'Home.' This took such hold upon her that she began to pray more earnestly than ever, and had indeed found Jesus.

"In the meantime, however, she had heard of the conversion of the other young people, and had visited them to ascertain the truth of all she heard; the more she saw how happy they were the more sorrowful she felt herself—but still she prayed, and her mother prayed with her, and now she too was rejoicing in Jesus.

"Last Lord's day was indeed a blessed day. The morning service was well attended, and the young converts, excepting one who was in service, were present. Such a week as that which had just passed had never before been known in the Lubeck church. Of the eight, five were still Sunday scholars, and two were so formerly. The youngest is 12 years old—the eldest 20. Never had we felt such joy before.

"In the afternoon I conducted the Sunday School. Twenty children were present. Seven had already found Jesus and rejoiced in Him, and they will pray for the others, till all shall be of one fold and one shepherd.

"The evening service was crowded. I spoke from the conversion of the jailor, and the Lord blessed the word. In the prayer-meeting afterwards at my house we finished the day with praise, and besought the Lord still to bless us."—*Quarterly Reporter of German Baptist Missions.*

Poland.

MR. G. F. ALF writes to Mr. Oncken from Podolle:—The grace of God be with you always. Although in my journal you will find an account

of my labours in Poland, yet, knowing your anxiety for our prosperity, I cannot but give you some additional information. While on the one hand the Baptist mission in Poland is making considerable inroad on the Romish Church, and the Lord is being glorified by the victory of truth over error, yet, on the other hand, you who know what it is to have "the care of the churches" will understand me when I say that with the numerous stations we have, much anxiety also falls to my share. During a recent journey I found irregularities of one kind and another had crept in at several stations, but with the help of God I succeeded in restoring order. At the same time it is truly refreshing to witness the zeal of many of the brethren in making known to others the truth in which they now rejoice. At Neudorf, for instance, we have a brother who, with great personal sacrifice, makes long journeys, "in season and out of season," inviting sinners to come to Jesus; so that, although only an artisan, he is already distinguished by the title of Baptist missionary.

Among the instances in which the Lord has given efficacy to the testimony of this brother, whose name is Wolf, let me relate the following.

In one of our strictly Roman Catholic villages, lived a young couple whose mother, having suffered in her mind, was very troublesome to the villagers, as well as to her children, by her outrageous actions. The villagers, in the ignorance, alas! too common here, declared the old woman to be possessed of a devil, and by general advice the children had their mother taken to a Roman Catholic priest, to treat of him to exorcise the bad spirit. The priest left no means in his power untried. He received the confession of his aged visitor, administered the Lord's supper to her, and very liberally applied consecrated water to her. But his efforts were in vain, and she returned home in the same condition. Shortly afterwards Brother Wolf came into these parts. The people knew his preaching already to have caused a great change in the life of some who had been converted through him, and it was said, Missionary Wolf is the man; he can drive out the evil spirit. The aged mother, her daughter, and son-in-law, went in a conveyance to a place where Brother Wolf was, and the latter, hearing the state of the case, could only commit it in prayer to the Lord. He also read from the bible to his visitors, giving such explanations as he thought might be of service to all, and to our joy this visit resulted in the conversion of the

daughter. Her husband is now also earnestly seeking the Lord, and even their mother has become more reasonable.

Would not one imagine it almost impossible for anyone to be angry at such a result? Yet no sooner did the formerly consulted Catholic priest hear of Brother Wolf's "doings" than he summoned the young woman before a judicial court, and accused her of the sin of heresy and diabolical unbelief; however, as no actual transgression of the law could be proved against this young sister, she was allowed to depart. But the priest could not rest here; he considered it necessary to do something to prevent the mischief from spreading. So, with a crucifix and a flag in his hand, he proceeded through the village where the young woman lives. Here he administered a sprinkling of holy water to every house; yes, even to men, women, dogs and cats, indeed to all that came in his way. One exception, however, was made, and that was in the case of the house occupied by our sister. This house he anathematized, and bade the landlord expel its tenants.

But notwithstanding such alarming proceedings on the part of their highly revered priests, several Roman Catholics have become Baptists. Seven persons have recently left the Church of Rome, and three others are seeking the Lord in His word. One young convert, who evinces much zeal in spreading the truth, was taken to the altar by his priest, and there bade to repeat certain formula of prayers, but in vain. Another young man has a strong adversary in his wife, who is a bigoted Roman Catholic. Three years ago our enemies would, under the existing circumstances, have put a rope round our neck; but thanks to the Lord, the administration of justice is now somewhat improved.

On the 10th inst. I baptized five believers here in Podolle, who were received into the church. The meetings I have held have been all well attended, and it is the earnest desire of the brethren that an additional missionary might be sent here, to labour in the spiritually and physically fruitful and promising districts lying on the Vistula.—*Quarterly Reporter of German Baptist Mission.*

Danubian Principalities.

PERSECUTION OF BAPTISTS.

THE following letter from Catalui contains a sorrowful account of the enmity and intolerance

of the Protestant clergy, and the carnal weapons with which they carry on the warfare.

"Last Saturday evening some of our brethren from Atmadscha went to visit those at Tschuckerow. Soon an officer from the Mayor came to them and endeavoured with rough words to drive them away again; but one who was formerly a leader amongst the persecutors, and now is one with us, rose in the midst of the little company and defended them. The officer then left without violence; but the Mayors of Atmadscha and Tschuckerow at once put themselves in communication with the Turkish authorities at Bobadi, and in connection with the clergyman of this place sought by every possible means to put a stop to the services. Our brethren were summonsed before the authorities, and false witnesses were brought against them—but all was in vain. Our gracious God inclined the heart of the judge favourably towards us, and he set all the prisoners free! The clergyman was now in rather an awkward position. The judge asked our brethren whether they too had a pastor? They replied 'Yes,' but that he was now away at Bukarest. 'Then,' said the judge, 'you had better wait till he returns, and then let the two pastors argue the case together, and do you keep to whichever faith is proved the best.' So they left the court rejoicing, but their enemies were greatly exasperated.

"The following Sunday some of these men went from Atmadscha to Tschuckerow to endeavour to set the people there against us, but the Lord again interposed. On their way through the wood they were attacked by robbers from Tscherkessen, and were obliged to return home with the loss of some of their clothes and other articles.

"Some of our brethren have since waited on the Pascha at Tuldscha, to beg that you might have liberty to come to Atmadscha. The clergyman was at once sent for, and in his presence orders were given that neither you nor we should ever be interfered with; the pastor objected, but the Pascha said, '*I command it.*'

"God be praised that now the door is opened before us?—Come, as soon as you can."

Brother Liebig in forwarding this letter remarks: "How gloriously has our Lord defended his little flock! I can clearly trace his hand in all this. The dear brethren here before they became themselves followers of Christ, willingly and hospitably received into their midst his persecuted servants from Russia, when they were driven out of their own country, and now they

realise the truth of his promise." Matt. x. 41.

"One incident that has recently occurred at Bukarest I must tell you. At a Conference of Lutheran Schoolmasters one of the two clergymen present proposed to them to give up in future the religious instruction of the children, and devote the time to entertaining them with fables and fairy-tales! *Not a single voice was raised in opposition to the proposal.*"—*Quarterly Report of the German Baptist Mission.*

Italy.

PROTESTANT MISSIONS.

IF my letters on this theme convey the idea that any very demonstrative work is going on in this country, the impression will be erroneous. If the kingdom of God is coming here now, it cometh not by observation. But the little that is doing is not to be overlooked or undervalued. It may be that even mustard seed will yet spring up into trees of righteousness to overshadow the land.

The American Mission in Italy is under the auspices of the American and Foreign Christian Union. Its reports will furnish the statistics of their operations here, and I will not repeat them. It is, perhaps, not advisable to attract any attention to the points where they are labouring with efficiency, and some measure of success. But I may say that their plan is to establish, at commanding and convenient stations, a wise and energetic American missionary, who, with a knowledge of the language, is able to organize a corps of native colporteurs and teachers to reach the native mind by the means of printed books and schools, while the Gospel is preached by the missionary and assistants as he may find opportunity and aid. It is substantially the same system pursued in heathen countries. As this Italy is sending ministers of its religion to America, and Rome is doing her best to get spiritual possession of that new world, so we ought to labour earnestly to give this country to the Lord Jesus, to whom it rightfully belongs. And as the Americans have a peculiar faculty for getting ahead in the world, so their missions, here and elsewhere, take their character from the practical and energetic nature of the people they represent. And I have been assured here in Italy, that the natives express a decided preference for American missionaries over the Waldensians. Whether there is a hereditary antipathy against these interesting people, who have been hated and persecuted by the Romish Church from time im-

memorial, I cannot say; but it is certain that there is in all Europe, among the less elevated classes of society, a yearning for civil and religious liberty, and with this desire is always and everywhere associated the name and the charm of American independence. It is not strange that Italians love to be led by Americans, even in the pursuit of religious knowledge. They admire Garibaldi, and he represents America. They have heard of Columbus. The Florentines have statues and portraits of Americus Vespucius. Washington is the saint of liberty. And all these associations help to strengthen the hold which Americans have on the minds and hearts of this people. The mission to Italy deserves the support of the American churches. I have taken pains to inquire into the nature and progress of its work, and am satisfied that it is conducted with prudence and commendable energy, and that its efficiency is limited only by the means it has to enter upon the many fields of useful labour that are wide open and inviting.

It is not known to many, as it was well known to me, that our late, much lamented, and greatly beloved Dr. Bethune, came to Italy with the purpose of devoting himself to this work of spreading a pure gospel among the native population. Before he came out, as it proved, to die on the very threshold of the work, he asked me to organize a committee to furnish funds, not for his support, but to supply him with a corps of associates and the means of publishing the Scriptures, and he would spend his days in labouring, in his own way, to turn this people to the knowledge of the truth.

The Scotch Presbyterians are interested in the same cause, and through the agency of their chaplains, and, in connection with the Waldenses, are rendering efficient aid.

There is also a Free Italian Church already organized, and in Florence and other cities they have their places of worship. Large audiences are gathered to hear the gospel preached by laymen and ministers, who have come out from the communion of Rome. Many of our brethren look on this internal movement, a sort of spontaneous combustion, as a most hopeful indication. It excites a livelier interest among the masses of the people; and if it is less orderly and less *orthodox* in our sense of the word, it may be, in the end, more powerful in delivering the Italian mind from the pressure of Romish superstition. There is a sect of Christians, numerous in Great Britain, but little known in America, called Plymouth Breth-

ren, who have infused their peculiar views of truth and church order into this Italian movement. The influence of that element must be taken into account when we are estimating the probabilities of its permanent usefulness.

All these reformation agencies are revolutionary! They begin with the prophet cry to the dwellers in Babylon or Rome, "Come out of her, my people!" As the grand idea by which the Romish church stands, is that out of her there is no salvation, so these new reformers seek to bring from her bosom the deluded followers of this false dogma, and to convince them that out of Christ there is no salvation, but in Him all are safe.

A few months ago the English Episcopal Bishop of Gibraltar and the American Episcopal Bishop of Pennsylvania made a journey in this country, and sought to make themselves thoroughly acquainted with the state of the Italian mind and the means of promoting a religious reformation in Italy. After long and careful inquiry and observation, they agreed upon a system of measures which they committed to writing, and then printed it in the form of a circular—a copy of which has been put into my hands. It has in it matter for profound reflection. Perhaps it has been published in the British and American papers. It contains some excellent suggestions, but the feature that distinguishes it from all others is that it recognizes the Romish Church as simply needing internal reform by the enlightenment of the minds of its rulers and people, that it may be brought into harmony with the other branches of the Christian Church. It is not a Puseyite, anti-Evangelical, and *bona fide* Romanizing movement. It has features of great value and beauty in it. Distinctly it recognizes the need of the Holy Ghost and the diffusion of the Holy Scriptures. It also claims to have knowledge of the fact that many priests in communion now with the Church of Rome are in mental bondage and desire emancipation; and it asserts that many, in consequence of their dissatisfaction, have fallen under censure and are now living without visible communion with the Church. It proposes to establish intercourse with all such struggling souls, to form Christian associations around them, and make them the centres of such influences as shall gradually attract others, and thus bring the higher life of a reformed religion into the experience of the people.

This does not commend itself to the hopes and sympathies of the earnest Protestant mind. As

Dr. Muhlenberg's beautiful scheme of Protestant sisters of mercy in St. Luke's Hospital leads to Dr. Dix's plan of nuns and monks for the salvation of the lower wards of New York, so this idea of union with the Romish Church, even on the borders, will be like the camel's head in the Arab's tent.

But it is not to be forgotten, while we are studying these encouraging signs in the Italian sky, that a mightier movement than any of these, or all of them, is the gigantic scheme of uniting the Prelatic churches of England and America, the Oriental churches, and the Romish churches, into one visible organism, under the spiritual dominion of the Pontiff of Rome. Two hours ago I saw him borne aloft on the shoulders of men, in his chair of state, with the triple crown upon his head, and thousands of soldiers, priests, and people, falling on their knees as the stately and gorgeous canopy beneath which he sat was carried by. It was the Paganism of the Grand Lama procession in a temple dedicated to the only living and true God. And I said to myself, in the midst of the magnificent and imposing ceremonial, is this the religion, and are these the ministers that represent the teaching and the disciples of Him who had not where to lay his head, when he came to found that Church of which this, THIS, claims to be the spiritual and only earthly Head!

But, we trust in God, the day has gone by for the submission of England or America, or Russia or Constantinople, to the Pope of Rome. If the Protestant world were as zealous and faithful in giving the Gospel to Italy as Rome is in spreading her religion over the earth, the victory might be ours. O for union among Protestants! Spiritual, visible, cordial union in effort to give the simple Gospel to all who are perishing for want of it. I would rejoice to hear of another Luther, or Savonarola, or Calvin, or Wesley, or Whitefield, to call for the wind to blow on the bones in this great plain; but far more would I rejoice to know that party names in the Church of God had been forgotten, and Christ's people were and were called only, Christians as at Antioch.—IRENÆUS, in the *New York Observer*.

Turkey.

The Armenians in Eastern Turkey.—The church in Broosa has had an accession of 5, and now numbers 186. In spite of the distress caused by the failure of the silk crop, they raised 250 dollars

(gold) to support their pastor, teacher, &c. This people manifest much interest in the study of the Scriptures, but not a like love for prayer. In Demirdash, a Greek village, a new church, costing 500 dollars, has been built by a community of 125 Protestants. In Mooradchia and vicinity the truth advances amid persecutions, and 8 have been added to the church. Funds to build a church are being raised. There is no one labouring in Angora or Istanos; but the *Avedaper* has 82 subscribers, and 400 dollars' worth of books have been sold. Istanos has a school, and both have recognized churches. The people of Angora have sent 200 dollars worth of cloth to this country, to get money to build. In Sivas there is growth but many discouragements, and the girls' school has 18 pupils. When the first missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. In Gurun Sabbath services are kept up (although no missionary is in the place), and a church is building.

In Eastern Turkey a large and expensive house of worship has been erected by native Christians. The men had brought all the timber by hand, a distance of from three to five miles, sometimes thirty men to one stick. Women and children brought water and earth and stones, and Armenians of the old church, and even Turks, lent a willing hand. When the missionary visited them, women were still busy in plastering the walls; but they hastened to finish their work, that a meeting might be held there for the first time. Nine years ago, he and another were hooted at, stoned, and at last driven from their room, in the pouring rain and splashing mud of a dark night. At the union meeting of the churches held at Diarbekir, the native Christians decided in establishing a *native mission* to the poor Armenians of Koordistan. It was resolved to seek out and educate five men, who should afterwards return to labour among their people. Forty-three dollars were raised on the spot; Diarbekir, Mardin, and vicinity pledged the support of two men, Khar-poot, Arabkir, and villages of the plain that of the remaining three.

In Central Turkey the native church in Albistan have erected a church edifice at their own expense. In Yarpuz a native preacher is now labouring, having been compelled to return hither from another station, as an attack of blindness compelled him to seek a field of labour with which he was acquainted. In Marash, in Avedis's church, is a man who, a year ago, knew nothing about

Protestantism—was still an Armenian when he set out with a party to murder a man in the mountains, against whom they had a quarrel. The Spirit found him on the mountain top, and turned him back from his purpose. He came to Marash, and soon became a Protestant: because "he had heard they were kind to the poor, and did not load unjust taxes on them." But he said to himself, "If I don't like their doctrines I will go back, after I have found out what they are." He found the doctrines what he needed, and came to us a clear case of conversion, and says he will kiss the hand of that man he was about to kill, and beg his pardon, if he ever sees him again. There are other accessions, some of deep conviction, some of the brightest joy, about thirty to the first church (probably from fifteen to twenty to the second), one of them a six months' Protestant, two of them thirteen years. Two are women of seventy, and one is a girl of thirteen.

JEWISH MISSION SCHOOLS AT CONSTANTINOPLE.

VERY interesting accounts have recently been received from Constantinople, cheering and strengthening to the hearts of those who, amid many discouragements, are praying and waiting to see the work of the Lord among the lost sheep of the house of Israel. Knowing that too often the morning cloud passeth away, and too often the good seed is choked by the thorns, it may be premature to speak with confidence, or to enter minutely into particulars; still our readers cannot but rejoice to hope that the accounts which have been sent home may be only the beginning of a real and abiding work of grace among the children attending the two schools connected with the Jewish Mission in that city. If not, still they will continue to expect, for the promise is sure.

From Miss Whittet's letters we gather that for some little time an appearance of solemnity and marked attention had been observed among some of the children attending the Italian school. One day in November last she had been urging upon her class that "God hath given eternal life," that "this life is in his Son," and that these truths are to be believed on the testimony of God. These lessons were listened to with unusual stillness and earnestness. One of the pupils burst into tears; another, with a distinct voice, said, "I wish to believe:" neither of these were Jewish children. Of some who were then impressed Miss Whittet writes with great hopefulness, as

confessing the Lord before their families; of others not with the same confidence; but even on the Jewish girls the influence is hopeful. One of these, when it was said to her, "Why pray for you, when you will not come to Jesus?" answered, "It is easy for you. I too would like to come to Jesus in my heart, but not to be baptized, nor observe your Sabbaths, nor give up our feasts."

From Miss Primrose's letters we observe that the interest felt in the Italian school had extended to the German children, of whom one and another were saying, "I wish to believe and be saved too." Some of these young people have apparently long been anxious to learn the way of salvation, and had, night after night, been reading the Bible and praying together. The triumphant death of Mrs. Leonhardt, the teacher's wife, made a deep impression on the whole school—rejoicing in death being a thought altogether new to every child; and the boys who attended the funeral, and were spoken to on the subject, seemed much solemnized, and in a tender spirit. Mocking, of course, there was, and opposition, but this was borne with patience; and some of those who at first were most opposed have been the most anxious to give themselves to the Lord.

The teachers were afraid of mere excitement, which might subside in a day or two; and therefore, while they tried to set before the children a willing Saviour waiting to receive them, they were very much on their guard against encouraging mere outward earnestness. Miss Primrose says: "They made no extra work about it; but several of the girls would seize opportunities to speak and be spoken to on the way of life. There was no doubting that their hearts were full; every other lesson was diligently learned; they had always been exemplary children, but when the Saviour was the subject they were really beaming."

Mr. Tomory, writing to one of the ladies interested in the German school, says: "The work there has been peculiarly interesting. These children seem to have felt the power and the reality of the truth in their hearts, and their touching answers make it obvious enough the Spirit of God was among them. For years we have been working and praying in faith; and when a gracious answer is in some measure vouchsafed, we feel overawed. It is a solemn sight to see souls under the power and the conviction of the Spirit. What will it once be when the rushing mighty wind shall arouse the whole of the 'dry bones' into life and power?" We cannot

surely receive the information thus generally given without realizing that this is a very special time for prayer and praise with reference to Constantinople, and the schools connected with our Jewish Mission there.—*Free Church Record*.

Syria.

RELIGIOUS AWAKENING.

MR. H. H. JESSUP, of the American Board, writes from Beirut :—

The Work of the Spirit.—"It is eleven years to-day since I first sailed from Boston, on the bark *Sultana*, on my way to Syria, and this week has been perhaps the happiest week of my whole missionary life. The Lord's Spirit is working among us, and sinners are turning unto God. There has been more real heart-searching inquiry for a few weeks past than I ever knew before in Syria. I wrote you of the awakening in the girls' school, and of the case of Elias Saadeh, of Tripoli, now teaching the boys' school in Beirut. His conversion has been most marked and interesting. Even unbelievers notice the change. His whole soul seems to be in the work of doing good. Though a comparative stranger in Beirut, he has been labouring and praying with the young men about him, urging upon them the matter of their personal salvation and pleading with them to turn to the Lord. It is most sweet and comforting to hear him tell of what the Lord has done for his soul. Hardly a day passes but he brings some young man to me to be prayed with.

"Among his acquaintances here was Beshara Haddad, the eldest son of the lamented Tannoos el Haddad, the first Protestant in Syria. Beshara had grown up in impenitence and indifference. He is now the head of a family, and a teacher in the preparatory department of the College. A fortnight since he came to me with Elias, in deep distress about his sins—almost in despair. With tears and deep emotion he spoke of his past life, and his fears lest he had sinned away his day of grace. After conversation and prayer they went away, and the next day I learned that he was rejoicing in Christ. He came in to tell me of his new experience, his love for the Saviour, his deep sorrow for sin, his entire dedication of himself to the Lord. His widowed mother was taken by surprise. She could hardly believe her senses, and told one of the sisters of the church, 'My son Beshara has gone, and another Beshara has come in his place.' The next day another of the teachers of the same institution came in, all

broken down with sorrow for sin, asking, 'What shall I do? What shall I do?' He had formerly borne the character of an unsteady and not entirely reliable youth, but his convictions of sin seemed most overpowering. He mourned and wept, and begged me to pray for him, and, with Elias and Beshara, spent a part of the evening in prayer. Not long after he, too, found peace in believing, and deportment indicates that he is entirely changed. These three young men are educated and are teachers, and their influence must be very great. Another teacher came to me soon after, much affected, and thinks he has put his trust in the Lord Jesus. On the following Lord's day evening, Assaf, a man in my employ, (whose wife is a consistent Christian,) came into my room in great distress of mind. He is naturally frivolous and thoughtless, and I was greatly surprised to find him in this state of feeling. The Spirit was evidently striving with him. He struggled hard, but could only see his sins in darker and darker hue. At length he yielded his all to Christ, and is now an altered man. I can see the change very strikingly, and his whole manner is that of a Christian disciple.

"After him one of the college students came to talk about his soul, hoping that he had put his trust in the Saviour, and then one of the workmen in the printing press, and a young merchant who has lived for some years in France, and then a young man who had been in the Government employ in the custom-house, and left the post because he was obliged to work on the Lord's day, and then another teacher, and then several young women, until hardly a day passed but some new person came to talk about his soul and ask for the prayers of God's people.

Examination of Candidates. — A new Case.—"On Monday evening of this week we had a meeting of the church committee, or session, to examine candidates for admission to the church. Ten were examined, and several accepted. Toward the close, a young man came in, an entire stranger to us all. He was coarsely dressed and of rough appearance, and as the meeting was appointed especially for examining applicants for church membership, we thought that he had made a mistake, and my first thought was to ask him to retire, as he had mistaken the object of the meeting. I instantly decided, however, to ask the brethren to let him remain, as he might gain some good and could do no harm. At the close of the exercises—having observed that he listened

intently to every word that was spoken—I turned to him and had somewhat the following conversation: ‘My son, what is your name?’ ‘My name is Hanna Bedr, from Schweir, in Lebanon.’ ‘What is your business?’ ‘I am working in the Beirut stone quarries.’ ‘Why did you come here to-night?’ ‘I heard the notice that any who wanted to profess Christ before men should come, and so I came.’ ‘What do you know about Christ?’ ‘I know that he is my Saviour.’ ‘When did you learn this?’ ‘About four months ago.’ ‘How did you learn it?’ ‘My brother was in Abeih Seminary, and came home in the summer, and said I had better learn to read the Gospel, and seek for a better religion than praying to saints and pictures; so I thought I would become a Protestant. But I did not know *any thing* then. I came down to the quarries, and then I learned to read, and I read in the Gospel all about Jesus, and I saw that there is no other Saviour but Jesus.’ ‘Did you think about your sins?’ ‘Yes I thought of nothing else but my sins and my Saviour. I kept thinking, Oh, what a great sinner I am! . . . There is no place that the Lord could send me to which would be bad enough for such a sinner as I am. *Any thing* would be too good for me.’ ‘Do you ever pray, Hanna?’ ‘Yes, I say, “Our Father which art in heaven,” and then I pray from my own heart, and tell Jesus what a sinner I am, and ask him for whatever I want.’ ‘Do the quarrymen know that you have left your old religion?’ ‘Yes, and they curse me, and ridicule and persecute me.’ ‘Do you answer back when they curse you?’ ‘No. I think, poor men, they know not what they do; and if they knew Jesus they would not act so; and so I pray for them.’ . . . ‘Do you think you can serve Christ of yourself?’ ‘No; I *know* I cannot unless he helps me all the time.’

“His answers were all of this character. I was never more surprised. Deacon Elias remarked, ‘The examination of this stranger is even more satisfactory than that of those we know so well.’ Another remarked, ‘There are hid treasures in secret places; and how many they may be seeking the light whom we know not of.’ The young man seemed verily taught of God.

More Inquirers.—“The next day, eight young women, several of them teachers, applied for examination for admission to the church. This morning, while Brother Bird was here, a young man came in to talk about the soul. He seemed deeply concerned, and asked our prayers. Deacon Elias

was here, and we had a season of prayer for the young man, who is the second son of Tannoos el Haddad. Thus the prayers of that godly man are being answered after his death.

“Some of the Protestants whose wives are Greeks or Catholics, tell me that their wives are now, in a remarkable manner, softened and anxious to hear God’s word. This evening an elderly church-member, a doctor, has been in to beg me to come and see his wife, whose violent opposition has changed to deep interest in the truth. My weekly Bible class has been fully attended, and the women of the church have established a meeting for special prayer.

“It is a time of more solemnity than I have known in my whole missionary life. It must be that God’s people at home are praying for us and for this people, and I entreat them to pray yet more earnestly. There are many around us, on every side, who have not yet begun to think of their soul’s salvation. We were never weaker as a mission. We have now only four men able to preach. Dr. Thomson has been confined to his house for two months, and is still obliged to keep entirely quiet. Our hands and hearts are full.

A Greek Preaching the Gospel.—“We have just received word from Tripoli that in the Meena, the port city, a young Greek, a nephew of one of our church members, has begun to preach the gospel. Crowds gather nightly to hear him, priests and people together. It is a city noted for intemperance, and many are giving up their cups and reforming. He uses only the New Testament, and there is such a demand for Testaments and Bibles that the supply is exhausted, and we are sending on a box to-day. He denounces every thing not in the Bible, and the people hear him gladly. I do not know him, but the brethren say that he is thoroughly enlightened. Whatever be his object, we will rejoice that the gospel is preached. It is remarkable just now the whole northern field should be without a missionary, and only two or three pious native teachers for Tripoli, Hums, Safeta, Akkar, and the Meena. Yet the Lord is working on, and using his own means for awakening the people. May it not be that the seed so long sown in tears is bringing forth fruit in a harvest of joy and gladness?

“I have strong hopes that this religious awakening among our young men, which has come upon us so suddenly and powerfully, will lead several of them into the ministry. If so, the Lord will give us the desire of our hearts,—a sanctified native ministry.”

Persia.

NESTORIAN MISSION.

MR. COAN, of the American Board, writes from Oroomiah :—

Annual Meeting of Helpers.—"The meeting was held, by invitation, at Geog Tapa, and 'the hearty and generous manner in which the people there entertained the delegates and invited guests,' was regarded as one of the favourable signs of the times. There was an opening sermon by Priest Yacob, Moderator of the previous meeting, from the words, 'Cursed be he that doeth the work of the Lord deceitfully.' After the sermon, before a full house, there was adjournment for refreshments, then making out the roll of delegates, &c., and the election of Priest Yoseph as Moderator, and Deacon Yonan as Permanent Clerk.

"Reports were then read from Deacon Eshoo of Tabreez, and our helpers in Salmas and the mountains, which were very interesting and deserve more than a passing allusion. Committees were chosen to reply to these letters, and one was appointed to prepare a Pastoral Letter to the churches.

"A short essay was read on the question,—How shall we best develop the lay power of the church? This opened the way for an animated discussion, which was very interesting and profitable. The subject was then referred to a committee, with instructions to report before the close of the session, which was done, and resolutions were adopted.

"On Wednesday morning the church was filled with attendants at the sunrise prayer-meeting. Tuesday evening witnessed, in the homes of those entertaining guests, little prayer-meetings; and the voice of prayer and praise was heard on every side. One good brother remarked, 'This is a foretaste of heaven.'

"The session opened at 8 o'clock a.m., by prayer and singing; the roll was called, minutes read, committees announced, and then came a report on village schools.

Schools—Missions—Benevolence.—"There were thirty-eight schools, with an average attendance of about twenty-one. Nearly seventy toman, or about 150 dols., were raised from the people for the support of these schools—a large advance upon last year.

"Next came a report on the subject of the home and foreign fields, from which it appeared that about 80 dols. (gold) had been contributed

at the monthly concerts, now held, with very few exceptions, in all the villages where we have helpers. About 230 dols. (gold) were also raised by subscription. Most of this had been expended in the work on the plain and in the mountains. A resolution was adopted at the last meeting previous to this, to endeavour to increase the amount contributed to the cause of Christ by at least fifty per cent. This was more than done. This report was also discussed and referred, and resolutions subsequently passed recommending still greater advance. It was resolved to devote a portion of the monthly concert contributions to the support of an Evangelist, Deacon Guergis, in the mountains. Geog Tapa has now, in the mountain work, five of her best sons, all but one with their wives. The work there requires vastly more sacrifice and self-denial than almost any field under the care of your Board. Deacon Shimon, of Geog Tapa, has just cut loose from his home, sold his little property at a great sacrifice, and gone with his young family to Botan, to be associated with Mar Yoseph in the work there.

Sabbath School—Essay on Temperance.—"On assembling in the afternoon of Wednesday, the Sabbath-school, under Deacon Moses' superintendence, consisting of about forty or fifty of the younger children of the village, was exhibited, and a new interest was awakened in the whole subject of Sabbath-school instruction.

"Then came the reading of a prize essay on temperance, a very fine production from the pen of Priest Yoseph of our male seminary. This was followed by an animated discussion, when the matter was referred, and resolutions were subsequently unanimously adopted. In the evening a doctrinal discourse was delivered on the Divinity and Manhood of Christ. This theme elicited a very warm discussion, which was prolonged to a late hour. The discussion was interesting, as evolving the peculiar views of the Nestorian fathers.

Morning Prayer Meeting—Communion Service.—"Thursday morning a most delightful and heavenly sunrise prayer-meeting was held in the crowded church. At eight a.m. the assembly met as usual. The narrative of the state of religion was read by John, our evangelist. Then followed the closing business of the meeting, resolutions of thanks, &c. After this a sermon by a member of the mission, and the celebration of the Lord's Supper. The church was unable to hold all who pressed for admittance. There were probably between five and six hundred. The scene was im-

pressive as the whole company rose to receive the elements of Christ's broken body and shed blood, and after partaking, seated themselves one by one in secret meditation and prayer. At the close, all bowed in low, audible prayer for a few minutes, then rose and sung a hymn, closing with the doxology and benediction by Mar Yohanan.

"I should have mentioned a baptismal scene before the sermon, in which John's little son took the name of Luther, and another the name of his sainted grandfather, Malek Agho Beg.

"This has been one of the most delightful gatherings we have ever had here, and suggests many reflections which I cannot now communicate."

India.

HINDU FEASTS — RATHA SAPTAMI.*

RATHA SAPTAMI, a feast of seven days' continuance, is celebrated in the eleventh month of the Hindu year. The days on which this feast is kept are regarded as unlucky, like the days of the sun's eclipse. In order to avert the bad effects which are expected to follow, ceremonies are performed at dawn and evening, and at intervals during the day. By this means the Hindus hope to change the curse into a blessing. Health, long life, and wealth may be obtained by early bathing, and presenting handfuls of water to the sun. During the day, large vessels of gold and silver, or some other metal, are filled with oil, a light is applied, and they are carried to the water's brink. There the worshipper must stand, holding the lamp on his head, and meditating on the brightness of the sun. The lighted vessels must then be thrown into the water. Afterwards follows bathing, and giving of alms to the poor. The merit of this is so vast, that the sins of seven former births can be annihilated, and transmigration robbed of its horrors. The discovery of this method is attributed to a famed rishi, named Ghagaya.

The above is the ordinary mode of celebration. But when there are uncommon astronomical appearances, according to the guidance of the astrologers, certain special ceremonies are observed. Cars, not like those pyramids which we commonly see, but rude waggon-like vehicles, are surmounted by an immense circle, made to imitate the sun. The sun-god is brought and placed in this car, which is then drawn short distances. The pious bathe, stick the leaf of the jujube tree upon their

heads, and address to the sun the following prayer :—

"O God, pardon the sins of seven former births. Remove my afflictions and sorrows."

Water is presented to the manes of their ancestors, accompanied with the leaf of the jujube tree. After this, a muntrum, a Hindu charm of great merit, is repeated.

"O Saptami! thou art the mother of all creatures. Thou art the mother of the sun. Therefore, destroy my sin." Tradition and religious books tell of a number of rishis, kings, and others who obtained heaven in this manner. Krishna, the Indian Apollo, the favourite god with young and old, once told this to Dhamaraya, a king famed in Hindu song and romance. The king became desirous of obtaining similar blessings. He thus addressed Krishna: "O Swami, in order to obtain the dominion of the universe, what must I do?" Krishna replied, "You must perform the ceremony of the Ratha Saptami." Dhamaraya asked, "How can I perform this? What kings in former ages did it? What fruit will be obtained?" Then Krishna told the anxious king the following story :—

"In the country of Khumbooja there was a king Yeshoovartma. In his old age he had a son who was afflicted with all loathsome diseases. The father beheld the son with great grief. In his perplexity he summoned an ascetic from his hermitage, and enquired the cause of the calamity which had befallen his son. The rishi said, 'Your son in a former birth was a most avaricious merchant. One day he saw the Ratha Saptami, from the merit of that sight he was born the son of a king. On account of the sin of avarice he is born diseased.' 'What shall I do to avert this heavy calamity?' asked the king. The ascetic replied, 'If this mean-spirited and covetous man use the same religious austerities to be healed of his malady as he used to obtain his wealth, he will not only be cured of his loathsome disease, but will gain the dominion of the universe, and live in great enjoyment.' The king enquired the day on which ceremonies of such amazing worth were to be performed. The rishi said, 'You must perform in this month, in this lunar fortnight, on this day.' The rishi also directed him to bathe in a river or tank with the sesamum seed; performing at the same time the daily ceremonies; to attend the temple of the sun, to gaze with fixed attention upon the god, and fast the whole day. The rishi assured him that then these blessings which he had described would be his. The king,

* From the *Harvest Field*, published in Bangalore.

having heard this, went away, intending faithfully to perform the ceremony.

"The king first of all had two cars made, one of gold, the other of copper. He followed the directions given in the shastras for the worship of the sun. In these cars he invoked the descent of the god, drew him in state round and round, and through the palace gates. In the open area in the centre of the palace there was a mantapa, in which they put him, and attending with great honour before him, they presented food, and offered the following prayer :—

" ' O Sun, giver of blessing, lord of the universe, creator of water, saviour of the world, creator of light, chief of the universe, source of strength, without beginning, middle, or end, receive with thy blessing the worship which I, destitute of works, of merit, and of muntrams, make to thee.' "

"The father gave the cars away in charity, and presented money to the poor. The result was, the cure of the son's disease. He became a great hero, possessed of great wealth, and had a son and grandson, who lived in great happiness and peace."

Dharmaraya heard the words of Krishna, and returned to perform the same in great piety. The observance of the Ratha Saptami was as propitious to Dharmaraya as Krishna promised.

The puranas say that as much merit may be obtained by this observance as by the horse sacrifice, even as much as would atone for the atrocious crime of the murder of a Brahman.

The benefits of this festival are of the most exalted kind.

1st. Whoever observes it will in a future birth be born a king; and will be blessed with immense wealth, the gift of the sun.

2nd. Whoever shall pay all the necessary expenses of this Ratha Saptami, shall possess eternal dominion.

3rd. Whoever dies during this feast will be received at once to heaven.

In Mysore where the feast has just been celebrated, seven or eight cars were drawn. Each car was a mock-sun or a mock-planet. His highness the Maha Rajah, his adopted son, the children of his concubines, and thousands of the people were there to honour the occasion. Plantains, and twigs of the davana, a fragrant shrub, were thrown at the car. Woman, adorned with jewels, and attired in their best raiment, and little children finely clad for the occasion, were joining in the procession. When they had witnessed the public spectacle they returned to their homes, where

feasts were prepared for relatives, friends, and neighbours. The women and children, gaudily dressed, took fruit from house to house, till the circuit of their friends was made. Then, each house was lit up with lamps, rich carpets were spread on the floor, and singing and music were the entertainment for the evening.

Australia.

(Special Correspondence.)

ADELAIDE.

THE Annual Meeting of the British and Foreign Bible Society is always an occasion of great interest in this city; and the free contributions to the funds has been each year, for some time past, £600. This year the meeting was held in the new Town Hall, and a very large number of the friends of the Society, from all the Protestant denominations, filled the noble room. The Hon. W. Peacock, M.L.C., was in the chair. Some unusual interest was excited by the singular course taken by the Rev. Lionel W. Stanton, M.A., who, in reply to an invitation to aid the Committee, had written a letter that had appeared in all the papers. He said, "he had always regarded the principles and practices of the Bible Society as contrary to the Bible, and hostile to the Church;" and, "I look upon the Bible Society as one of the arch-enemy's most plausible devices to delude men into the notion that they are doing God's work, while confounding truth and error, right and wrong, good and evil." He also objected strongly to the *obtrusion* of Dr. Tucker into his parish. The Committee felt it their duty to refer to this letter briefly in the report, especially as three other clergymen had also expressed similar opinions. The Rev. Dr. Tucker gave a tolerably full and temperate reply, and the large meeting expressed their warm attachment to the principles of the Society. With ministers of all Protestant Churches, there were at the meeting Dean Farrell, Archdeacon Woodcock, and several other clergymen of the Church of England.

New Zealand.

THE Rev. T. S. Grace, of the Church Missionary Society, has been amongst the Hauhaus. The impression, says the *Church Missionary Intelligencer*, which he received from intercourse with them are embodied in the following extracts from his letter :—

"I believe the natives generally are preparing

to come back ; and even now there is much work to be done. Our work and our duty appear clear—to go and preach the Gospel. This should take precedence of every thing else. Schools, at present, are out of the question. The time has not yet come to think of them. Only let us go forth and faithfully attend to our great duty of preaching the Gospel, and I venture to predict that, in due time, a real desire for education will arise.

“From the subdued tone of feeling that I found amongst the Kingites, I cannot help thinking that their troubles have been the means of greatly humbling them. If this prove to be the case, we shall be justified in being very hopeful. . . . But where are the labourers ? There are only a few of us who are able to travel to any considerable extent ; yet this is the work that lies before us for some time to come ; and travelling is now far more difficult than it was in former years, and natives cannot assemble in large parties as they did then.”

We shall now give a sketch of his journey and of the leading incidents. The route lay up the river Thames. At one of the first villages where he stopped and held service with the natives, a native teacher got up, and in a very grave manner, said it was not safe for us to go amongst the Hauhaus ; that they themselves were afraid of them. I said that I intended to travel very cautiously ; that I did not intend even to ask them to come to our karakia ; but I did feel it was a duty to go and see them.

The Hauhaus were first met at Puriri. Of the old Mission-house not a vestige remains. “There were, however, some very beautiful white lilies in one place, blooming in great beauty, also *multi-flora* in full bloom, and a goodly number of large willow-trees. It is a green spot in the midst of a great swamp or waste.” A beautiful type of the New Zealand native church. It is not extinct : there is a remnant. They live, although amidst ruins. That church is now as the lily among thorns.

The Hauhaus, although aware that Mr. Grace was on the spot, did not come to see him ; but although they showed no favour to the Missionary party, they exhibited no hostility.

At Ohinemuri Mr. Grace was fairly launched amongst the Hauhaus. The industry of these people was very conspicuous. Around were many extensive plantations of potatoes and corn. Presently they came to the place of the only native teacher in these parts who has not gone

over to the Hauhaus. His name is Rupeta (Robert). He, and two or three more, are the only remnant of the church here. They next reached the place of the great man of the district, Te Hira, said to be a well-disposed native, although a Hauhaus. He was from home, engaged at some distance off in the erection of a mill ; but they were received by his people in a very friendly manner. In answer to a message from Mr. Grace, Te Hira replied that he could not return immediately, but that a pot of new potatoes, which were very scarce, was to be cooked for the Missionary's use. When the people learned that Mr. Grace had been with the late Mr. Volkner when so cruelly put to death at Opotiki, their exclamations and wonder were great. Having himself witnessed some of the sad fruits of Hauhausism, he was enabled to expose the true character of that delusion.

“They wished to know what I came for, and if I was not afraid. I told them that I understood there were still a few lost sheep amongst them, and I had come to look for them. They said that was right. Presently it became known that I came from Taupo. Immediately a woman, who was sitting by me, exclaimed, that was her place. I asked her tribe. She said, ‘Ngatiterangiita.’ I inquired her village. She said, ‘Pukawa.’ She then explained that she was Emanuera's half-sister, and was born at Pukawa, and had married here. I immediately saw the likeness, and could not help but hongi (rub noses) with her, a mark of respect which she seemed fully to appreciate. Her brother, though a Kingite, had, up to the time I last visited Taupo, acted nobly. He fought at Orakau ; and when some of the Waikato people, with one bad Taupo native, proposed to kill me in payment for the people burnt in the house at Rangiahia, he was chief of a party of five who came to let me know, and who, that same Sunday, would hardly leave my side, and who, unknown to me, saw the king, and foiled the intentions of those who wished to kill me.

“I spoke encouragingly to them, and desired them to pray that God would send us better days. I referred to the dark days that had passed over us, and expressed a hope that better days were at hand. It was pleasing to see both here and elsewhere, their faces brighten up as I spoke of God's mercy, and that I thought He had yet better days in store for them.

“I ended my visit to this place by giving away a few copies of the “Sinner's Friend,” leaving one especially for Te Hira, with a message to say that

I had come this time to look for a few scattered sheep, but that when I came again, which I would try to do in January, it would be to look for some lost flocks.

"I had several other services at the different villages on my way back, much to the same effect, and left these people with the conviction that it is high time to be up and doing.

"The Hauhaus have evidently made what they consider a first step to return to us. They have, I understand, almost entirely adopted the Prayer-book as formerly, omitting the prayer for the Queen, which, when peace is established, they will then resume. From what I understand of natives, they are not likely to advance much further, until we have made some step towards meeting them. We ought, I think, to be prepared with some course of discipline and instruction preparatory to their being received back into the church; but to preach the Gospel to them is the first thing to be done."

On the return journey they stopped at Puriri, and found a large number of people present. "The women boiled our tea-kettle, and, when food was ready, they set before us some boiled potatoes and pipis" (cockles).

"They asked many questions about our reception up the river. I inquired of them which part of Waikato they came from. They said they were the children of Te Manehera (Dr. Maunsell); that at the beginning of the war, when they were not fighting, they were driven from their places near Auckland, and that some of their party had been burnt alive at Rangiawahia. I found here, also, that my connexion with Opotiki caused me to be listened to better than I could otherwise have expected. Altogether my visit was an agreeable one. Before I started I gave them two copies of the 'Sinner's Friend,' and told them I hoped to see them again before long."

After his return to Auckland Mr. Grace received the following note from one of the Europeans at Ohenemuri—"The day after you left, Te Hira came and inquired who you were. He appeared very sorry at having missed seeing you, and said that had you waited he would have asked you to hold service in the old way. I think if you come here again, as soon as convenient, there will be a probability of getting back the greater part of the natives in this district to the old faith."

New Hebrides.

SLAVE TRADE OUTRAGES.

THE Rev. W. M' Cullagh writes to the Melbourne (Australia) *Christian Review*, from the New Hebrides:—

Permit me through the medium of your paper to call the attention of the Christian public to a series of outrages which have been carried on lately in the New Hebrides. During the present year no fewer than *nineteen* vessels of different tonnage have taken away some *hundreds* of natives from said group, and in most cases under false pretences.

Some have been taken to New Caledonia, and some to the Fijis; and it is high time that public attention should be directed to the state of things existing at present. A few months ago, a small cutter of twelve or fifteen tons register, and about three feet or so in depth of hold, had on board no less than *thirty* natives, bound for the Fijis, without anything like adequate provision as regards ventilation, diet, or comfort for the wretched creatures who were to embark therein.

The time specified for servitude is *five* years, and the reward at the end of that period *one* musket. These natives may be brought back, or they may not, at the option of the trader. The avowed object is to employ these natives in the cotton plantations; but it is to be feared that many of them will never see their native land again, or be restored within the time mentioned. Disease will break out, in all probability, before they reach their destination, or hunger and cold may carry off not a few, so that this vile traffic will soon depopulate some of the islands. In fact, it is nothing short of slavery conducted under specious pretences.

I can testify from my own observation as to the wretched condition in which some of these cutters or schooners are fitted out for such a purpose; whilst others can confirm my statement, even if the natives were quite willing to go, or understood in reality why they were being taken away.

Common humanity, therefore, calls loudly for redress in a case that demands justice towards weak and defenceless, as well as simple and unsuspecting, natives.

I am informed that some of these cutters are sent with the sanction of the British and American consuls. If this be so, the matter should be investigated, and the claims of humanity at least acknowledged, even in places not as yet

brought fairly under the influence of Christianity and civilisation.

The Governor of New Caledonia has warned traders and others respecting natives belonging to the Loyalty Islands, and threatens to punish any who may take them away from their respective islands without his permission. He wishes the natives to go *voluntarily*, to be paid *honourably*, and to be *restored within the period specified*.

In conclusion, I may just mention that the persecution carried on against our esteemed and Christian brethren on Uea, one of the Loyalty Islands, is to be deprecated as much as any system of slavery. Mr. Ella has submitted to an amount of opposition and annoyance that seems scarcely credible, did we not know the source whence this enmity proceeds. I trust that he will soon obtain that redress to which he is so eminently entitled."

Fiji.

THE POWER OF THE UNAIDED BIBLE.

IN the operations of the Bible Society testimony is constantly borne as to the converting power of Divine Truth when applied to the heart by the Holy Spirit. Apart from the direct intervention of human teachers, the Bible has often proved the only and all-sufficient guide in leading men to a clear apprehension of the Gospel of Christ, and its adaptation to the necessities of the soul. The annexed statement from the pen of the Rev. J. F. Horsley, an excellent Wesleyan missionary labouring in the Fiji Islands, supplies striking evidence on the subject, and is well fitted to encourage and stimulate all who are engaged in efforts for the circulation of the Scriptures. "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

"Allow me to communicate a fact, for the encouragement of the supporters of the Society, who take such a great interest in Bible circulation.

"In April, 1865, it fell to my lot to examine twenty-eight young men, who were recommended by our native ministers as candidates for the office of local preachers. Whilst listening to the accounts of their conversion to God, I was struck with the oft repeated mention of the New Testament, as having been the only means used by the Holy Spirit to convince them of their danger, and to point them to the 'Lamb of God, which taketh away the sins of the world.' Since that time I have carefully noticed such cases whilst engaged in my missionary labours. From conversations,

examinations and written documents, I have now ascertained that more than two-thirds of our 200 catechists, lay preachers and schoolmasters, have been aroused to a sense of their danger whilst living in sin, and have afterwards obtained peace solely through reading their Testaments, without having received any counsel, admonition, or spiritual instruction from any one.

"As these are representative men from all parts of the windward group of the Fiji Islands, I think we may safely conclude that the majority of those of our members who have passed from 'death unto life,' owe all their good to the study of God's word. And when it is remembered that we have 4,260 members in society with us in this circuit alone, and 432 upon trial, what a blessed fact is here brought out to the glory of God!

"Of the great number of texts which have been applied by the Spirit of God, 'The wages of sin is death,' is the one most frequently mentioned as having been used to bring them to repentance; whilst our Saviour's invitation, 'Come unto me,' &c., has conveyed peace to scores of troubled souls.

"Sermons preached by missionaries, and Bible-classes; sermons by native preachers; our love-feasts and class meetings; sickness and extreme danger; words of warning, and the consistent conduct of persecuted Christians, have all been means used by the Spirit; but class these varied agencies together, still the Word of Life, without any comment or auxiliary whatever, has been more effectual in leading souls to the Saviour.

"Six out of seven men labouring together on one island ascribe their conversion to the private study of God's word, and affirm that they found peace whilst so doing. Thirteen out of seventeen whom I examined the other day, whilst speaking of their conversion to God, told us the same blessed story. The Spirit Himself had used His own sword far more effectually than if it had been wielded by any other agent. To Him be all the praise.

"Whilst making the above inquiries I was somewhat astonished when I read the assertions of some of the gentlemen of the Anthropological Society. So our blessed Bible belongs to an 'ignoble' literature! Well, when their *noble* literature produces similar results to those produced by our *ignoble* literature, perhaps you will then alter the present designation of your Society, and admit their productions to your shelves. On the one hand I have these assertions, and on the other the evidence of 200 of

our agents, who testify this *ignoble* literature is the power of the living God. Many of these men were wild and beastly cannibals, but they have been transformed by the power of God attending the quiet perusal of his word; and where in this wide, wide world can there be found a more astonishing transformation? Here is not only a miracle of grace, but also a miracle of power, to prove the deity of the Scriptures: these once blood-thirsty cannibals are made meet to be partakers of the inheritance of the saints in light! To which literature does our common sense cling? To which would the startled soul of a dying man cling? the *noble* literature of such men as Captain Burton, or the *ignoble* literature of the African and Fijian; ay, and of some of us poor Englishmen, too?

"Of course the receipt of the completed Bible in Fijian will be suitably acknowledged by those in authority in our Society; but allow me, on behalf of the Lakemba Circuit, to tell you with what feelings of gratitude we received the precious treasure. Our people crowded round whilst I opened a case; then, when they saw a copy, and were allowed to handle it, they could scarcely answer them, for my heart was full. Before you receive this, the whole edition will be sold—at least my circuit's share."—*Bible Society Reporter*.

Micronesia.

MR. DOANE, of the American Board, writes from Ponape, or Ascension Island:

"With what had been done before and what has been done since our arrival, we can now claim one-half the population of the island—a population of some five or six thousand—as on our side; I wish I could say, truly, on the Lord's side. You may be surprised that I express myself thus, that we can speak of three thousand persons as turning to the side of the missionary, as giving up one at least of their ugly sins,—the use of the disgusting, stupefying, semi-intoxicating *ava root*,—as being willing to be taught by us, asking largely for books, attending more or less on what of schools we have, bearing quite patiently reproofs for evil, all praying much, and taking part in meetings—both speaking and praying, and yet feel doubtful as to calling them children of the Lord. I trust many of them are such—that the change is not one outwardly alone; but you know so much of native character that my remark may not, after all, seem so very strange. But leaving out of view the question as to how radical this change is, a work has been done here of thrilling

interest; one over which the churches at home may warmly rejoice, and over which, I trust, the blessed spirits above do sing new hallelujahs."

Mr. Sturges writes from the same island:

"Several high chiefs have already died, more will soon die, and it is startling to the heathen party that their *priests* seem to be specially marked. Quite a number have died, and now the only remaining one of the highest class on the island is dying, in great neglect and want. A few years ago, his order brought the highest chiefs to his presence, and he was feasted and honoured as the embodiment of the Great God. Now, his calls and threats are like the Pope's bulls, very laughable. This high priest claims the honour of having sent the wind that blew down our meeting-house at Aru; and he says if he dies he will send a storm to blow down the island!"

At a later date, Mr. S. adds:

"The high priest, of whom I spoke as the 'incarnation' of the deity, is dead, and no one mourns his death. He left word that he should send a wind to blow away the island, but I see no signs of any one putting extra posts to their houses, fearing the storm. The priest's brother, who succeeds him as chief of the place, has sent over asking for a Christian teacher; and a good man and his wife have gone from a neighbouring tribe."

On the subject of preaching tours, Mr. Sturges says:

"We have just come home from one of these tours, having spent seventeen days in visiting among our people; and though the pen we built around our bed did not always secure us from older claimants to our corner, such as pigs and dogs, and though Mrs. Sturges was often thronged by eager crowds of women when she most needed rest, yet we had a good time, and much wanted to remain longer."

South Africa.

THE RELIGIOUS REVIVAL IN NATAL.

THE Rev. Richard Hayes, of the Wesleyan Mission, writes from Pietermaritzberg:—

At Pietermaritzberg the members of Society have been strengthened and established in the faith, and not a few have been added unto the Lord. The good work has gradually advanced: none have fallen away, and a good many additions have been made since Mr. Taylor left us. The simple, but clear and Scriptural, narrations of conversion to which we have listened, and the evidences of fruit in the

life, have produced the conviction that among those newly converted the work has been genuine. We trust their fruit will remain.

Our Missionary Meeting was a success ; and indeed all the services in connexion with the anniversary were attended with the blessing of God. We hope that a considerable amount of interest has been awakened in the minds of our people, with respect to the enlightenment and conversion of the heathen. This is important in a special sense here, as we live in the midst of a heathen population. If our people were thoroughly alive to their duty in this matter, there seems to be no reason why they should not be instruments of much good to the Kaffirs who till their lands and serve in their homes, and also to those who dwell in the many kraals that are scattered about the colony.

The missionary subscriptions and other sources of income to the Missionary Society in the Pietermaritzberg Circuit have produced a total exceeding that of any previous year. This is the more pleasing, as the commercial depression under which the people have suffered has been even more deeply felt during the last year than before ; and, in addition to this, our people are putting forth strong efforts for the improvement of chapel property both at Pietermaritzberg and at York. May God more fully bless us with the spirit of true Christian zeal, and power, and liberality ! On the whole, we have good reason to be thankful, and take courage.

The Rev. Henry S. Barton, of the same Mission, writes from Verulam :—It is not often that a missionary has more gratifying intelligence to communicate, or the Secretaries to receive, than it is my pleasing duty now to forward. I might fill many pages with details of the great revival which has visited our circuit and other parts of South Africa. From papers received from England, I learn that you have long since heard of the good work in the Graham's Town District, &c. : as far as I know, comparatively to amount of population, &c., *the work has not been less marvellous in this colony.* At various times I have been able to send you home indications of the progress of God's work in our circuit ; as, for instance, that we had formed classes in every place where we preach ; that persons were meeting together for united prayer ; that the week-night services in the country places, which have been commenced since the removal of the second preacher from Inanda to Verulam, have been well attended, far

surpassing our expectations ; the increase of the congregations in some of the country places ; and the conversion of several persons at the opening of the Umhali chapel. I think in my last letter I told you many were convinced of their need of Christ, but could not make up their minds to break with their old companions and old sins. I felt the circuit was just ready for a gracious work, and this was the opinion of several of the friends ; so that when Mr. Taylor came to Pietermaritzberg, and I wrote to invite him to Verulam, I was enabled to tell him that there only needed a match to set the whole circuit in a blaze. About a fortnight before he came, while exhorting sinners, in the prayer-meeting after the Sunday night service, to come to Christ, one young woman was quite overcome by her feelings, and burst into loud sobs. At the close she said she must join with us, whether her parents were willing or not. Two other penitents also sought for mercy. Mr. Taylor was only able to spare us four days. Although the weather was very wet, the congregations were large ; persons came thirty and forty miles to attend the services. The population of the village is between three and four hundred ; yet every house (that is, of our people) was filled. A friend allowed us to make use of an empty cottage, and we provided for and lodged eight persons. Warehouses and kitchens were for the time turned into sleeping apartments ; sofas and carpets and brick floors were used as beds ; business was practically suspended ; everything was made to give way to this work of God. Several persons came in their waggons, and used them as bed and dining rooms. The first night there were forty penitents. One person who had been seeking Christ, who was sceptical, found peace while Mr. Taylor was preaching in the morning. Altogether, about one hundred and twenty persons gave in their names as having obtained peace with God. Some of these were members with us before ; others have joined other churches ; a few in a few days lost their peace, and gave way either to temptation or persecution, and turned back ; so that the clear gain to our Society, from the services which he conducted, is about fifty. This, of course, is only one way of looking at the good done. Many cold, lukewarm professors have been quickened ; sluggish Christians have been aroused, and become zealous labourers ; not a few have obtained the blessing of perfect love ; while the gain to other churches is great, both in the numbers and influence which they take with them. The time was one of refreshing from the presence

of the Lord ; and He has gained a place in some people's hearts from which He will not soon be dislodged.

Just before Mr. Taylor came, Charles Pamba paid us a visit ; he stayed with us in the house, and we all loved him. He arrived while I was away. When I came home on the Monday afternoon, I heard a strange noise in the chapel, and went at once to see, fearing something had happened ; for Charles's arrival was unexpected. I soon found what was going on. The power of the Spirit was manifestly present in all the services. He was indeed in labours more abundant. It was frequently twelve, or even three, o'clock, before he closed his meetings ; his heart seemed so drawn out after sinners that he could not let them go until they obtained the blessing. In the morning he was either talking with penitents or holding a service at the native kraals. He went twice to one of our preaching places, and twice to Inanda. Altogether about a hundred and fifty gave in their names as having found peace with God. Some few of these were travelling, and have gone to D'Urban to their work, or gone to their homes : some to Zulu-land, to convey the good news there. Several, being thorough heathens living at their kraals, failed to maintain their steadfastness, and have gone back again ; especially is this the case at Indwendwee or Inanda, because there, the people not being prepared for the work by previous instruction, their feelings chiefly were aroused, and they soon gave way to temptation and adverse influences. They came under the second class of hearers, in our Lord's parable of the Sower. Those on the station and in the neighbourhood have stood their ground well. The probable gain to us in numbers was about sixty ; but in other ways the gain was very great ; the whole heathen mind has been aroused to thought. Some of the neighbouring chiefs have sent to have the gospel proclaimed to them. Many of the Christian natives have been regularly employed since in preaching. Young Englishmen, knowing the native language, have gone forth to preach to the natives ; one, especially, descended on the mother's side from Methodist ancestry, who was converted about eighteen months ago, but had lost his peace and was in great agony of soul while Mr. Taylor was here. He has a very complete knowledge of the native language. Kitchwayo, the king of the Amazulu, lately sent for him, that he might hear the white man with the black man's tongue. If he abides faithful, he will be a great blessing in this colony.

There is one feature in this English revival which I think you should know. It is, that it has been without any great animal excitement, and has been accomplished through the regular agencies at work, to a very great extent. If Mr. Taylor had not come we should have had the revival, though not in so remarkable a manner. The people were prepared for it by the Holy Spirit. One lady said to me, when Mr. T. was here, "This is, but a continuance of what has been going on for a long time." From fifteen to twenty persons were known to us as seeking the Lord at the time Mr. T. came. Only a few days ago, I received a letter from a member of my class, who has been graciously quickened, in which she says that it has been through the regular means of grace that she has been blessed ; that at a very critical time she was saved from falling by pastoral visits and prayers, and at the class meeting. As before, so since Mr. Taylor left, the work has been going on ; so that at our last Quarterly Meeting we were enabled to report a hundred and six English, a hundred and ninety-five natives, on trial, being almost as many in number as our present members. We have taken one new English preaching place on the plan, and five native places, with three English young men on trial as local preachers, and nine young men, either English or native, to engage in native work. My heart does indeed rejoice in the Lord's work ; and I feel I can heartily bless God for bringing men so devoted to His work for a time into our neighbourhood. The success is the more marvellous when the sparse population is considered. We now number nearly one in twenty of the white population of this country on trial, and about one in ten a member of our society.

I will only say of our Quarterly Meeting, it was as usual a happy and harmonious one. Finances came up well, considering the badness of the times, and the fact that many of our members are children, and that we have but few non-members to render help ; and we left with the determination to prosecute our great work with stronger faith and love and greater energy than before. Our covenant service on Sunday afternoon was well attended, and was a solemn and refreshing occasion. The watch-night service in the village was a delightful one. The native service, which I conducted, was largely attended ; and I was greatly encouraged by seeing the earnest gratefulness of many of the members for the mercies of the year.

Madagascar.

AMBATONAKANGA CHURCH.

AMBATONAKANGA is the site of one of the Memorial Churches. It lies near the centre of the city of Antananarivo, and at the junction of its principal roads. In the earlier days of the Mission its first chapel was erected there. During the great persecution the chapel was used as a jail; but it was ultimately restored by the king to its original use. Overlooking the great plain to the west and north, it furnishes a commanding site for the new Church, with its lofty spire, which has now been erected in memory of the sufferers of bygone days. The foundation-stone was laid by the late Prime Minister and Mr. Ellis in January, 1864, and the Church has just been opened.

The Rev. G. Cousins writes on Jan. 31st, 1867:—

"We had fixed upon Wednesday, the 23rd, as the day of opening; but, at the request of the Queen, we changed it to Tuesday, the 22nd inst. Mr. Cameron, Mr. Sibree, and I obtained an interview with some officers specially deputed to confer with us in reference to our intentions, these officers being of the 15th and 14th Honours. Through them we told Her Majesty that we proposed opening the first of the Memorial Churches, and also asked her and the Prime Minister to be present, or to send officers to represent them. In reply, the Queen said that she was pleased to hear that we were about to set apart the church, and promised to send officers. She also asked us to change the day, and promised, in answer to a special request, made by Mr. Cameron, to visit the church herself after the opening. As soon as it became known in the town that the Queen had been very gracious, and that she was highly pleased at our message to her, there was great enthusiasm and excitement amongst the Christians. The leading people of all the Churches met together and discussed day after day one plan and another as to what ought to be done. At first the people were saying that they should get in the night before and sleep in the building, so as to secure a seat; and, after they found out that we could not agree to such conduct, they arranged to walk in procession from their separate chapels, headed by their singers."

"Tuesday, the 22nd inst., was a day that will long be remembered by the Malagasy. I was

that, could he have been present, he would have felt his joy to be complete. The doors were not opened until eight o'clock; but soon after five o'clock people began to assemble, and, long before the hour appointed, the large yard in which the church stands was crowded, and in about a quarter of an hour after the doors were opened the place was crowded with certainly not less than 1,600 people; whilst hundreds remained outside awaiting their turn at the afternoon service. From all that I can learn, there must have been between 3,000 and 4,000 collected, and a great many of the members of other churches in the town generously stayed away to allow people from the villages and distant districts to go in; for they said, 'We can go on some other day, whereas our friends from the country cannot.' The number of people who came in from the villages was very great, and they came from great distances, even from Vone-zongo."

"At nine o'clock the messengers of the Queen Rasoherina arrived, headed by a brass band. She had chosen men who are Christians; even the musicians had been selected because they are Christians. Ravoninahitrinarivo, 15th Honour, is the name of the chief officer sent. He is connected with Mr. Toy's congregation. Ramaniraka and Razanakombana, 14th Honour, and four others accompanied him. Ramaniraka is son of Rahaniraka, who was educated in England, and was well known by many friends of the London Missionary Society. The musicians were not satisfied with heading the procession as far as the doors, but marched right up the church, playing as they went. Our notions of propriety were somewhat offended by seeing and hearing a big drum in a place of worship; but they had received orders to play the officers in, and we had to submit with the best possible grace. The chief messenger announced in few words the word of the Queen, which was much as follows:—'The time for opening the stone house has come, and I am glad; and here are my messengers sent by me to join with you in setting apart this house as a house of prayer, for it is mine that it may be set apart.' We were very pleased with this message, as we rather feared, from remarks we heard beforehand, that she might claim too much authority. Nothing, however, was said but what is in harmony with the agreement made as soon as the treaty was signed, and we regard the Queen as trustee for the church. I think that the church is reserved for the purposes for which it was built

as that of Madagascar, and we have no fear of its being interfered with."

"After we had heard the word of the Queen, I presented a dollar in the name of the church, this being a custom of the country. We then commenced the service with singing, reading the Scriptures, and prayer by Ratsilainga, my co-pastor. Mr. Briggs offered a dedicatory prayer; but before he did so, I read a brief statement concerning the object of the stone church, and the way in which it had been built, and also giving the words of the agreement as to the Queen being trustee of the building. I send you a copy of this statement, with a translation. It seemed only just to the liberal and munificent contributors to state the object for which they had given their property, but at the same time it would have been impolitic to say too much about the persecution, as it is a rather delicate point to dwell upon in public, that is, here in Madagascar. You know our manner of conducting services in Madagascar, that, instead of one minister preaching, we have two or three. Mr. Toy gave an address on the constitution of a Christian church as taught in the New Testament, and we hope to get this address printed as a sort of tract for our pastors and deacons. Rainitrino, who is a preacher at Avarati Andohalo, gave us a short but very telling sermon from 2 Chron. v. 1—'Thus all the work that Solomon made for the house of the Lord was finished.' Another hymn was sung, and another prayer offered, and then my brother preached from St. Paul's words to the Athenians—'The God whom ye ignorantly worship, Him declare I unto you.' He combated an idea very prevalent amongst the Malagasy, viz., that we have come to teach them a new God, and quoted many of their native proverbs to show that their ancestors knew the true God; but went on to tell them that they did not know Him fully, whereas the Gospel teaches us to know God truly, as revealed in the person of the Redeemer.

"We had a harmonium lent us for the day, and Mr. Pool very kindly undertook to preside at it. The singers met with him for some weeks previously, and practised all the European tunes they knew; and, as the result, we had singing worthy of the name, and, in the place of tunes more fit to dance than to sing to, had some that reminded us forcibly of the dear old country and of the congregations with which we were wont to unite. The Malagasy were very much struck with the symphonies Mr. Pool played, and even we ourselves were surprised when we heard

them, having become quite unused to the sound.

"Immediately the congregation broke up, those who had been waiting outside flocked into the building, and, before we had left, it was nearly half filled again, although there were still three hours to wait. We all adjourned to our house at Amparibe, and were joined by the officers sent by the Queen, and by Major Finklemeier, U.S. Consul for this island. The officers went to the palace first with the dollar; but, this service being finished, the Queen sent them to dine with the missionaries, and to attend the second service, but in a more private capacity."—*Chronicle of the London Missionary Society.*

United States.

THE National Religious Convention, having for its object to secure a national recognition of the existence and government of God, the Lordship of Jesus Christ, and the authority of the Bible in civil matters, met on the 11th of March, in Philadelphia. Judge Strong, of the Supreme Court of Pennsylvania, presided. Addresses were made by eminent clergymen, and letters from prominent Christians in different parts of the country were read, expressing sympathy with the movement. A series of resolutions were adopted, declaring that civil government is an ordinance of God, and hence God is the primal source of its authority; that God has set forth his law, and revealed the fact that Jesus Christ is His appointed "Governor among the nations;" and that these facts and principles ought to be acknowledged and incorporated in the Constitution of the United States, and the name of God inserted in the Presidential oath of office. The last resolution quotes with approbation the following sentiments of Judge Story on the Constitution, and invites the attention of the public to them:—

"At the time of the adoption of the Constitution, the general, if not the universal, sentiment in America was that Christianity ought to receive encouragement from the State so far as such encouragement was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation. No one who believes in the truth of Christianity as a divine revelation, can doubt that it is the special duty of government to foster and encourage it among all the citizens and subjects."

THE REVIVAL.

THE *Presbyterian* has the following:—

The Chicago correspondent of the *Presbyter* says:

"The announcement of revivals has become so common-place a matter of general intelligence, that I have not noticed a number of revivals in progress in this region. Within the week, however, we hear of a very interesting work of grace at Valparaiso, Indiana, demanding help from our city pastors. Brother Marquis has gone out to his former field at Decatur, Illinois, for a few days to bind sheaves from seed sown there and reaped by a beloved young brother not yet ordained. A goodly band of youths, and several powerful conversions of leading members of the community, impart additional interest to the occasion.

"The Presbyterian church in Mendota, Illinois, (Rev. R. C. Colmery's) has been enjoying a precious revival of religion since the week of prayer in January last. At a communion on the first Sabbath of this month, there were admitted thirty on examination and seven on certificate."

Of a revival in Clinton, Illinois, a correspondent of the *Presbyter* says:

"The aged, professors and non-professors, say they have never seen it so before, and all acknowledge that it is the work of the Lord. The first to accept of Christ was an aged man, who a few days after fell sick, and is still confined to his house, but he finds Christ precious. Many of the older members of the Sabbath school have shared in this work of grace. But it has been by no means confined to the young. Heads of families, strong men, men of the different callings and professions, husbands and wives, parents and children, come and crown Jesus Lord of all."

The *Presbyterian Banner* has the following items:—

"The Rev. S. C. Jennings, D.D., of the Presbytery of Ohio, writes:—I may state, for the encouragement of others and for the glory of God, that the Holy Spirit has visited the Sharon church during the last few weeks in a special manner, coming rather with a still, solemn voice than as 'a rushing mighty wind,' operating more upon the minds of men in youthful life than any other class. We have received twenty-four persons as members of the church, and there are still others attending our weekly inquiry meetings.

"Twenty-five have recently been added to the church of Bethel, Presbytery of Saltsburg, on profession of faith.

"The work of grace in the church of McClinton, Presbytery of Redstone, still continues; some forty entertain a hope of a personal interest in Christ.

"A letter from Steubenville, Ohio, informs us that a precious revival is in progress among the young ladies in the Female Seminary. At least twenty-five have been under conviction of sin, and a goodly number express a hope in Christ."

A letter in the *Banner*, from Prairie du Sac, Wisconsin, gives account of a powerful revival there.

"About the beginning of the year there were tokens of the Spirit's presence. We began to hold meetings the third of January, and continued them daily through that month, and tri-weekly through February. The attendance increased from the first; soon our church was filled. The mighty power of God came upon the people. Not only the congregation, but the whole community was moved. Profane lips were sealed, and scoffing tongues put to silence. Business, pleasure, and all else gave way to the great subject of religion. The Spirit wrought with amazing power. He entered the most ungodly families, seized upon many whom we have regarded as confirmed and incorrigible unbelievers. Unitarians, Universalists, Sabbath-breakers, drunkards, the very worst of men, in some cases, were smitten to the earth, and made to cry, 'What must I do?' Nearly all the subjects of this work were adults, many well advanced in life, and an uncommon proportion heads of families. We have already received forty persons into the church as the first division of the army the Lord is here raising up to himself. The whole appearance of this place is changed. The work of God's Spirit may be seen in our shops, stores, offices, and on the very street. We now have a Sabbath, and the vital power of Christianity is felt and loved by many. Among the hopeful converts are the leading lawyers, merchants, and business men of the place."

The last *Western Presbyterian* says:

"On last Sabbath, which was the communion season in Dr. Stuart Robinson's church, thirty-two stood up before the pulpit, and made a profession of religion. In this number many who have long resisted the call of the Spirit have at length yielded. The services had been held three weeks prior to the communion, and we understand are still continued.

"The Fourth Presbyterian church of Louisville, Kentucky, to which the Rev. John C. Young ministers, has been greatly revived and strength-

ened. We learn that about thirty persons have been received on profession, and some by letter. Others are serious and enquiring the way of life. The total additions by profession and letter will be about forty."

The Rev. Sidney G. Law informs us that the church at Vernon Valley, Long Island, has been graciously visited by the influences of the Holy Spirit. There was manifest for months a growing interest, and among some of the members of the church a spirit of earnest prayer, especially during the week of prayer. Since that time more than twenty persons have expressed a hope in Christ, and others are inquiring, who, it is hoped, will yet be gathered in.

In the Rev. Mr. Proudfit's church, at Fialerville, New Jersey, there has been a quiet, delightful work of grace. The congregation has been largely increased; twenty persons have been added at two communion seasons, and a tender spiritual feeling continues in the congregation.

By a note from the Rev. J. W. Edie, we learn that much interest on the subject of religion exists at the Presbyterian church at Columbia, Pennsylvania (Rev. R. A. Brown's). Seven persons have been added to the church, and more than twenty have presented themselves as enquirers for the way of life. Among those who have joined the church are some in advanced life; among the inquirers are many from the Sabbath school. The work seems to be but beginning, and the feeling is deep and solemn.

The *Missouri Presbyterian* gives an account of revivals at Lexington, in that state, at Pleasant Hill and at Fulton. To the church at Lexington (Rev. Mr. Quarles') forty-seven persons have been added; to Pleasant Hill, forty-two; and to the church at Fulton, sixteen, half of them being students at Westminster College.

A member of the Lexington Church Presbytery

of Richmond, now under the pastoral care of the Rev. J. O. Proctor, writes to us of a work of grace in that church. He says:

"The last Sabbath of February was the time appointed for our communion. Services began on Thursday before; on Friday the Rev. A. Scott, of Savannah, came to our church. On Sabbath there were seven that took their seats with us at the Lord's table for the first time. After listening to several sermons from Mr. Scott, a deep sense of sin appeared to seize the entire congregation. Old Christians were seen weeping, and telling each other their doubts and fears, and requesting an interest in the prayers of each other; the unconverted in tears willing to converse on the subject of religion, and requesting the prayers of God's people in their behalf. This series of meetings lasted till Sabbath, the 10th inst., during which time God's people have been greatly revived and quickened. The number of hopeful converts is not yet known; probably some fifty or upwards, in all, will connect themselves with the church.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was recently held at the Bible House, New York. Books for the domestic work were granted to the amount of 8,096 volumes, besides to the value of 1,000 dols. more. The grants were to the Methodist Book Depository at Pittsburg, to the American Missionary Association for freedmen, and very many for needy auxiliaries, on recommendation of the agents of the society at the South and other responsible parties, and many smaller grants, including twelve volumes for the blind. Appropriations were made for foreign work for the year amounting to 46,005.18 dols., besides three hundred and fifty dollars for purchase of books for the colporteur in Hungary.

LITERATURE.

It is enough for us to record the appearance of *Eccle Deus** as another phase in the great controversy that is waged about the person of the Saviour.

* *Eccle Deus: Essays on the Life and Doctrines of Jesus Christ, with Controversial Notes on Eccle Homo.* Edinburgh: T. & T. Clarke. 1867.

It is a thoughtful, fresh, and original book, in which little has been taken from the schools, and more might have been taken with advantage. The want of continuity in the style is a serious defect; for the thoughts do not coalesce, but are like so many marbles in a bag. The peculiar position of

the book is also a disadvantage, since it professes to be a friendly criticism of *Eccles Homo*, and yet covers much of the ground that is studiously avoided in the previous work. As a survey of the relations of Christ to humanity, it will be read by students with interest; and some of the discussions, such as that under the *Relation of the Cross to Practical Morals*, are carried on with great ability. There is much that is noticeable also in the chapter on the Incarnation, and in *Christ Adjusting Human Relations*. The Atonement of Christ and the eternity of punishment are defended; and so apparently the doctrine of inspiration, though we are bewildered by such expressions as that "God is issuing ever-enlarging editions of the New Testament," and of the appearance of an exoteric and esoteric theory. Much that is commonplace is dressed up in novel language, and there are expressions that evidently affect an effect, and degenerate into coarseness or other offence. Yet the single sentences are often admirable, truth finely uttered, and shades of thought subtly caught. But the general impression is one of haste—hot, rash haste, indeed, and the feeling that, had the author more maturely weighed his argument, and had a less easy pen, he would have written to more purpose.

A work on *Christ and the Scriptures*† might at first seem to belong to the same controversy; but is rather the clearest, and altogether the finest and most convincing plea we have read for the habitual study of the Old Testament. This at least arrests us in a volume that is all arrest. This small book of not two hundred pages is worth many large volumes, not more fertile of thought than it is suggestive; condensed and still lucid. The new man of the Scriptures of Jesus and the Apostles is admirably put; and the chapter on the *Living and the Written Word* is much more valuable than the two chapters on the same subject in *Eccles Deus*; whilst better than all is the longest discussion on Inspiration and Interpretation. It is a book emphatically of the living Christ, a claim that the Bible is only a book of power as the living Christ is in it. To all disciples of Jesus this work commends itself at once by its grasp of truth, its insight, its profound simplicity, the life which is in it, and its spiritual force. It is one which every Christian may use with profit, and which no Christian will be above using; and, though of a

permanent value, is yet marked by the struggle, and meets the want of the present.

"Readings"‡ in the Bible are seldom satisfactory, but an exception may be made for those *Cottage Readings* in Exodus. They keep to the purpose they announce in their title, and are simple without being mawkish. They have, however, the possibly inevitable defect of being apparently written down to the level of cottagers, and of suffering thereby in freshness and power. The truths that have been singled for comment are judiciously chosen, and the comment does not break the flow of the story, which is almost the highest praise. The absence of any effort to realize the individual characters of the Bible, and interpret their conduct in harmony with their character, is a drawback to almost all efforts to simplify or illustrate the Bible, and from which it could not be expected that these *Readings* would be free. Ladies who have an hour to read with the poor, will find them pleasant and useful, earnest, and thoroughly evangelical in doctrine.

Books of devotion still accumulate, of which, let us trust, some will have a longer life than the crowd.§ Their diversity of bindings and convenient size, and the large promise of their titles, are an attraction, and likely to win for them many readers. *Songs in the Night* are sketches of some poor men's sorrows, and the hymns "the cross pressed out of them;" it is one of them has written it; a pleasant little volume to those who have no other acquaintance than it gives with the rich stores of hymnology. *Thoughts for the Inner Life* are invitations and prayers chiefly out of the life of Christ: useful and profitable, and not too long: but unmarked by any special merit. It is perhaps because we are unprepared to meet Mr. Punshon as a poet that we confess to disappointment in reading his *Sabbath Chimes*. The transfer from one art to another is seldom happily accomplished; or Mr. Punshon's popularity as a preacher erects probably too high a standard for him as a poet. There are thoughts much better than the words that clothe them, and some words

‡ *Cottage Readings in Exodus*. By the Author of *Cottage Readings in Genesis*. London: Nisbet. 1867.

§ "Who Giveth Songs in the Night?" *Words of Comfort for the Sorrowing Children of God*. By the Author of *Christian Manliness*. London: Religious Tract Society. 1867.

Thoughts for the Inner Life. London: Jackson, Walford, & Hodder. 1867.

Sabbath Chimes; or, Meditations in Verse for the Sundays of the Year. By W. MORLEY PUNSHON, M.A. London: Nisbet & Co. 1867.

† *Christ and the Scriptures*. By Rev. ADOLPH SAPHIR, B.A., author of "Conversion," &c. London: Morgan & Chase. 1867.

that scarcely chime at all. An unpractised hand is traceable enough; and there is no attempt to conceal the strong influences of Keble, of whose *Christian Year* there are evident echoes. Here is a metre which we do not remember in the older book:—

“Hand in hand, through all our ways,
Joy and sorrow travel;
Making life a tangled maze
We may not unravel;
E'er at work to build or mar,
Like unsocial twins they are,
Wreathing smile, or striking scar.

Hearts which glow and hearts which bleed,
God for each one careth;
Outlet for their strongest need
He for each prepareth:
In restraint no longer pent,
Joy in bursts of song hath vent;
Sorrow prays;—and is content.”

Two books on Ritualism, and a cheap and excellent translation of the Epistle of Clement, remind us of the controversy of the hour. Mr. Hebert's book is valuable as a hearty effort to solve the difficulty of the Church of England by one of her own ministers, and to solve it on broad and charitable principles; but it is also valuable for some excellent papers on Inspiration that have found their way among the rest. Mr. White's pamphlet is also charitable, the friendly counsel of one who stands without, and offered without offensiveness. Mr. Cowper's name may stand as guarantee for the translation of Clement, which has been issued by the *Religious Tract Society*, and is a timely publication.

Some readers are impatient when a new memoir appears.* They declare that we have far too many already; and, though not very plain in stating what their desires really are, yet may be held as expressing the conviction that this department of writing has reached that measure of com-

|| *Ritualism? or, True Church Views?* By the Rev. CHARLES HEBERT, M.A. London: Dalton. 1867.
Ritualism and New Testament Christianity. By the Rev. VERNER WHITE, Minister of Islington Presbyterian Church, Liverpool. London: Nisbet & Co. 1867.

The Epistle of Clement of Rome to the Corinthians, with an Illustration and Notes. By B. HARRIS COWPER. London: Religious Tract Society. 1867.

* *Memoir of Colonel Wheler (afterwards Major-General), E. I. C. S.* By Major H. M. CONRAN, late Bengal Artillery. With Preface by MACLEOD WYLIE, Esq. London: Morgan & Chase, 88, Ludgate Hill.

parison, beyond which it should not be allowed to pass. With these views we have no sympathy. Finality cannot be stamped on any department of literature; and, if memoirs are now given to the world in larger numbers than formerly, so is it with works on every other department of human thought.

The sole questions then which, in our view, are legitimate when a new memoir appears, are these:—Was the person, whose life constitutes the subject of the volume, remarkable enough to entitle him to such a memorial? Has the author shown himself competent for the task he has undertaken? and has he executed his work well? In the present case these queries can be answered in a manner most satisfactory. Col. Wheler was a man who stood forth prominently enough in the history of the Anglo-Indian Church, not to speak of the attention his proceedings attracted during the Indian mutinies, to render it desirable that a notice of his life should be given to the public. And perhaps there was no military friend of his better suited to become his biographer than Major Conran. With a vehement enthusiasm for his hero, and zealously affected like him towards every good work, he has thrown his whole soul into this memoir, and in consequence written with an almost scriptural energy which makes its telling in a high degree. We trust that it will obtain an extensive circulation, and cordially commend it to our readers. It will interest them more deeply than ever in the mental and moral state of the Anglo-Indian army, and of the unnumbered millions of India. As an illustration of the exciting scenes to which this volume introduces us, take the following extract, describing an evangelistic enterprise of Wheler's when in command of the troops designed to overawe the wild natives of Peshawur, our frontier town towards Afghanistan.

“With apparent recklessness, Wheler, to the amusement of officers and the astonishment of the natives, went into the Plaza of Peshawur city, amongst its motley assemblage of 60,000 Hindoos, Jews, Arabs, Cabulees, Candaharees, Cashmerees, &c.—a very Pentecostal collection, except for the opposite spirit pervading them—and there, raising the banner of salvation, ‘preached Christ to them.’ The singularity of the thing in this place arrested attention, and the curiosity of the multitude prevailed for a time over their bigotry. He had large audiences, and was listened to most attentively; but so soon as the idea became current that he was preaching that truth, as odious to the Afghans as to the Jews of old, that ‘Jesus is the

Son of God,' then the shout of blasphemy was raised; and a mob in Peshawur shouting in the cause of their faith is a sound unequalled in any other part of the world. The roar of the ocean, lashed by the tempest on a rock-bound coast, comes nearest to it. Their features, too, were so fierce that one would imagine everything would be swept away by their fury, as they all with one voice, for the space of two hours, cry out, 'Allah-l-Allah, Mahmood vassool Allah!' (there is but one God, and Mahomet is his prophet). There Wheler stood, beneath the pelting, pitiless blast, and at length his mild dignity of expression and calm persuasion prevailed, and he obtained a hearing. The venerable colonel was permitted to preach again and again, though not without

occasional squalls and amidst dire threats of enemies, kindly remonstrances of friends, confidentially warning him of plans to assassinate him, and harder still, the contempt of some of the officers and authorities. Wheler used to confess he never passed through such an ordeal, or felt his life hanging by such a thread; and as he returned day by day to his post, he deeply revolved the consequences and 'counted the cost.' No man, however, was permitted to set on him to hurt him, and this continued for the space of two years, so that all they which dwelt in that region of Asia heard the word of the Lord Jesus, and that where no one before durst in public question the divinity of the Koran or the mission of Mahomet."—pp. 103-105.

ANNIVERSARIES IN APRIL, MAY, AND JUNE, 1867.

MEETINGS.

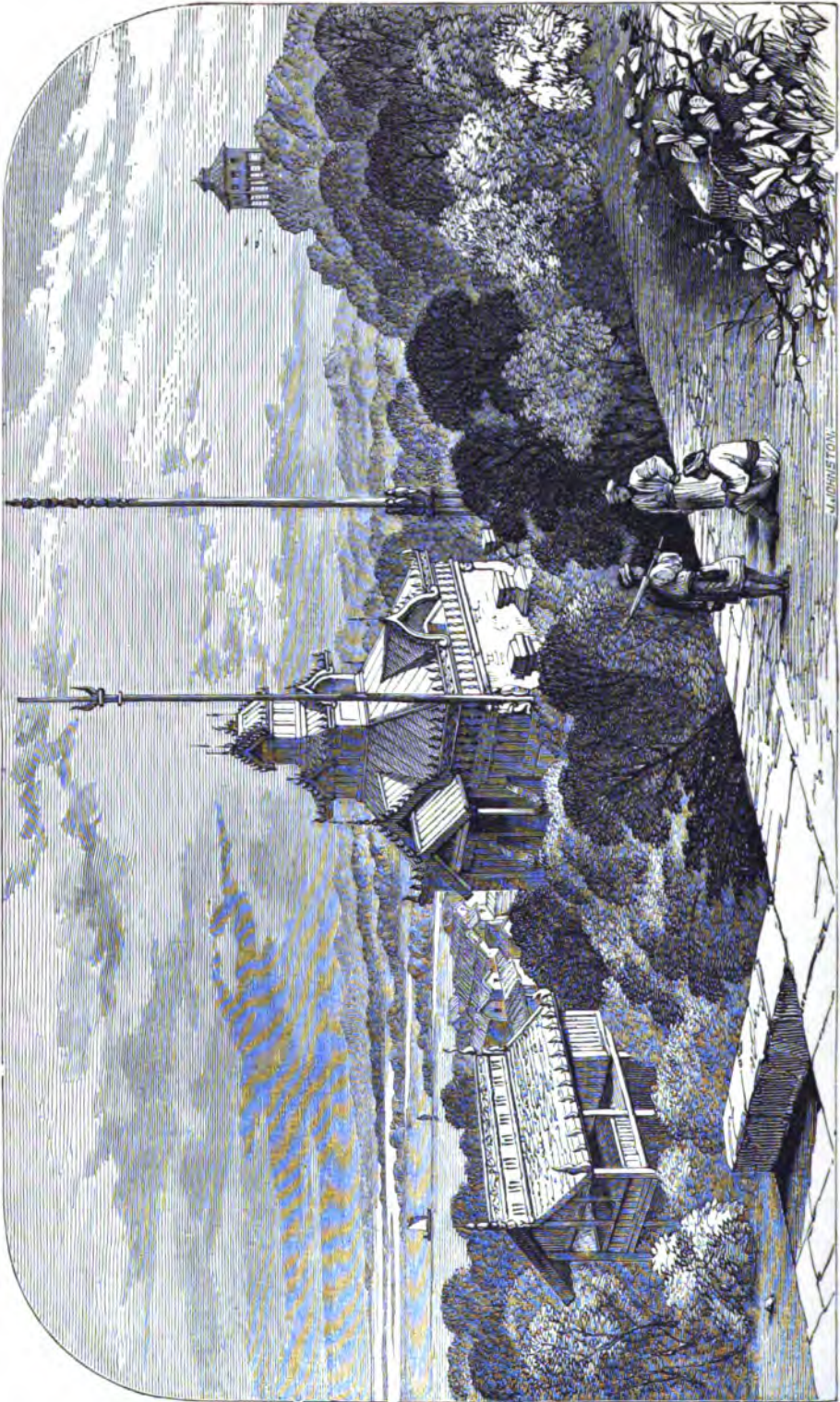
DAY.	HOOR.	INSTITUTION OR SOCIETY.	CHAIRMAN.	PLACE OF ASSEMBLY.
April 26	8 p.m.	Christian Vernacular Education.....	J. C. Colquhoun, Esq. ...	Willis's Rooms
29	9 a.m.	Lord's Day Society (Breakfast)		St. James's Hall
	11 a.m.	Wesleyan Missionary	Rt. Hon. the Lord Mayor	Exeter Hall
	2½ p.m.	Church of England Scripture Readers'	Bishop of Durham	Hanover-square Rooms
	7 p.m.	National Temperance League.....	Benj. Scott, Esq., F.R.A.S.	Exeter Hall
30	11 a.m.	Church Missionary	Earl of Chichester.....	Exeter Hall
	6 p.m.	Evangelical Alliance (Soirée)	Lord Ebury	Freemasons' Hall
May 1	11 a.m.	British and Foreign Bible	Earl of Shaftesbury, K.G.	Exeter Hall
	7 p.m.	Systematic Beneficence	W. M'Arthur, Esq.	Exeter Hall
2	11 a.m.	Irish Society.....		Hanover-square Rooms
	11 a.m.	London City Mission	Joseph Hoare, Esq.	Exeter Hall
	2 p.m.	Church Pastoral-Aid	Earl of Shaftesbury, K.G.	St. James's Hall
	6 p.m.	Sunday School Union	Hon. A. F. Kinnaird, M.P.	Exeter Hall
3	11 a.m.	London Society for the Jews	Earl of Shaftesbury, K.G.	Exeter Hall
	2½ p.m.	Liturgical Revision Association	Lord Ebury	Willis's Rooms
	6½ p.m.	Religious Tract Society	Col. M. I. Rowlandson ...	Exeter Hall
6	12 noon	British and Foreign School.....	Earl Russell, K.G.....	Borough-road (large room)
	2½ p.m.	Protestant Reformation	Adm. Vernon Harcourt...	Willis's Rooms
	6½ p.m.	Irish Evangelical	Chas. Reed, Esq., F.S.A.	Poultry Chapel
7	6 a.m.	Yg. Men's Christian Assoc. (Breakft.) ..		165, Aldersgate-street
	8½ a.m.	Irish Church Missions (Breakfast) ...	Bishop of Ripon'	St. James's Hall
	11 a.m.	Irish Church Missions	J. C. Colquhoun, Esq. ...	St. James's Hall
	2 p.m.	Royal School, Daughters of Officers ..	Duke of Cambridge	United Service Institution
	6½ p.m.	British Society for the Jews	W. M'Arthur, Esq.	Freemasons' Hall
	7 p.m.	Home for Sons of Missionaries	H. W. Dobell, Esq.	Mis. House, Bloomfield-st.
	7 p.m.	Ch. of Eng. Sunday School Institute ..	Bishop of Ripon	Exeter Hall
	8 p.m.	London Free and Open Church	Lord Wharncliffe	Exeter Hall
8	9 a.m.	Church Association (Breakfast)	J. C. Colquhoun, Esq. ...	St. James's Hall
	2 p.m.	South American Missionary	R. N. Fowler, Esq.	London Tavern
	2½ p.m.	Colonial and Continental Church		St. James's Hall
	5½ p.m.	Congregational Board of Education ..	Samuel Morley, Esq.....	Lower Clapton Cong. Ch.
9	10 a.m.	London Missionary	Geo. Leeman, Esq., M.P.	Exeter Hall
	2½ p.m.	Soc. for Propagation of the Gospel... ..	Archbishop of Canterbury	St. James's Hall
	6½ p.m.	Evangelical Continental		Exeter Hall (lower room)
	6½ p.m.	Trinitarian Bible	General Alexander	Freemasons' Tavern
10	6½ p.m.	Operative Jewish Converts.....	Hon. William Ashley ..	London Tavern
11	2 p.m.	Naval and Military Bible	Gen. A. J. Lawrence, C.B.	United Service Institution
13	6½ p.m.	Bible Translation.....	Rev. Dr. Steano.....	Kingsgate-street Chapel
	7 p.m.	Ragged Church and Chapel Union...	R. N. Fowler, Esq.	Exeter Hall

MEETINGS—(CONTINUED).

DAY.	HOOR.	INSTITUTION OR SOCIETY.	CHAIRMAN.	PLACE OF ASSEMBLY.
May 14	3 p.m.	Foreign-Aid		Hanover-square Rooms
	6½ p.m.	British and Foreign Sailors'	Lord H. Cholmondeley.	Sailors' Institute, Shadwell
	6½ p.m.	Irish Baptist Home Mission		Bloomsbury Chapel
	6½ p.m.	Seaman's Christian Friend	Col. H. J. Brockman, V.P.	Seamen's Chpl. opp. Lon. Dk.
16	2 p.m.	Army Scripture Readers'	Bishop of Ripon	Willis's Rooms
	4 p.m.	Associatn. in Aid of Deaf and Dumb	Henry Pownall, Esq.	Polytechnic Institution
	6½ p.m.	Baptist Missionary	J. Candlish, Esq., M.P. ...	Exeter Hall
17	2½ p.m.	Missions to Seamen	Archbishop of Armagh ...	Willis's Rooms
	6½ p.m.	Baptist Young Men's Missionary ..		Metropolitan Tabernacle
21	6 p.m.	Primitive Methodist Missionary	Samuel Morley, Esq.	Metropolitan Tabernacle
	6½ p.m.	Peace Society	Joseph Pease, Esq.	Finsbury Chapel
26	7 a.m.	United Kingdom Band of Hope (Prayer Meetings)	Various	Various.
27	6 p.m.	United Kingdom Band of Hope	Samuel Morley, Esq.	Exeter Hall
28	12 noon	Friend of Clergy Corporation		Willis's Rooms
	6 p.m.	Nat. Temperance League (Conversa.)	Samuel Bowly, Esq.	Willis's Rooms
29	10½ a.m.	U. Kgd. Band of Hope (Conference)	Various	Exeter Hall (lower room)
31	12 noon	London Aged Christian	Marquis of Cholmondeley	32, Sackville-st., Piccadilly
June 3	3 p.m.	Strangers' Home for Asiatics	Lord H. Cholmondeley ...	Willis's Rooms
17		Curates' Augmentation Fund	Archbishop of Canterbury	Willis's Rooms
25	7 p.m.	Brit. Ayl. for Deaf & Dumb Females	Joseph Payne, Esq., Q.C.	Asylum, Lower Clapton
28	2 p.m.	Society for the Prop. of the Gospel	Rt. Hon. the Lord Mayor	Egypt. Hall, Mans. House

SERMONS.

DAY.	HOOR.	INSTITUTION OR SOCIETY.	PREACHER.	CHURCHES AND CHAPELS.
April 23	7 p.m.	Wesleyan Missionary	Rev. Charles Garrett ...	China-ter. Chap., Lambeth
24	7 p.m.	Wesleyan Missionary	Rev. William O. Simpson	City road Chapel
25	11 a.m.	Wesleyan Missionary	Rev. Wm. Arthur, A.M.	Centenary Hall, Bishopsgt.
26	11 a.m.	Wesleyan Missionary	Rev. Jas. M'Coish, LL.D.	Gt. Queen Street Chapel
28	11 a.m.	Church Pastoral-Aid	Bishop Anderson, D.D.	Holy Trinity, Marylebone
	6½ p.m.	Moravian Missions	Bishop Anderson, D.D.	St. Mary's, Bryanston-sq.
	7 p.m.	Religious Tract Society	Rev. W. Conway, M.A.	St. Margaret's, Westminster
		Wesleyan Missionary	Various	Various.
29	6½ p.m.	Church Missionary	Rev. John Venn, M.A.	St. Bride's, Fleet-street
30	7 p.m.	Systematic Benevolence	Rev. Wm. Arthur, A.M.	Union Chapel, Islington
	7½ p.m.	Sunday School Union	Rev. William Landels	Poultry Chapel
May 1	7½ p.m.	Sunday School Union	Rev. C. H. Spurgeon	John-st. Chap., Bedford-row
2	7 p.m.	London Society for the Jews	Rev. Dr. R. Payne Smith	St. George's, Bloomsbury
5	11 a.m.	Colonial and Continental Church ...	Rev. J. C. Miller, D.D.	St. Thomas', Portman-sq.
	6½ p.m.	Religious Tract Society	Rev. Henry Allon	Union Chapel, Islington
	7 p.m.	Bishop of London's Fund		St. Paul's Cath. (und. Dome)
6	7 p.m.	Church Missionary	Bishop of Ripon	Westminster Abbey
	7 p.m.	London Philanthropic	Rev. A. M'Auslane	Finsbury Chapel
8	10½ a.m.	London Missionary	Prof. J. M'Coish, LL.D.	Surrey Chapel
	7 p.m.	Congregational Board of Education	Rev. David Thomas, B.A.	Lower Clapton Cong. Ch.
	7 p.m.	London Missionary	Rev. Alex. Thomson, M.A.	Poultry Chapel
9	6½ p.m.	London Missionary	Various	Various
	7 p.m.	London Missionary (to Young Men)	Rev. Norm. M'Leod, D.D.	Westminster Chapel
	7 p.m.	Operative Jewish Convicts'	Bishop of Carlisle	Epis. Jews Chap. Pal.-place
10	6½ p.m.	London Missionary (Communion) ...	Various	Various
	7 p.m.	Irish Baptist Home Mission	Rev. Baptist W. Noel ...	Walworth-road Chapel
12		London Missionary	Various	Various
	11 a.m.	Trinitarian Bible	Rev. Sir N. Chinnery, Bt.	St. Alban's, Wood-st., City
15	11 a.m.	Baptist Missionary	Rev. Newman Hall, LL.B.	Bloomsbury Chapel
	6½ p.m.	Baptist Missionary	Rev. Richard Glover	Walworth-road Chapel
19		Baptist Missionary	Various	Various
20	7 p.m.	Primitive Methodist Missionary	Rev. G. Lamb	City-road Chapel
	7 p.m.	British Society for the Jews	Rev. Richard Roberts ..	Gt. Queen-street Chapel
27	12 noon	Bishop of Lond. Fund (Communion)	Bishop of London	St. James's, Piccadilly
June 26		Society for the Prop. of the Gospel		St. Paul's Cathedral
30	11 a.m.	Association in Aid of Deaf and Dumb	Bishop of Oxford	Chapel Royal, Whitehall



SCENES IN BURMAH—THIEN, OR SACRED TEMPLE AND ZAYAT.

The Thien, in which are deposited Burmese deities, is in the centre, with its sacred posts. The Zayat is on the left. It is used as a caravansera, and from it, also, the priests harangue their congregations.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

BURMAH AND THE KARENS.

OUR readers are acquainted with many details of the remarkable mission of the American Baptists in Burmah. Its influence has been felt especially among the mountain tribes of the Karens—the aborigines of the country. The following description of the Karens we take from Newcombe's "Cyclopædia of Missions:"—

"This interesting people are widely scattered over the Burmese Empire, but are entirely distinct from the Burmans, by whom they are regarded as inferiors and slaves. They have adopted many of the customs and modes of life of the Burmans; they are generally industrious, and, with the exception of intemperance, are but little addicted to the vices of barbarian tribes. Their condition is a degraded one, being everywhere oppressed by their Burmese masters, and compelled to perform every kind of servile labour. Hence they lead a wandering life, and dwell in temporary villages, planted in remote places, in order to escape the exactions of their oppressors. With few exceptions they reject Buddhism, and present the extraordinary phenomenon of a people without any form of religion or established priesthood, but believing in the existence of God, and in a state of future retribution, and cherishing a set of religious traditions resembling the truth of revelation, which they transmit from age to age in the poetic legends of their race. Blending with their traditions are some singular prophecies asserting their future elevation as a race, and that white strangers from across the sea would come to bring them 'the word of God.' It was on this account that when the missionaries became first acquainted with them, they evinced uncommon interest in the truths of the Gospel, and regarded them as the fulfilment

of the predictions which had been delivered to them by the 'Elders' of a former age. These traditions of their race, acting on a people long crushed by oppression, but possessed of unusual moral sensibility, unquestionably gave the missionaries great advantages in their early labours among the Karens."

In 1832, within three years after Boardman began his labours among them, Dr. Mason thus wrote,—“I no longer date from a heathen land. Heathenism has fled these banks. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians.”

In a single year, 1844, Mr. Abbott baptized two thousand of them. When, in 1847, he returned from his visit to America, he found that the twenty native unordained preachers he had left in charge had increased to thirty-three; that these reported 1,200 converts waiting to be baptized; and that 1,150 had been baptized by the two native ordained preachers!

These Karens, moreover, are related to other still more numerous tribes, reaching away to the borders of China, of the same general characteristics with themselves.

It is interesting to note, that the Burman churches have just held their first missionary Convention; the object of the society being, “First, to strengthen and unite the churches of Burmah in mutual love and the Christian faith; and secondly, to extend the work of evangelization to all regions within their reach which do not receive the Gospel from other agencies.” The society is composed of all the missionaries, native pastors and preachers, and delegates of the churches. It represents 250 churches, 50 ordained native pastors, more than 300 unordained pastors and preachers, and 16,000 communicants, in the midst of a much larger number of nominal Christians and pupils under Christian instruction.

PROTESTANTISM IN HUNGARY.

BY A HUNGARIAN PASTOR.

THE furthest territory from the centre of Europe, in which the Reformation has gained an extensive footing, is formed by Hungary inclusively of Transylvania.

And as this country, in the middle ages, was appointed by Providence to limit the encroachments of Mohammedanism, and serve as a bulwark for the defence of Christian Europe, so has it, since the Reformation, in consequence of the Protestant leanings of its people, discharged a doubly important function, in that, lying like a wedge between the Papal empire on one side, and the imperial Papacy of the Eastern Church on the other, it has resisted as much as possible the further inroads of both these churches, and has effectively represented the sacred interests of the Evangelical doctrine in opposition to them.

It was to make the solution of this great problem possible that God, who overrules all the fortunes of his own kingdom, gave such a direction to circumstances, that Hungary, from the very first, opened widely her gates to the Reformation.

The unintermitting wars which were then carried on in the country, did not impede the progress of this design. People have here, even in their greatest political perplexities, given to "the one thing needful" the attention to which it was entitled from them.

The rich and powerful clergy of Hungary exerted in vain all their influence to resist the movement.

The Mohammedans even, who had then invaded the country, did some service to the interests of the Gospel in the same way as the Philistines served David; when the persecution of Saul had made him take refuge among them.

And the result was, that by far the greater part of Hungary had become Protestant by the beginning of the seventeenth century. The estates at the Diet called themselves "*Status et Ordines Evangelici*." In the higher nobility three families only remained consistently faithful to the Roman Catholic Church. And the fact, that this revolution was not a merely external one, was sufficiently evidenced by the fiery trials which came subsequently upon the Protestants in Hungary. These severities almost rooted out the reformed religion from all other parts of the present Austrian empire; but here they had no such

effect. In vain were the means of oppressing Protestantism sought for throughout the country. The system of government established by the Jesuits, introduced foreign armies into the country in order to carry out its purposes. Even the political institutions of Hungary were attacked; because it was well known that, while they remained inviolate, no efforts to oppose the evangelical doctrine could possibly be successful.

A sanguinary struggle, relaxed at intervals, but again renewed, was carried on during no less than half a century between the Hungarians, contending for the freedom of their religious tenets, and the military power of the empire; and the victorious Hungarians, whenever they concluded a peace, persisted in claiming this freedom as the first condition of it.

But harder times followed, the country became unable to resist a power which never adhered to its engagements, but observed the maxim, "*Fides hereticis data non est servanda*." The bloody tribunal of Epirjes, 1670 to 1680, carried out its atrocious objects unhindered; and in consequence of these proceedings, and the other multifarious assaults of Jesuitism, the wealthier classes were compelled to re-enter the Roman Catholic Church, in order to avoid the forfeiture of their lives and of their possessions.

The poorer classes, however, encountered even these persecutions with a very effectual resolution. Their preachers, and several of their most noted secular members—if secular we can call such men; were imprisoned and sent to the galleys by hundreds, and exposed to other severe punishments. Their churches and schools were taken from them; the students were dispersed; and whole congregations were forced to wander from one district to another. In vain! They felt that the Gospel is a heavenly gift, for the poor especially. They went to work in trust, and with new vigour, in order to repair everything. They assembled when they could do no better, in secret. Many young people went to foreign universities, for the mere purpose of pursuing their studies without molestation. Their countrymen founded scholarships, &c., for them, and submitted cheerfully to all possible sacrifices, although they had to contribute at the same time to the maintenance of the Roman Catholic clergy.

It is really, if we duly reflect upon it, an irre-

sistible evidence of the divine power of the Gospel, that, while the Protestants in Hungary were never able before 1791 to hold a single general synod, while even the resolutions of this synod were never recognised by the government—while the depreciation of the Austrian currency by four-fifths in the years 1811 to 1815, destroyed the bulk of the capital of their institutions, they have, nevertheless, retained so much influence in their native country, as can only be explained by a positive miracle; and, although of late years it has happened that children have been forcibly removed from their parents to prevent their being educated in the Evangelical doctrines, they still number four millions in spite of all these persecutions, and compose more than a quarter of the entire population.

It must be understood, alas, that these four millions are not all members of the true church of Jesus—that even in Hungary the pure seed has been mingled with tares, by that enemy who works in darkness—and that especially since the tragic events of 1848, and since the unhappy policy of the subsequent period gave a shock to all pious reverence for holy things throughout the country, (so that the maintenance of ecclesiastical discipline has wellnigh become impossible)—since all this much has occurred in the Evangelical Church of Hungary, in connexion with doctrine as well as with morals, which the true friends of the Gospel must contemplate with sorrow. Hence the calamities which, of late years especially, have come over a land already long ago so sorely visited, are considered by the best of the Hungarian Protestants as the strokes of a scourge that God has taken into his hand to purify his Sion among them. Nevertheless, the Protestant Church in Hungary gives, even at the present day, unmistakable signs that it knows its task, that it keeps it continually before its eyes, and that it will not even hereafter desist from labouring faithfully at the majestic edifice of the Kingdom of God. These evidences are:—

1. The Protestant Church in Hungary has never been disposed to amalgamate its affairs with those of the State, or to subordinate to the State's temporal interests the eternal interests of the Gospel, in the fashion which is commonly required in this "mixed marriage." On this point it has consistently opposed of late (as it did in 1859) the formidable assaults of the Austrian Government. The promises it received of a considerable annual subsidy from the state were as fruitless as the threats and the actual persecutions

which next ensued. Many persons submitted to imprisonment, to the loss of official position or to other punishments; and the whole Church has remained in its poverty, and continues with great sacrifices to maintain its institutions, to pay its preachers and teachers from its own funds, and to provide for its own poor, in order that at least its evangelical freedom may not be impaired by the control of the State. And that the Hungarian Protestants did not allow themselves to be guided by political prospects (as many have affirmed), although the political circumstances of the country have indeed been advantageous to their objects, is irresistibly proved by their having similarly, even in 1848, opposed on this point the Hungarian ministry which was on other grounds dear to the whole country. All this constantly reminds us of our Lord's declaration that his kingdom is not of this world.

2. The principle of a general sacerdotalism, (1 Pet. ii. 9.) is so deeply realized in the whole organization of the Protestant Church of Hungary, that with the exception of the administration of the sacraments, the ordination of the ministry and the solemnization of matrimony, there is no ecclesiastical function in which the laity do not play a considerable part. The members of all the church corporations, presbyteries of parishes, "seniorates" and superintendencies, and even of the working committees for special objects, are preachers and laymen together. The single parishes send to the seniorate assemblies, and these to the superintendential, the same number of secular as clerical representatives. The same principle is carried out in other departments. Thus, although no power is given to either of the confessions,* to organize itself by means of a general synod, and though the superintendents' complete independence of one another unfits them to remedy this deficiency, yet the unity of their system in important transactions is so manifest, and their accord is so perfect, that it can only have been produced by the Spirit of God choosing out for Himself this institution of the Protestant Church of Hungary.

3. As to what concerns more intimately the inner life of the Church, signs of deviations from orthodoxy have hitherto seldom displayed themselves in this Protestant Church, and have always

* The "Reformed" (Calvinist) or Lutheran. The Calvinists are nearly all Magyars; and their confession is called by our people in their vernacular the Magyar faith. They are twice as numerous as the Lutherans.

encountered an energetic resistance. The best and most respected persons very often complain sorely of the dullness of our religious life; and it is but a sleepy orthodoxy that exists amongst us; but it is orthodoxy nevertheless. Our professors of theology are nearly all orthodox; and those who to some extent entertain views of another kind have either to retire, or to conform to the doctrine of the Church. The ministers take an oath that they will preach the word of God agreeably to the confession which they have adopted. The literature of the Church, which is certainly a poor one, very seldom produces any but orthodox works. The books most used in families are the Bible and the hymn-book, of which the latter is a prayer-book also. It is no rare occurrence for poor and simple peasants to be so well versed in the Scriptures, that they can put to shame many preachers. The churches are in general well filled every Sunday; and in the afternoon a sermon is preached, at least among the Calvinists, on the Catechism. The Communion is preceded by a solemn preparation. The sick commonly demand the consolations of religion, and request the congregation to pray for them. The numbers of the criminals and the beggars comprise but a very small proportion of Protestants.

For the promotion of a Christian spirit, many associations have long existed here, many have also arisen in recent times wherever they have been permitted by the laws of the state, as Conferences of Preachers, "Circles" of School Teachers, Young Men's Unions, and Auxiliary Unions for the Poor, especially for Widows and Orphans; lastly, an Association of Hungarian Protestant Authors is expected shortly to come into existence, but has not been hitherto permitted by the authorities. A commencement of operations has also been made in popular Christian books, in order to win over the military to the service of God, and to extend the Gospel to Croatia and the Danubian Principalities. It is only for Missions to the heathen that wellnigh nothing is done here, except that some trifling contributions have been received for this object. Signs of a revival of greater activity in the service of God are exhibiting themselves, principally in the counties of Békés and Somogy and in Transylvania.

The schools in all these relations, as also in connexion with the ulterior development of a Christian life, are considered as the basis of all operations, and have therefore become the object of a peculiar attention and solicitude. Every

parish is bound to have an elementary school, for the condition of which the minister is responsible. The religious element of education is his especial concern. Even in the middle and higher schools, the Professors are often, if not indeed mostly, ordained preachers; and this circumstance is in itself sufficient to impress on these institutions an evangelical character, which is further strengthened by the inspection of the seniorates and the superintendents. The result is, that the power of the Gospel penetrates education in all its branches, and that the fruits of education are proportionably more abundant in the Protestant than in the Roman Catholic institutions; and even in literature the majority of the existing authors, and the best of them, are Protestants. And we may expect this to be the case even more in future, in consequence of the lively interest in the school system which has lately been awakened in our Church. The establishment of Sunday-schools is in itself a point of great importance, especially when the parishes are able to supply their teachers, and in many places also their ministers, with a better maintenance, so that they may not be drawn away from their vocation by the cares of this life.

If, besides all this, we consider what is really the most important point, that our Church knows very well that all it has hitherto done is very little, and knows that by the grace of God it is called upon to do a great deal more, and especially to pray more and to labour more for an increased intensity of ecclesiastical life; to lay less stress on the blood of their ancestors, which was shed for religious freedom, and more and more on the blood of Jesus, from which is the fulness of freedom; to connect themselves more and more with the true friends of the Gospel, and thereby with Christ himself (getting themselves, in the first place, represented in the general assemblies of the Evangelical Alliance). It is scarcely possible that a sincere Christian should not look with hope and satisfaction upon the Protestant Church of this country, especially now that Hungary has regained her constitution, inasmuch as history teaches us that the freedom of this nation has always been propitious to the Gospel. That this may again be the case is the ardent prayer of the best of the Hungarian Protestants; and we will, at least, if we can do nothing more, pray with them.

In connexion with this article, we would call our readers' attention to the deplorable condition of one of the most important of the Protestant churches in Hungary, which we here report for

the reason that we may perhaps be able not only to pray, but to do something more for the sake of our Hungarian co-religionists.

The importance of this congregation is attested by the recommendation which they have obtained from the whole Reformed Church of Hungary. It is also attested by the circumstance, that they form one of the outermost advanced posts of Protestantism, being situated on the frontier of Hungary and her entirely Roman Catholic neighbour, Croatia; and that they have among them a gymnasium, the only Evangelical institution of the kind in the whole region. This congregation is more than any other called upon to work for the evangelization of Croatia.

This Hungarian congregation is in Csurgo, in the county of Somogy, near the river Dran. It has not long been in existence, and has fully organized itself only within the last twelve years. During this period it has built its school, and settled a proper stipend upon a minister and a school teacher. It has as yet no church; and this is a circumstance which aggravates its otherwise deplorable condition. For, in the year 1862, the members of this congregation, having had an abundant harvest, began to build a church, and had very soon half-finished it. But then came four terrible years in succession upon the unfortunate promoters of the work, who mostly live by agriculture; and from that time, as they have not even had any seed-corn, the building has been interrupted, and can only be renewed if assistance should be obtained from brethren abroad, inasmuch as it is well known that the whole of Hungary has, during the same years, been in many ways severely visited.

If we further mention that during these times of distress the congregation mostly remained in arrears with the stipends of its minister and school-teacher, and that many of its members were even compelled, in order to procure bread, to part with their little plots of ground, and with the remnants of their personal property, it will be acknowledged that the situation is a most deplorable one. But in regard to the church, it is especially to be feared that it may be partially thrown down by the weather before the building can be completed; that is, if the poor congregation cannot obtain adequate help.

In the meantime, the above-mentioned preacher, after he had many years waited in vain for better times, and when he had last year seen all the chastisements which the Scriptures describe as the most grievous, namely, war, famine, sickness and murrain, alighting together on his beloved fatherland (although he did not thoroughly understand our language, and had only picked up a little of it during his stay here, came to our help), and endeavoured to collect enough to enable the work to be proceeded with. For the completion of the church £1,500 would be required; but he and his parishioners would be much comforted if he could only procure enough to go on so far that they could safely leave the rest of the work to be done in better times. The sum requisite would be about one-half of the above-named, and towards this he has collected about £200, partly here amongst us, and partly during his tour in Holland. Many of the brethren in Holland have given him a second goodly gift.

As, however, M. Stephan Verbay sees that his travelling is very expensive, and compels him to expend a considerable part of his fund, he now (while he at once returns in the name of his congregation, his hearty thanks to all his kind benefactors who have afforded him a charitable contribution, leaving it to another time to give a general account of what he has collected) intends to return as soon as possible, and desires that further subscriptions may be addressed to him at 12, Hamilton Terrace, Hyde Vale, Greenwich, or to his bankers, Messrs. J. E. Mothieson, 77, Lombard Street, E.C. All such will be, in the utmost degree, useful to himself and to his poor congregation.

Let it be allowed us, then, to hope that, in accordance with the apostolic precept, Gal. vi. 10, "Let us do good unto all men, especially unto them who are of the household of faith," our dear brethren and sisters in England will, as soon as possible, afford us this gratification, that as, of old, the Antiochians relieved the famished brethren in Jerusalem, so we may be enabled to relieve with a fair sum of money our brethren in Csurgo, who have been sorely afflicted so many years, not only with famine, but also with many other calamities.

MISS MARY CARPENTER'S RECENT VISIT TO INDIA.

HER OBSERVATIONS AND REPORTS OF HINDU FEMALE EDUCATION, MISSIONS, REFORMATORIES, AND PRISONS.

At a soiree lately given to the members of the Social Science Association in London, Miss Mary Carpenter, of Bristol, authoress of "Our Convicts," delivered an address, embodying her observations in Hindustan within the past year; and, as these are both interesting and valuable, some account of them will be welcomed by our readers.

Miss Carpenter's principal object in undertaking her Indian journey was to evince her sympathy for the inhabitants, and especially for the ladies, of a country in which for many years she had felt the deepest interest—an interest in great degree kindled by the character and career of the celebrated Rammohun Roy, whose biography, written by herself, has long been familiar to the British public. Communications from many parts of India had been received by her, expressing the very strong desire now existing amongst the wealthier and more intelligent men of that country for practical measures to improve the condition of their female education. Of late years a great change has taken place in the native mind on this question, and the former hostility and indifference to improvement are rapidly disappearing.

Miss Carpenter's visit was intended to be of a private nature, but circumstances irrespective of her own plans rendered it much more public and important than could have been anticipated. For, previously to her arrival in India, Sir Bartle Frere, the Governor of Bombay, having been informed of the object of her visit, anticipated her desires by ordering the Secretary of the Council to issue an official despatch to the heads of the various departments of the Government, requesting that every facility should be afforded for the visits and enquiries which she might incline to undertake amongst any of the public institutions.* The

* The following is a copy of the despatch issued by command of the Governor of Bombay to the Director of Public Instruction (Sir Alexander Grant, Bart.), the Inspector-General of Prisons, the Inspector-General of the Medical Department, &c., &c. :—

"Bombay Castle,

"26th September, 1866.

"Sir,—His Excellency the Governor is informed that Miss Mary Carpenter is likely to arrive by the mail-steamer now expected, and that she hopes to give a portion of her time in India to the same questions connected with education generally, with youthful and other reformatories, and with convict discipline, to

Governor-General at Calcutta afforded her similar facilities for enquiry and observation in the eastern provinces, as also did the authorities in the other districts of Hindustan.

Thus, aided by the highest possible support, and being further solicited to communicate the results of her observations to the Government, Miss Carpenter entered on her congenial path of investigation, and visited in succession Bombay, Ahmenabad (in Guzerat), Surat, Poonah, Madras, Calcutta, and other principal cities.

FEMALE EDUCATION IN INDIA.

Many Hindoos acknowledged to Miss Carpenter that the want of female education is the great cause of the backward state of *male* education there. For, when a young man leaves the excellent schools and colleges which are now frequented by many of the native youth, he is removed from all the influences which should carry on and complete his education; he returns to an ignorant home, to the unintellectual and low-minded female society of mothers, sisters, and wives, whose mental and moral condition is but little removed above the level of the irrational animals around them. He finds no true companionship in these. He, therefore, falls to their level; for he cannot, under the circumstances, raise them to his own. Hence the absolute necessity for the wide establishment of female schools in India. These must,

which she has devoted so much time and attention in England.

"On questions connected with these and other cognate subjects I am desired to state, Miss Carpenter's opinion has, for many years past, been sought and listened to by legislators and administrators, of all shades of political opinion, in England; and His Excellency in council looks forward to her visit to Bombay as likely to be of great public benefit, by aiding in the solution of many problems with regard to which much has yet to be learnt in India, from the results of late European inquiry and discussion.

"I am accordingly instructed to request that you will be good enough to furnish Miss Carpenter with any statistical or other information on subjects connected with her enquiries, which your records may supply, and afford her every facility to visit and inspect the institutions under your control.

"I have the honour to be, Sir,

"Your most obedient Servant,

"J. KING."

at least for the present, be unsectarian; for no others will be tolerated by the millions of pagan Hindoos. But such education, although denounced by some well-meaning persons as being "godless," has already accomplished important moral results, so far as it has been carried out. Miss Carpenter has witnessed much good effect on the native character as accruing even from the schools where the Bible has not yet been permitted by the natives. For unconsciously, but actually, the pupils have already received, through the pages of Milton, Shakespeare, Addison, Johnson, and Bacon, the powerful *indirect* influences of the Christian spirit and morality which are, in greater or less degrees, transfused through these authors. No one can study English literature continuously without imbibing many influences of the Christianity and of the Bible which have raised the English mind to its high development in comparison with that of less privileged nations. A most gratifying improvement has already taken place amongst the portion of the Hindoos already educated in these secular schools. Many of the abominations of heathendom have in consequence been abandoned by them as revolting to the tastes and habits developed by their familiarity with English literature. It is found, in practice, that our literature inevitably undermines and lessens the native bigotry. Further, the educated part of the community in Hindustan are now, as a rule, believers in one God. The fables of their traditional polytheism are despised. Miss Carpenter never met with a single case of an educated Hindoo continuing a believer in polytheism. She is of opinion that the Imperial Government cannot adopt a better course than perseveringly to continue the present class of unsectarian schools which, indirectly, are accomplishing so much good. For the natives would certainly refuse direct Christian instruction as a national insult, and as an act of oppression. Yet many, even, of these pagans are becoming anxious to read the Bible voluntarily. Whilst strenuously objecting to authoritative proselytism, or to attempts in this direction, they are increasingly favourable to the perusal of the volume which has had such a mighty influence on the great nation of white men, under whose power they find the multitudes of their fellow-countrymen so thoroughly subjugated. Many are expressing a willingness to read Christ's words *as he spoke them*; but they refuse to accept them with accompaniments of authority, of dogma, or of sect. The devotional poetry and moral lessons of Christianity are also

being sought after by an increasing number of the Hindoos.

The superior wealth and intelligence of the residents in Bombay have, as might be expected, led the way in the new movement for improved female education. In that city, Miss Carpenter found thirteen girls' schools, all established by a native scientific and literary society. And, as is almost everywhere the case, at present, in Hindoo schools, the girls are instructed by *male teachers only*. Hence the English visitor was struck with a peculiar harshness in the female voice there. The girls could not sing with softness, but only in a rough and unmusical style. But in the few mission-schools taught by English ladies, the native girls sing sweetly and harmoniously. In these Bombay schools, a professional tailor was the *sewing master*! The pupils evinced a marked inferiority in their general tone and manner, and appeared devoid of animation, taking scarcely any interest even in play; whereas in the mission seminaries the girls played heartily and actively, even in the hot sunshine.

The Bombay people have manifested the genuineness of their desire for better female education by the establishment of these schools. At Ahmenabad, similar spontaneous attempts have been made. At Madras, the schools were of missionary origin, and at first it was found necessary to bribe the children to attend by promises of money. After they had been brought to some appreciation of the advantages of instruction, the payments were discontinued, and subsequently the tables were turned, and the pupils required to contribute towards the expenses of their own tuition. This they have willingly complied with, and have become proficient scholars, and heartily interested in their studies. Calcutta is still very backward in respect to female education, notwithstanding the earnest efforts of a few philanthropic individuals there. But in the northern provinces of India much advance is being made in this direction. The tribes in that region are hardier and more intelligent. There, too, the efforts of the lamented Lady Canning are still remembered with grateful appreciation, and with a cordial desire to perpetuate and extend similar benevolent enterprises.

The wealthier Hindoos are anxious to obtain English governesses to instruct their wives and daughters in the zenanas or harems of their establishments. But before this desire can be met to any considerable extent, it will be necessary to institute normal colleges for instructing such in-

tending governesses in the Hindoo language; for initiating them into the habits of European residents in the country; and for gradually acclimatizing them under favourable circumstances. Such colleges would also afford centres for the training of intelligent native teachers. Each institution should contain about twelve Christian students, under the authority of a Lady Superintendent. Native students (especially if Pagan) should board in a separate building. All students should furnish guarantees for their future adoption of the work, for which they might receive gratuitous board and instruction in these institutes. All English students should be required to learn the Hindoo language, and all the native ones should acquire English.

There is the more pressing necessity for female teachers in India, inasmuch as, owing to the very early maturity of the Indian girls, and their marriageability at ten or twelve years of age, it is undesirable, in most instances, for them to remain at the schools, now wholly taught by male teachers, after the age of nine or ten. Hence they learn very little, even under the most favourable conditions, as things are now constituted in their country. But, under instructors of their own age, there would be no such limit to the period of their tuition.

This state of the present schools painfully impressed Miss Carpenter immediately after her arrival in India. One of the first establishments she visited was at Ahmenabad. This girls' school was founded and endowed by an Armenian gentleman, about fifteen years ago. It is governed by a committee of English and native ladies. The pupils appeared very childish and ignorant. Their studies consisted of simple lessons in geography, reading, writing, and arithmetic. Specimens of very poor needlework were shown their visitant, who, in describing them to her auditors in England, indignantly queried—"How could a *man* teach *sewing*?" And here, for the first time, that lady ascertained that there were no female teachers throughout India, except in the missionary schools. The natives are very anxious for a change in this respect, and the necessity for such a change has been boldly and emphatically set forth by Miss Carpenter in the reports which she has presented to the Indian Government. There is good reason to believe that her representations will lead to administrative action on the subject, inasmuch as in the official document acknowledging their receipt, it is added on behalf of the Government—"I am desired to convey to you

the best thanks of his Excellency in Council for these valuable papers, and to assure you that they shall have the most careful attention of Government. I am also desired to state that the Honourable the Governor in Council hopes to have the pleasure of hereafter communicating to you the result of the action taken on them."

Miss Carpenter states that in all her Indian travels she did not meet with a single native lady who understood the English language. As a rule, all the girls there are betrothed at the age of eight or nine! When such young girls lose their husbands, they are not permitted to marry again. But these widows might appropriately be trained as teachers. Miss C. was very favourably impressed with the amiability and docility of the Indian girls, and is confident that they would gratefully appreciate efforts for their instruction.

So urgent is the desire for intelligent female teachers, that the Sheriff of Bombay informed Miss C. that he (who is now paying a pundit, i.e. schoolmaster, to instruct his daughter) would gladly pay 100 rupees (£10) per month to an English visiting governess for two or three hours' tuition daily. Many other gentlemen would be, in like manner, willing to remunerate qualified female teachers.*

INDIAN PRISONS.

Miss Carpenter gives a deplorable account of these establishments. They are universally destitute of separate sleeping cells. Hence their inmates are locked up all night, in companies of from twelve to fifty, huddled together for twelve hours without candles or other light, and of course they become inevitably more depraved and debased than they ever were before. Indian prisons are at present nurseries of the worst crime, and hot-beds of vice and disease, which intensify the evils of ignorance and paganism incomparably more than the most tyrannical administration of law by Draconian summary punishment could effect.

The prisons are so ill-contrived and incapable of adaptation to their proper purposes, that security is impossible unless the unfortunate inmates are heavily ironed. They are therefore thus shackled.

* It may here be mentioned that very recently two young Quakeresses (one of them the daughter of a banker, and a young lady of independent means) have gone from England to India under a sense of duty, to devote themselves to the instruction and elevation of their young Hindoo sisters.

No instruction, religious or secular, is imparted to the prisoners in Indian gaols.

Worse still! the female prisoners are looked up in companies, untaught by day, unlit by night, and wholly in the custody of *male warders*! There is not a single female official, except in a gaol at Calcutta, and even there the warders are all men. Miss C., in one prison, saw five murderesses thus locked up together, and in an indescribable condition of filth, as is the case with all the female prisoners. It was most shocking to witness these wretched, ignorant heathen women thus wholly neglected, and left to perish in body and soul, without any effort for their deliverance from so horrible a state. May the condition of Indian prisons at length attract some attention and effort in Christian England!

There is, however, one gleam of light without the darkness of Indian gaols. The hours of daylight are, in many instances, devoted to remunerative labour. In Calcutta the proceeds of such labour are more than sufficient to defray the expenses of maintaining the inmates. A very intelligent and energetic official has the care of the prisoners in that city, and under his superintendence they execute beautiful specimens of printing and lithography for the government offices.

A reformatory prison for boys was established at Bombay about fourteen years ago by Mr. David Sassoon. It is still in very useful operation, and affords a noble testimony to the public duty of educating ignorant and neglected youth. At Madras also Lord Napier is making praiseworthy efforts to secure the attention of the Government to the question of reformatories.

ASYLUMS AND HOSPITALS IN INDIA.

At Ahmenabad Miss Carpenter, in visiting the asylum, was gratified to find nearly all the lunatics working diligently in the open air. They looked cheerful and healthy, and, in fact, had not the appearance of lunacy about them. At Calcutta, Dr. Payne carries out a similar plan by occupying his patients with diligent work, and so drawing off their attention from their morbid fancies. At another asylum near by, Miss C. beheld a painful contrast. A number of European lunatics, who were waiting for an opportunity to be sent home, were there detained in a state of inactivity and idleness. They afforded a very melancholy spectacle, and were getting worse instead of better.

In the Indian hospitals the great want is of

nurses. The native females, when so employed, are of very low habits, very rough, ignorant and degraded. The want of nurses in India arises from the general absence of women qualified to render *any domestic service at all*. All domestic work, such as washing, brushing, sewing, cooking, is done there by men. Men act as housemaids and as mantua-makers. All this was utterly intolerable to Miss Carpenter as an English-woman. She could not, and would not, be reconciled to it. The women who now act as nurses and ayahs exercise a most mischievous influence over their young charges, imbuing their tender minds with lying, deceit, and every moral mischief. Hence a further necessity for elevating the females of India, and furnishing them with schools and with teachers of their own sex.

INDIAN MISSIONS.

Miss Carpenter acknowledged that previous to her Indian journey she had been somewhat prejudiced against missionary efforts, and had little faith in their efficacy, especially as respects Hindoostan. From many English residents in that country she had received statements which tended to confirm her prejudices. But on undertaking her visit, she determined to examine for herself, and to form an impartial opinion, based on her observations on the spot. The result of these observations has impressed upon her the conviction that *the missionaries are doing a very great and good work in India*.

It is true that their labours are not as yet attended by many professed "conversions;" but nevertheless there is no doubt but that they are accomplishing the important preparatory work of introducing the Scriptures, and of gradually leavening the population with the indirect yet elevating influences of Christianity.

Miss C. stated that the missionaries themselves have little confidence in direct efforts to proselytize. They aim rather at forming the youthful mind, and at imparting a knowledge of Scripture history and biography. In visiting the Scotch Presbyterian schools at Bombay, under the superintendence of Dr. Wilson, she was much pleased with the very remarkable knowledge of the Bible manifested by the native pupils. One of the pagan tutors (*a Parsee*) was there teaching the Ten Commandments.

Some of the missionaries complained to Miss C. that their Home Committees expected them to report many "conversions," and judged of their success or failure according to the number of pro-

fessed proselytes. Hence a strong temptation is held out to adduce exaggerated and superficial statements. But the real work accomplished cannot thus be gauged and registered like so many inches of rainfall or degrees of atmospheric heat. It is an effect produced gradually, silently, and invisibly in the mind and heart of the community. In India, as in other parts of the world, "the kingdom of God cometh not with observation." A missionary of thirty years' experience described to Miss C. the evidences of great moral improvement amongst the surrounding population, and she was herself a witness of the warm attachment of the still unconverted students to these their missionary friends and instructors. Incorrect statements at home produce very mischievous effects in India, and excite ridicule and severe criticism, which discourage the actual workers. Thus a gentleman at Poonah informed Miss Carpenter that on one occasion he had heard a speaker in Exeter Hall assert that the Hindoo children leave the unsectarian schools established by government, and attend the mission-schools instead, owing to their preference for the Bible, which is taught in the latter. This was adduced as an argument for demanding the introduction of the Scriptures into the former. But it is quite incorrect; for at present there is amongst the natives a strong and an universal objection to religious teaching in the government schools, and

its introduction would lead to the withdrawal of the children altogether, and perhaps to another mutiny. Nevertheless it is also a fact that some of the scholars have left the unsectarian schools for those taught by the missionaries; but the real reason was, that the latter taught them gratuitously, whereas at the government schools fees were demanded. Their objection to the Bible was surmounted by the prospect of a gratuitous education. But it was found that gradually these pupils acquired an interest in the Scriptures, and willingly received instruction in the facts contained in them. They have not been formally converted, but they have nevertheless derived great moral advantage from the Scriptures, and from their contact with a people whose lives are governed by the religion of the Bible. And thus it is in very many instances; in particular, the results of the mission-schools for girls are most valuable. In them the pupils are taught really practical things of the highest utility to them as wives and mothers.

Miss Carpenter concluded her account of the Indian missions by saying that in every town she had visited she had taken opportunities of commending these efforts, and of acknowledging the really efficient and valuable work which, under the Lord's blessing, they are accomplishing amongst the tribes of the vast peninsula of Hindoostan.

MOHAMMEDAN OBJECTIONS TO CORRUPTED CHRISTIANITY.

IN a recent article we treated of the objections felt by Mohammedans to Christianity, even when in its purest form: it is our object in the present one to point out how greatly their antipathy is intensified, when it is not with pure Christianity that they are brought in contact, but with that faith altered and debased by an element so utterly opposed to its nature as idolatry.

The lapse of the early Church into idolatry, and the rise and spread of Mohammedanism, were nearly simultaneous. Turning to Mosheim, we find the commencement of the downward process which ultimately conducted Christianity to the deep mire of idolatry plainly traceable as early as the 4th century. The historian says:—"Moreover, those idle fictions, which a regard for the Platonic philosophy and for the prevailing opinions

of the day had induced most theologians to embrace, *even before the times of Constantine*, were now in various ways confirmed, extended, and embellished; hence it is that we see on every side evident traces of" . . . "the worship of images and relics." Again, "Images, indeed, were as yet but rare, and statues did not exist." [Murdoch's "Mosheim," 4th edit. (1865), p. 143]. Referring to the 5th century, he says—"The images of those who were in reputation for sanctity while alive, were now honoured with extraordinary devotion in several places; and there were those who believed what the pagan priests had maintained respecting the statues of Jupiter and Mercury—namely, that these inhabitants of heaven were favourably present in these their images." (P. 191.) Under the 6th he refers to

"what occurs, among other works, in the epistles and other writings of Gregory the Great, respecting the worshipping of images and departed saints" (P. 230.) Under the 7th—"those called Christians in this century worshipped the wood of a cross, the images of holy men, and bones of dubious origin." (P. 250.) The Church history of the 8th century is largely occupied with the details of fierce and even sanguinary controversies regarding image worship. The first storm on the subject, which originated in Greece about the beginning of this century, and thence spread both eastward and westward, blew over after a time; but the hurricane that followed was more severe while it lasted, and more permanent in its effects. In this latter contest, the hero on the one side was the valiant emperor Leo the Isaurian, who, in 726 A.D., issued an edict against the worship of the images of saints. It led to a civil war, chiefly fomented by the Roman pontiffs, Gregory II. and III., the "holy see" even at that early period figuring prominently on the side of error and sin. The son of Leo—Constantine Copronymus, and his grandson, Leo IV., continued the contest for truth which had been begun; and then Irene, the widow of the last named emperor, a woman flagitious in character, yet in her own estimation pious, carried the authority of the imperial throne of Constantinople from the side of truth to that of error, and through her influence over the members of a council assembled in the year 786 A.D., at Nice, in Bithynia, and called in consequence the second Nicene Council, established image worship, while "penalties were denounced against those who should maintain that worship and adoration were to be given only to God." (P. 282.) During the century that succeeded [the 9th], another woman added the coping-stone to the structure of which the foundation had been laid by Irene; for, on the death of the Emperor Theophilus, in the year 842 A.D., his widow Theodora, departing from the sentiments of her deceased husband, who had been a vehement opposer of image worship, "wearied out and deluded by the menaces, the entreaties, and the fictitious miracles of the monks, assembled a council at Constantinople A.D. 842, and there re-established the decisions of the Nicene Council, and restored image-worship among the Greeks. Thus, after a contest of one hundred and ten years, image-worship gained the victory; and all the East, except the Armenian Church, embraced it: nor did any one of the succeeding emperors attempt to cure the Greeks of their folly in this matter. The Council of

Constantinople, held under Photius in the year 879, and which is reckoned by the Greeks the eighth general council, fortified image-worship by new and firm ramparts, approving and renewing all the decrees of the Nicene Council. The Greeks, a superstitious people, and controlled by monks, regarded this as so great a blessing conferred on them by Heaven, that they resolved to consecrate an anniversary in remembrance of it, which they called the Feast of Orthodoxy." (Pp. 310, 311.) The introduction of image-worship into the western portion of Christendom met with greater obstacles than it did in the East, and was effected chiefly through the influence of the Roman pontiffs. It is not necessary, however, to go into detail on the subject; we have presented the events relating to the East at length only on account of the influence they exerted on the rise and progress of the Mahomedan faith.

That faith, commencing as a reaction against the worship of the sacred stone at Mecca, became as it advanced a reaction also against the daily increasing idolatry of the Christian Church. It was while the worship of images was recommended and practised that Mohammed was born, the date of his nativity being variously stated as A.D. 569, 570, or 571. Forty years later he put himself forth, first as a religious reformer and then as a prophet, the two great truths which shone out prominently from amid the errors of his teaching being the unity of God and the sin of idolatry. The battle of Badr, his first military success, was fought in A.D. 623. At his death, in A.D. 632, he was the virtual sovereign of Arabia. By 660, Syria, Persia, and Egypt had been conquered by his followers. By 709, the north of Africa had yielded to the Mohammedans. Between 710 and 714, Spain was conquered. In 716, Constantinople itself was besieged, having been so before in 668. And finally, by 732, it required the great victory of Poitiers, which has rendered the name of Charles Martel for ever illustrious, to stay their further progress, after they had commenced what otherwise might have proved the conquest of France.

Comparing the Christian and Mohammedan dates together, it thus appears that if by the year 726 A.D., the intolerable ardour manifested in the worship of images had moved the valiant emperor Leo the Isaurian to issue an edict against so gross a corruption of religious truth, that, with other analogous forms of apostasy from right principle, had brought the Mohammedans to the gates of Constantinople even ten years previously, or in

716. And, six years from the date when the emperor's edict was issued had gone by, their conquering arms had penetrated far into France, and excited terror through Christendom at large. We believe that Mohammedanism was permitted to rise and spread, that the divine displeasure might be manifested against those who had rent Christendom asunder by their disputes about matters of trifling importance, and had loaded the truth with a burden of vain ceremonies, and committed the crowning sin of giving to images that worship so expressly forbidden in the divine word. And what rendered the infiction so permanent was that it produced no perceptible effect in leading men to abandon the sins it was meant to chastise. It was the very state of things described in prophecy, when the narrative of the cruel deaths and tortures inflicted by the great army of horsemen, led apparently by the four angels set free from "the great river Euphrates" is concluded by the melancholy statement that "the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. ix. 20, 21.) Through every century since the Mohammedan system arose, its adherents have been opponents of idolatry, and have consequently been very impervious to those arguments which missionaries of the Romish or of the Greek Churches have alone been able to urge. Take, for example, the following report of a controversy, arising from an elaborate treatise on the evidences of [Romish] Christianity presented to the Delhi Emperor Jehangir, in the beginning of the 17th century, by a Portuguese, Hieronymo Xavier (not the celebrated Francis Xavier, who died in A.D. 1552). "We have evident intimations," says the Romish controversialist, "that God approves of the worship of these images, and this He has evinced by miracles which He has wrought in favour of those who have paid particular reverence to them; as

it may be seen from past histories, and witnessed even now in Christian countries." Then follows a string of shrines, where the Mohammedan is invited to go and witness such exhibitions for himself. His opponent very quietly replies:—"We need not now notice your worshipping wooden images of the Virgin Mary and Jesus, whether such worship be intended as respectful to their persons, or for the purpose of paying them divine honours. And as a word is enough for the wise, believing as we do that you are such, we shall content ourselves with the mere hint." (*Calcutta Review*, vol. iv. pp. 423, 424).

A lie pure and simple does not in general long trouble the world, death being written from the very outset upon its face. All the falsities that have long flourished will be found on investigation to be composed of truth and untruth in close combination; and if we would make the latter sink we must dis sever it from the former, which keeps it afloat. Now, in the controversy between the Greek Church or the Romish Church and Mohammedanism, truth rests with the latter on one all-important point, namely, the non-worship of idols. When, then, the Greek or the Romish missionary encounters Mussulmans on this point, he is really fighting against God, and cannot, in the very nature of things, be successful. It was, we believe, a French writer who, speaking of the career of Napoleon Bonaparte after the short peace of Amiens had been succeeded again in 1803 by war, said that henceforth England arose before him like the Cape of Storms, which he was for ever forbidden to pass. In similar manner, the clear conviction on the part of the Mohammedans that idolatry is criminal, rises in front of the Greek and Romish missionaries like the storm-girt promontory which it required so many centuries of effort to double; and not till they make the attempt in other vessels than those frail barks of error which now they navigate will they succeed in passing the great rocky rampart, and pursuing their triumphant course to those more distant eastern regions, which else will never dawn upon their view.

ROMISH MISSION IN SAMOA.

WE select the following correspondence from the *Annals of the Propagation of the Faith*, as showing the work of the Church of Rome in the South Seas. The references to Protestant Missions are not to be trusted, but it is important to know what the Romish Church itself is doing.

"I do not know the general condition of the port of Apia, but as to the productions of Samoa in particular, I am aware that cocoa-oil to the value of 500,000 francs is annually exported. The importation in manufactured articles, muslins, calicoes, hatchets, knives, guns, etc., represents value to the amount of 725,000 francs. These figures will be presently increased; for, during the last two years, owing to the impetus given by the Catholic Missioners, both Europeans and Samoans have been devoting their energies to the cultivation of cotton. The consequence will be that the produce of this branch of trade will soon surpass that of cocoa-oil. This will be a new source of wealth to the country; and as the riches thus acquired will be the result of assiduous labour, it may be hoped that general morality and the stability of families will gain rather than lose by the change. The cotton plant grows well in Samoa, being finer, they say, than in America. It does not require much cultivation, it lasts a long time, and, if it is cut once a-year, two harvests are annually secured. We expect to get enough profit from this crop to enable us to support our schools.

"With this view we have invested 33,000 francs in the purchase of several lots of land, forming a single holding of sixty hectares. This property, situated right opposite the harbour, encloses the European habitations in a sort of half-circle, each extremity reaching to the shore. The soil is extremely fertile. A beautiful spring, issuing from the foot of the mountain which in part belongs to us, gives birth to a stream, which, dividing into several channels, waters the fields in all directions. Another watercourse having a more remote source, first bounds our land on the east, and then taking a slanting direction, form an angle, the two sides of which belong to us, and finally falls into the sea, after having again marked the boundary of our new purchase.

"Near the mouth of the river stand our Church and Missionary establishment. The

church, solidly built of cut stone, cemented with coral, has a fine tower, surmounted by a steeple eighty feet high. Our house is nothing better than a barrack, covered with sugar-cane leaves and falling into decay. But there is stone to be had at the foot of a neighbouring mountain within our domain; we have a horse and a mule, and, moreover, a two-wheeled car, which a gentleman in Sydney made us a present of. Thus we have the material at hand. Our neophytes will make lime with coral drawn from the sea. The wood will require more expense; but we shall get on gradually. We want to build a house which will serve as a central dépôt, and which, on occasion, would be capable of lodging all the Missioners of the archipelago. The execution of this project must be deferred till next year; the purchase of land under peculiar conditions, the printing of the new books in the Samoan language, the foundation of two new establishments at Apia, have exhausted all the resources allocated by the Society for the Propagation of the Faith, and have even burdened us with a considerable amount of debt. The two new establishments I have referred to are, a school kept by Nuns, and a college intended for the training of catechists.

"At the extremity of the domain which I have described, on a slight elevation, very airy and out of the way of noise, dwell the Nuns of Our Lady of the Missions, with sixteen young pupils, some of them Samoans, and the rest Creoles or Metises. Just at the present there are only two Sisters. The pupils' dormitory, which likewise answers as sewing-room, is on the first floor; while on the ground floor are the refectory, the class room, a little reception room, and a chapel with a sacristy. The pupils are received gratuitously; the profit of their needlework, and the produce of the time they give to the cultivation of taros, bananas, and cotton, nearly suffice to defray the expenses of their support. Besides these pupils who come from different parts of the archipelago, the Sisters have likewise extern scholars, the young girls of the neighbourhood and the wives of our catechists in training.

"The establishment of the catechists is in the centre of the territory, between the Sisters' residence and the Missioner's house. The greater number of our pupils are young married men.

and they live in houses which accommodate two families. There are already eight houses, and by and by we hope to double the number. The Rev. Father Violette, who has special charge of this school, also teaches the children of the catechists and the other Catholic children of the neighbourhood. He, together with several unmarried young people, lives in the school-house. These young men work on the taro and banana plantations, for their own support and in aid of the Sisters' pupils. They have also their cotton plantations, whence they gathered this year 5,000 lbs. of raw cotton, worth 1,500 francs. This does not suffice to defray the expenses of the school, but then we are only making a beginning. The house Father Violette lives in is built of wood, is the same size as the Sisters', and has likewise been erected during the course of last year.

"Besides the cotton and other plantations of which I have spoken, we have at Apia more than a thousand cocoa-trees, recently planted, which will yield fruit in four or five years. The Samoans could manage to live without cocoa-nuts, but the privation would be the same to them as it would be to Europeans to be reduced to live on bread and water. This privation our catechist pupils endure courageously; they have no means of procuring cocoa-nuts except on holidays, when they go to visit their families. But after a few years they will have abundance of fruit to prepare their Samoan dishes, and enable them to keep a little poultry-yard.

"What we have already done at Apia, we are now beginning to do in all our establishments in the archipelago. We have four residences at Upolu, without counting the one at Apia, two at Savai, and the commencement of a station at Tutuila.* Each residence has its plot of ground already purchased, and each missionary is endeavouring to make it produce some profit. Last year, we built six chapels and two large churches. One of these churches is the work of Father Verne; it is the largest in the archipelago, and situated at the eastern extremity of Upolu. The other,

* It was in the Bay of Tutuila, where Le Perouse put into port for ten days, that Captain de Langle, Lemanon, the naturalist, and nine sailors or soldiers, were massacred by the islanders in the month of December, 1787. "I am a thousand times more angry," said the unfortunate navigator, "with the philosophers who extol the savages than with the savages themselves. The unfortunate Lemanon, whom they massacred, told me the evening before his death, that the Indians were much better than ourselves."—*Voyages of La Perouse*, vol. iv., page 439.

situated in the capital of the western district of the same island, is due to the assiduous zeal of Brother Charles. It is not so large as the former, but is handsomer. The style, which is pointed, with three naves, is still unknown at Samoa; people come from all sides to admire it. Monsignor Batallon had also built a fine large church at Apia, near the Sisters' residence. There it was that I received episcopal consecration on the 30th of November, 1864; however, it was thrown down by a storm on the 29th of January, 1865, before it was quite finished. The storm on that occasion was the cause of many other severe losses. Two of our establishments, one at Upolu, the other at Savai, were almost destroyed, and we have not yet been able to repair them.

"Lastly, during the two past years, we printed two books for Samoa. The large *Catechism* was printed at Lyons, and six thousand copies were struck off, while we got four thousand of our *Prayer-Books* printed at Sydney. This expense, which was absolutely unavoidable, amounted to more than two thousand francs. We have to contend here with the Congregationalists and the Wesleyans, who were before us in the islands; they have a printing establishment at Upolu, and the Bible Society in London has just sent them a new edition of the Bible, translated into the Samoan language. So there is no choice left; we must give up the struggle, or provide books for our neophytes, and those who wish to learn our holy religion.

"The Catholics are becoming more numerous every day; but, as they are scattered over remote districts, many of them see a missionary very rarely.

"In the more distant villages, a catechist is appointed to preside at prayers; he visits the sick in the absence of the missionary, and sometimes passes whole nights with them, especially when there is any danger of the Protestant catechist making his appearance; he teaches the children, and prepares recently-converted adults for baptism. He has generally opposed to him in the same village one or two Protestant catechists, and five or six assistant catechists, all on the alert to spread false reports, propagate the most absurd calumnies, and disparage or misrepresent all that we may say or do. What could the Catholic catechist possibly do against such a host of adversaries, provided with all the help the press can give them, if he did not himself possess a book in which to read our holy doctrine, and could not present it to calumniators, and teach it to men of good will?

Lastly, in Samoa we want books, if it were for nothing else than to say we have them, and not to be taxed with ignorance, or accused of believing a doctrine which we dare not communicate by writing.

"We have Catholics at present in sixty villages in Samoa, and each of these villages is provided with a catechist, or neophyte, who does his work. We have forty-seven churches or chapels, eleven of them are stone edifices, fourteen are of wood, and the rest are constructed of reeds or bamboos. Ten years ago, there were Catholics in no more than nine villages; we had but seven churches, only one being in stone, and another in wood. The total number of Catholics in Samoa is now three thousand. Numerically that is but few, no doubt; but, when one considers that these neophytes are spread over all parts of the archipelago, and principally in the chief towns and great centres of population, where we have, in spite of all obstacles, built churches and established our catechists, it must be allowed that the success has been great, and that the Divine benediction is beginning to fall upon a soil watered with the sweat of so much labour, and hitherto so unfruitful. Opinion is on our side at present; the most influential of the chiefs and the most enlightened wish to belong to us. Some of them hesitate, in the apprehension of seeing themselves abandoned by their families, or deposed by the Protestant cabal, whose influence is still too

strong; but several others have surmounted all obstacles, and declared themselves Catholics. An attempt was lately made to depose three of them who had just been converted. In two cases, the plot succeeded; but the third chief was too powerful—nothing could be done against him. He is a true apostle; no week passes by without his bringing us some new convert.

"In other localities where we had never set foot,—at Tutuila, for example,—the recently-converted families had to fly in the first instance to avoid persecution. Disunion having arisen afterwards among the hostile party, the exiles, who had five months before retired to Upolu, were recalled; and now, at Leone, the most frequented port in Tutuila, which is likewise the capital of the island, we have a devout congregation and a wooden church. Two of the Protestant ministers, after useless efforts to prevent our establishment, have themselves quitted the island to return to England. Alas! we have but two missionaries on a station where we are so pressingly called on even by those who were our enemies at first. If we do not get a reinforcement before long, it is to be feared that this ardour will be cooled down, that new Protestant ministers will enter our island; and that then we shall be obliged to conquer inch by inch, and by great efforts, what we should have been able to secure at one stroke, and in a short space."

MEDICAL MISSIONS IN INDIA.

In a letter dated Poona, April 11th, Dr. David Young intimates that it is now determined, after consultation with those best able and entitled to form an opinion, that Bombay is to be the seat of the Dispensary and Training Institution. This question had been left open by the Society in Edinburgh; but it now appears, that money had been given by the friends in Bombay on the distinct understanding that their city was to be the field of operations.

A numerous and influential committee embracing missionaries, ministers, medical men and merchants and others interested in the cause, has been formed with Mr. Alexander Brown as Convener. Dr. Young has met with the most

cordial welcome from everybody, and is specially cheered and encouraged by the warm interest exhibited by the brethren of his own profession upon whom he called. The Professor of Surgery in the Sir Jamsetjee Jejeebhoy Hospital, very considerably offered to allow him to send any students at any time to witness the operations in that extensive Institution.

The expense of living at Bombay is at present much greater than at Poona; but, by and by, this will be equalized and more by the greater pecuniary aid given in Bombay. The question is at once raised, how are suitable premises to be provided? House rents are fabulously high, and to build at present is out of the question. All the

friends on the spot are in favour of purchasing, and for this reason, that at this crisis a number of bankrupt estates are being wound up.

It is proposed therefore to buy a bungalow, and it is expected that a suitable one for the accommodation of Dr. and Mrs. Young and half-a-dozen students, may be procured for £2000.

As the circumstances are urgent, the Directors of the Medical Missionary Society have allotted £500 for this purpose out of the original fund collected for starting the Institution. That fund had reached the sum of £2400 when they broke ground by sending out Dr. and Mrs. Young, and the necessary expenses have already reduced it to £1500.

It was hoped that with this remaining sum, aided by an annual grant from the Society of one half of Dr. Young's allowance, the Mission might be sustained for three years; until it had time, in short, to take fair root in Bombay. But this expenditure of £500 towards the purchase of a building, and the unlooked-for price of everything at Bombay, make it absolutely necessary to appeal to all the friends of the cause for fresh contributions. It is confidently expected that those who knew best the extreme urgency of the occasion, and the importance of the undertaking, we mean the Christian merchants and other friends in Bombay, will do their utmost in collecting the needful sum. But as the community there have lately experienced a commercial crisis, it is to be hoped that some of our wealthy and large-hearted supporters at home will lend their timely aid in this emergency. That the undertaking will eventually repay them an hundred-fold, by the blessed results which we expect from it, can hardly be doubted. We have perfect confidence in the grand future of the Medical Mission cause; and even now, in the day of small things, we point with humble but grateful satisfaction to what has already been already achieved in Madras, Travancore, Rajpootana, Kashmir and Chambah.

Dr. W. J. Elmslie, writing from Chambah on the 18th of March, mentions that he intended to leave it for Kashmir in a fortnight. He says, "All parties concerned are extremely sorry that no medical missionary has been found for Chambah. His Highness the Rajah especially is sorry, and requested me yesterday when I went to see him, to write to you to send a *Christian Doctor* to

Chambah. I have to repeat what I have said before, respecting this valley as a field for medical missionary operations. During the past four months, during which I have resided in Chambah, I have enjoyed most excellent health; indeed, all my life I have never been so well. From what I have seen of the diseases of the people, I am decidedly of opinion that the climate is most salubrious and most likely to suit the European constitution. No more delightful sphere of labour could be found, were one to search for it, from the Himalayahs to Cape Comorin. The valley is salubrious, the scenery is beautiful and beyond description; the people are simple, accessible and most willing to listen to the Christian missionary; and the Rajah is deeply interested in the missionary's labours and lends him substantial aid. Things are very hopeful at present in Chambah. The people seem to be on the eve of embracing Christianity in large numbers. Much prayer is being offered up in behalf of Chambah, and there are signs of a blessing being near at hand. I am much interested in a Brahmin who has been attending the dispensary for the past month; he is most attentive, and manifests great interest in what he hears about salvation through the blood of Jesus. He attends, of his own accord, the devotional exercises held for the whole mission. He is now never absent, and, what is very satisfactory, he appears to be growing in an accurate knowledge and appreciation of the cardinal doctrines of Christianity. We hope he may soon voluntarily ask for baptism; the spirit is needed.

We have just lost a great friend to medical missions in the Punjab, Colonel Lake, financial commissioner of the country of the five rivers, has just left India for England. Ever since medical missions were started in the Punjab, he has taken a most warm interest in them. Indeed he has been chairman of the committee ever since my arrival in the country."

Any contributions towards the purchase of premises suitable for the Training Institution at Bombay will be thankfully received by the Treasurer of the Medical Missionary Society, Dr. Omond, 43, Charlotte Square; and we beg to remind our readers, that applicants for the situation in Chambah, fully described in the May number—are invited to communicate with Mr. Bell, the Secretary, 8, Shandwick Place, Edinburgh.

THOUGHTS ON MISSION WORK.

[Mr. H. Carre Tucker has kindly placed at our disposal the following paper, read at the Monthly Meeting of the Secretaries of Societies. It contains many suggestions of great value and importance. We are convinced that many difficulties which have arisen in recent years as to the continuance and extension of missions, have been caused by a neglect of the principles which guided the Apostolic Church in the preparation of agents and the planting of churches. We would invite comment and discussion upon these subjects, as it is full time that they should be entertained in a comprehensive spirit.—Ed. C. W.]

1. THERE is a great want of fit agents for foreign work, which requires men of mark to organize and stamp the impress of their own character upon the infant Churches. I would not trust entirely to candidates offering themselves. The best men, like Moses, are often the most diffident as to their own qualifications. The choicest young ministers, after a few years' experience of home work, might be sought out by the managers of Missionary Societies, and the question pointedly and affectionately put to them, "Why should not you go forth as an evangelist to carry the good tidings of our Lord Jesus Christ into the regions beyond?" Many require, and, I believe, would respond to, such an individual invitation as a call from God, who would not otherwise think of putting themselves forward for mission work.

2. It is the low state of home Christianity in not supplying a sufficient number of educated and tried men, which necessitates missionary training institutions. It ought to be unnecessary for a society to be at the expense of educating young men, chiefly from the lower ranks of society, without any assurance that they will eventually turn out efficient evangelists. Such men are greatly raised in social position by missionary employment, and thus lose the test of sincerity in giving up much for the Lord; whilst theological teaching, without the foundation of a good general education and knowledge of the world, is apt to narrow and puff up the mind. None but tried men ought, if possible, to be sent into the mission field, where every thing, humanly speaking, depends upon the personal character and qualifications of the individual evangelist. I should like to hear some of the Fathers of the Church repeating the language of the Duke of Wellington

to Sir Charles Napier, "If you don't go out, I must."

3. A few picked men would do the work better than a number of inferior ones. It is *leaders* we now want; men able and willing to employ their native assistants to the best advantage, and imbue them and the infant churches with their own high tone and spirit. I believe that the societies are at present being providentially shut up to a smaller number of European evangelists, and a much larger employment of native agency. This will allow of better remuneration being given to both classes, and a great extension of the work.

4. Perhaps it may be advisable to substitute a sufficient lump salary in the room of the Children's Home, the additional payment for each child, and the other allowances now made to missionaries. Men of standing would probably prefer to receive a fixed salary, and make their own family arrangements.

5. As a rule, evangelists should go out unmarried, and be considered only on probation, until they have mastered the vernacular language of the country to which they are sent, and proved their missionary qualifications. Occasionally, and in some fields of labour, it may be advisable to make exceptions. When an evangelist is duly qualified, and settled in his work, a true helpmeet will be the greatest blessing and assistance.

6. European evangelists ought not, in general, to settle down in any one locality, as pastors of a local community; but, after the example of our Lord and his apostles, should *itinerate* over a larger or smaller extent of country, mixing intimately with the people, disseminating the Word of God and Christian literature, and endeavouring by their whole life and conversation to spread a knowledge of the truth as it is in Jesus. Mission houses should be placed at important strategical points, where the evangelists and their inquirers might assemble during the hot and rainy seasons of tropical climates, for conference, study, translation, preparation of vernacular books, and a certain amount of preaching morning and evening.

7. Evangelists should not be crowded too close together; and, at the same time, should not be too far separated for mutual support and co-operation. Care and judgment are required in suiting different dispositions; and each individual should have an independent sphere of his own.

8. The evangelists of each society within a certain tract of country should meet annually, with a large infusion of the European and native *lay* element, for information, prayer, and discussion as to the general management of the mission. The minutes of such meetings should be sent direct to the parent society.

9. The meeting would elect its own secretary, treasurer, and standing committee for the ensuing year. This organization might, perhaps, supersede the necessity for separate "corresponding committees;" as the secretary, treasurer, and standing committee would in fact constitute a well-informed and trustworthy corresponding committee for the tract of country embraced by the conference.

10. It is also well that evangelists and laymen of different denominations should from time to time assemble together in general conference, to prove their essential unity, and to discuss points of common interest. It should be clearly manifest that the various denominations form branches of one and the same Protestant army, differing in organization, but united for one common purpose.

11. Evangelists are not tied down to any one mode of proceeding; but, keeping always in view the great object of making known the Lord Jesus Christ as the Saviour of sinners, can employ every talent in preaching, visiting from house to house, teaching the young, translating the Word of God, and preparing Christian vernacular books. But they should remember that their duty is, not to immerse themselves in details, but to organize and direct the labours of others. A European evangelist should never do himself what can be equally well done by a subordinate. He will always find a superabundance of work to do, however much he may try to throw it off upon the shoulders of others. The best and most capable administrators are most free from petty jealousy and fear of responsibility, and accomplish great things by daring to trust and employ subordinates whom they have imbued with a portion of their own spirit; whilst inferior men do little from insisting upon doing everything themselves. In early times the general was lost in the combatant. He must now resume his proper place as the thoughtful planner of the operations of others, remembering that the whole future of a native church may in a great measure depend upon the character he originally impresses upon it.

12. As soon as converts begin to be made, they should be associated together into churches, the

most pious and experienced Christian in each knot of believers being selected to act as pastor. The qualification and mode of selection and ordination of such village pastors will depend greatly upon the denomination to which the European evangelist may belong.

13. As "a visible church is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered," it is essential that such village pastors be authorized to administer the sacraments. A mere catechist cannot properly discharge the duties of a pastor. A missionary generally likes to work through catechists, paid by the mission, and entirely subordinate to himself; whilst the flocks remain dependent upon him for the administration of the sacraments. I attribute to this cause much of our want of success. There can be no indigenous vitality whilst everything hangs upon the person and purse of a foreigner.

14. In the early stages of church organization it is not necessary that the pastor be entirely set apart for religious duties. Like St. Paul, he may continue to support himself by his own labour, whilst devoting his Sundays and leisure hours to teaching and doing good among his Christian neighbours and the surrounding heathen.

15. I fear we retain a remnant of Romanism in the strongly-marked line of separation between clergy and laity. Until very lately the prevailing idea in missions was, that no one was fit to be ordained who was not highly educated, considerably Europeanized, and fit to be addressed as "The Reverend Mr. Blank." Such men required salaries much larger than a native church could afford. There was considerable difficulty in obtaining ordination, not only on the part of the bishops, who wanted highly-educated presbyters, but still more on the part of the missionaries, who feared to have their subservient catechists turned into independent pastors, and preferred to retain the pastorate themselves. The converts hung on the mission, to get as much, and do as little, as possible. Thus there have been plenty of "mission compounds," but few native churches. The idea of its being the duty of a missionary to organize self-sustaining, self-propagating, and self-governing churches, is only of recent growth, and but partially adopted by missionaries of the old school, who find it difficult to get out of their accustomed groove.

16. Native pastors and evangelists of the highest possible education and attainments are required for certain places and kinds of work. Such men

ought to be encouraged to the utmost; and it is through them that I expect the greatest effect to be eventually produced on the native mind. But for ordinary village pastors a lower type of man is sufficient, and as much as a small and probably poor community can afford to support.

17. The great problems for the missionary societies to solve, each for itself, are,

By whom are such village pastors to be selected, or elected? By the missionary?

By the Church? Or by the conference?

What is to be the qualification, and mode of ordination?

What is to be their relative position to the European missionary?

What safeguards can be laid down for the maintenance of sound doctrine?

What should be the tie of mutual connection between the churches of a mission?

And what between them and the churches founded by other Protestant missions?

18. So far as the Church of England is concerned, it appears to me that the European evangelists ought to be men of the stamp of missionary bishops, with power to ordain their best converts, and organize churches. These would still look to the European as their common centre of union; and their representatives in his synod would manage, with him as their president, all the church matters of the district. In time the substitution of a native bishop would place the churches on a purely indigenous footing; and native councils might supersede missionary conferences.

19. Each native pastor should be supported from the very first, either by his own hands, or, when the growth of the church necessitates a division of labour, by his church; which should also elect elders for the management of its secular concerns.

20. Each church ought also to support its own educational and charitable institutions; and be encouraged to prove itself a living church by developing evangelistic agencies for spreading the knowledge of the Lord Jesus Christ among the neighbouring heathen. Such agencies should be both gratuitous on the part of individual Christians, so far as their circumstances permit, and also be paid by the church when that is necessary to effect the object.

21. The European evangelist ought to visit the native pastors and churches as often as he can, improving their knowledge, and attending carefully to their spirituality and purity of doctrine. He

should be in deed, if not in name, an *Episcopus*; and cannot do better than study most attentively the examples set in the Acts of the Apostles.

22. He ought to surround himself, as all great founders of beliefs have done, with a school of his most promising converts, carefully training them to become well-qualified evangelists to their fellow-countrymen. Such converts should be encouraged to support themselves, if possible; to endure hardness as good soldiers; and to throw themselves very much upon the kindness and hospitality of the people among whom they labour; thus cultivating a humble tone of mind, and gaining additional opportunities of making known the Saviour in social intercourse. In all this, the example of the self-denying energy of the European evangelist will go much further than mere precept. He will have to live Christ if he is to do much good.

23. Where absolutely necessary, such native evangelists may be supported, in whole or in part, by the European missionary out of the mission funds; care being taken that the salaries given do not exceed what a native church might fairly be expected to raise. It must be remembered also, that just in proportion as these evangelists bear the character of paid agents of foreign proselytizers, they must lose influence with their own people.

24. A very broad and clear line of distinction should be drawn between the evangelistic agency of the foreigner, and the indigenous native church organization. The latter ought to be self-supporting, and self-propagating, and, as a natural consequence, self-governing. Here lies the difficulty with some missionaries, who do not like to relinquish their control over the converts, and the patronage of the agents employed. But, when we give education, we must expect it to excite ideas of independence and self-advancement. Knowledge, all over the world, means power and pay.

25. To enable the richer and more prosperous churches to assist the smaller and poorer ones, there should be a District Church Sustentation Fund, managed by representatives from the churches. Should any help from the mission be ever required, it should be given in the shape of a grant-in-aid to the church fund.

26. As the churches grow and multiply, they will naturally be organized and connected together more or less upon the model of the European mother churches by which they have been founded; until at last, perhaps, some powerful

native mind is raised up to organize a thoroughly national church.

27. The European evangelist ought to keep himself as free as possible from all mere secular business, making good use of lay agency, and working through his evangelists, and the pastors and elders of the settled churches.

28. Cases may arise where the interests of humanity may compel an evangelist to stand up in defence of the oppressed. But he should scrupulously avoid any thing like political agitation or partisanship.

29. An evangelist may legitimately assist little children to come to the Saviour by teaching them in school. But he should constantly bear in mind that he is warranted in devoting time to science and secular teaching only so far as his doing so may subserve his one main object of bringing souls to Christ; and he needs to be much on his guard against being carried away by the stream of secular education, and the spirit of competition with Government Colleges. I regard with distrust the affiliation of Missionary Schools to Government Universities. The point of honour is apt to become rather to bring numerous students up to the matriculation and B.A. standard, than to train them as humble, useful Christians. An exception may be made in favour of the C. M. S. College, Calcutta, the object of which is to draw away matriculated students from the University, and, whilst carrying them through the University course, to give them as much Christian instruction as they can be induced to receive.

30. The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness as evangelists, pastors, schoolmasters, and catechists. It is as he multiplies himself in a

school of disciples, deeply impressed with his Christian character and energy, and imbued with his principles, that he will be enabled to effect wide and permanent good, and place his work on the secure and independent basis of an indigenous native church. A small support may fairly be given from the mission funds to such students whilst drawn away from their homes and occupations for training; but it ought to be a mere subsistence; and efforts should be made to stimulate the native churches to provide scholarships and foundations, and so reduce to a minimum the expense to be borne by the mission.

31. Such training work will probably be the last to be relinquished by a missionary society. Even when a district is pretty thoroughly permeated with native churches, and no longer in need of foreign evangelists, it may still be expedient to retain for a time in European hands the fountain-head of the supply of sound and faithful pastors and teachers.

32. I have thus sketched what appears to me a good organization for mission work. But I quite feel that God does not work as we work, but often makes his glory to shine in the employment of the weakest and most unlikely instruments, as in the cases of the old shepherd in Midian, Gideon, and the fishermen of Galilee. It is to have power from above, to be filled with the Holy Spirit, to receive the word, "I will surely be with thee," that we need. Still, as in Jethro's counsel to Moses, it is lawful and right to consider the best human means for attaining the desired end; and I therefore venture humbly to express these suggestions on mission work.

H. CARRE TUCKER, C.B.,
Late Gov.-General's Agent and
Commissioner, Benares.

A MISSIONARY BRIDE.

Last August there sailed from London for Calcutta four young ladies, for the field of the Gossner Mission in India. One of these was Mary, only daughter of Dr. Prochnow, of Berlin, who went out with the view of being married to a very zealous young missionary and able superintendent of the Institution at Chota Nagpore. After a passage of four months, the vessel entered the Hoogly. A large parcel of letters was brought on board. Mary P. went to her cabin to read the first news. Having staid below an unusual long time, one of her three friends went to inquire the cause, when she found her stretched upon the floor in prayer, with the letter bathed in tears.

"What is the matter?" said the friend. "My Paul is dead," was the answer. And yet, dreadful as the blow was, she was thankful she had received it now, when she had a day for dealing with the Lord about it, rather than amid the bustle of Calcutta. She had many invitations from friends, but she refused them all. And as to returning home she wrote—"I cannot and must not. Had my Lord not wished me to come to India, He could have easily delayed my leaving home till I had heard of the death of my Paul. Now, with the little strength that I have will I labour at the work in which he was faithful unto death, till the Lord shows me clearly what I should do."—*Missionary News.*

INTELLIGENCE.

England.*(From our own Correspondent.)*

THERE continues to be much excitement on the question of Ritualism. Lord Shaftesbury's Vestments Bill has been postponed for two months; the motion for delay having been carried, though not by a large majority. The Archbishop of Canterbury, who seems to be much under the influence of the Bishop of Oxford, the most dangerous prelate that the Church has had for centuries, moved the postponement of the bill on account of the appointment of a commission of enquiry. The commission will probably end in nothing. The Bishop of Salisbury has, in his triennial charge, committed himself to views on the sacraments which may be regarded as those of pure, unadulterated Romanism. A clergyman left

the church declaring his dissent from them, and Lord S. G. Osborne has written in the strongest terms on the subject. Meanwhile, Romanism, as shown at the meeting of the Protestant Alliance, is making, as might be expected, very rapid advances.

The reports of the various societies for the past year are on the whole satisfactory, especially when the monetary crisis is taken into account. Most of the societies have been, as seen from the table we append, steadily progressing; the most notable exception being the London Missionary Society, for which, however, a great effort is now made, which, we believe, will place it in a very different position, next year. The Congregational Union has had a discussion as to the reception of ministers representing mixed congregations of Independents and Baptists, and has decided by a large majority in favour of such reception:—

THE FOLLOWING IS THE ABSTRACT STATEMENT OF THE INCOMES OF THE SOCIETIES WHICH HAVE REPORTED THEM, FOR THE YEARS 1867 AND 1866:—

	1867.		1866.		Increase.		Decrease.
	£		£		£		£
The British and Foreign Bible Society (subscriptions and sales).....	187,508	...	171,375	...	16,133	...	.....

FOREIGN MISSIONS.

Church Missionary Society.....	150,356	...	146,208	...	4,148	...	.....
Wesleyan Missionary Society.....	148,140	...	145,885	...	2,255	...	.....
London Missionary Society.....	78,969	...	83,141	...	.....	...	4,182
Society for the Propagation of the Gospel	91,186	...	94,257	...	.....	...	3,071
Baptist Missionary Society	30,105	...	26,016	...	4,089	...	.....
South American Missionary Society	7,431	...	6,587	...	844	...	.....

HOME MISSIONS.

Church Pastoral-Aid Society	47,829	...	42,240	...	5,589	...	.....
Irish Church Missions	22,507	...	26,074	...	.....	...	3,567
London City Mission	35,495	...	35,461	...	34	...	.....
Home Missionary Society (Congregational)	7,541	...	.....	...	.....	...	.....
Irish Evangelical Society (Congregational)	2,633	...	.....	...	.....	...	.....

JEWISH SOCIETIES.

London Jewish Society	33,327	...	34,992	...	.....	...	1,665
British Jewish Society.....	7,140	...	.....	...	.....	...	.....
Operative Jewish Converts.....	1,151	...	.....	...	.....	...	.....

COLONIAL AND CONTINENTAL SOCIETIES.

	1887.	1866.	Increase.	Decrease.
	£	£	£	£
Colonial and Continental Church Society	33,640	...	...	...
Foreign-Aid Society (Church of England)	2,424	2,002	422	...
Evangelical Continental Society (Congregational)	2,455	...	...	...

EDUCATIONAL SOCIETIES.

British and Foreign School Society	13,583	13,567	16	...
National Society	14,152	...	...	...
Church of England Sunday School Institute	2,719	...	...	...
Prayer-Book and Homily Society	1,163	1,171	...	8
Christian Vernacular Education Society for India	6,345	6,300	...	35

MISCELLANEOUS SOCIETIES.

Religious Tract Society (subscriptions and sales)...	110,775	107,255	3,520	...
Naval and Military Bible Society	1,783	1,509	274	...
National Temperance League.....	3,252	3,886	...	634
Church of England Scripture Readers	12,355	13,730	...	1,375
Church of England Temperance Society	268	593	...	325
Protestant Reformation Society	4,727	4,368	359	...
Trinitarian Bible Society	1,153	...	...	...
Association for the Blind	6,400	6,108	392	...
Lord's Day Observance Society	1,417	1,529	...	112
British Home for Incurables	6,007	...	...	...
Working Men's Lord's-day Rest Association	916	...	...	...
Protestant Alliance	1,821	1,715	106	...

THE FOLLOWING ARE EXTRACTS FROM SPEECHES,
SELECTED AS BEARING UPON CHRISTIAN WORK
AT HOME AND ABROAD :—

Education in India.

Rev. S. Storrar, of Calcutta, said at the meeting of the Christian Vernacular Education Society for India :—To show the condition of education in Bengal and the North-western provinces, I will give you an authoritative statement, endorsed by the testimony of Dr. Duff ; and although it refers to a period somewhat past, it is essentially true. In Burdwan, the most highly cultivated of the specimen districts visited, only 16 per cent. of the teachable or school-going juvenile population do actually receive any kind or degree of instruction ; and in Tirhut, the least cultivated district visited, only 2½ per cent. receive any kind or degree of instruction ; while the aggregate average for all the districts visited is no more than 7½ per cent., leaving 92½ out of every 100 children of the teachable age, wholly destitute of all kind and degrees of instruction whatsoever. And taking this as a fair, legitimate, and inductively established average for all Bengal and Behar, with their many millions, how fearful, how utterly appalling, the aggregate amount of educational destitution !

Since there are, as we have already seen, in these two provinces, 6,600,000, or upwards of six millions and a half, of the school-going age ; and since of these only 7½ in 100 receive instruction of any kind, it must follow that only 511,000 receive any kind of instruction, leaving 6,088,500, capable of receiving school instruction, wholly uneducated. That is, a number of school-going children in the provinces of Bengal and Behar alone, wholly uneducated, greatly more than double the aggregate of the entire population of Scotland, including men, women, and children. Then, again, the tables and statements show that the aggregate average of more or less instructed adults for all the districts visited is no more than 5½ per cent., leaving 94½ of every 100 adults wholly destitute of all kinds or degrees whatsoever of school instruction ! What, then, must be the amount of educational destitution among the adult population of Bengal and Behar with their many millions ? The sum total, as we have already seen, of the population of these two provinces is 36,000,000. Deducting from this amount the juvenile population of 13,200,000, it will leave 22,800,000 as the aggregate of the adult population. But we have already found that, of the adult population, only an average of 5½ in

100 have received instruction of any kind. It will hence appear that, of the entire adult population of about 23,000,000, only 1,254,000 have received school instruction of any kind, leaving 21,546,000 of adults wholly uneducated! There is one other aspect of the matter deserving our attention, and that is, the education of the women. There are 90,000,000 of women in India, and not 1,000,000 of them can read or write.

The Mission Ship in the Thames.

The Rev. C. R. de Havilland said, at the meeting of the Thames Church Mission: They had already heard, with regard to the Thames Church Ship, that services had been conducted on board for three-and-twenty years. The spiritual results which had flown from those services were as wonderful and as striking as those which had been witnessed in any Christian congregation. A few days ago the *Swan* was unable to reach its anchorage owing to the blowing of a gale. Accordingly, he took a boat and went off to a tier of ships at Charlton. As soon as he had ascended one he asked whether he could have a service on board. The answer was, "O, certainly." The captain of that vessel told him that he was in the habit of holding prayer meetings in his cabin, which were attended by as many as from thirty to thirty-five men. He also told him that the captain of the next ship was in the habit of collecting his crew every night for prayer, just as the members of Christian families on shore were assembled daily for family worship. On his speaking to this captain he told him that he owed his being led to think of better things entirely to the ministrations of the *Swan*, which in former years he was in the habit of constantly attending. He came with his crew, and he hailed the captain of another ship, who also came. This captain, too, was a God-fearing man, as was evident from a letter addressed by him to the master of the *Swan* after a fearful shipwreck, which he had suffered—a letter written in a strain of genuine Christian piety. From this it appeared that he was driven about in his ship, which was waterlogged, in the Baltic Sea. For six days he and three others were in a helpless, and apparently hopeless, condition, the wild waves sporting about them, and they expecting every instant to be engulfed. How did he write in reference to this position? He wrote that he found that the Lord's presence was very near him to bless and to strengthen him, and that whilst they were clinging to that wreck he had his soul kept in

perfect peace. He said that he prayed both for and with the other men, and he especially refers to one night which was spent in singing a hymn, which was in its true and intense reality, when uttered by a sailor's lips, a triumphant death-song, one which he could well raise at that moment, the only land ahead being the coast line of the heavenly Zion. That song was joined in by those feeble shipmates of his. Two of them presently passed away; their souls rose upwards to join in a diviner and more entrancing minstrelsy above. The song they sang together was one which had been often heard among seamen on board ship, and which spoke the very language of Christian triumph—

"Jesus, refuge of my soul."

Christian Civilization in the Fijis.

The Rev. Mr. Calvert, Wesleyan missionary in the Fijis, said, at the Bible Society meeting, after noticing a grant from the Society of Bibles, the receipt of these complete copies of God's Holy Word has been the cause of the utmost rejoicing to the king and the people in those distant islands. The day of their arrival is a red-letter day in their annals, and some of our native agents especially were greatly gladdened at being permitted to handle the book. One of them exclaimed, "Now let thy servant, O Lord, depart in peace, since his eyes have seen thy works complete in the language of Fiji." That man had the great wish of his heart granted, and he shortly after went to his last rest. I may now state that we received unexpected and remarkable help from a blind native youth whom we had converted, who thoroughly understands the language, and by whom and the king I was assisted in the revision of the New Testament which was presented by the British and Foreign Bible Society. An edition in large-sized type, and with complete copies, is now complete, and will soon be sent out. The other day a vessel sailing for Vancouver's Island was suddenly wrecked, several hundred miles from Fiji. Upwards of thirty-nine of the crew got into an American punt, but their ship went down before they could secure a supply of provisions. They supported themselves as well as they could by killing two or three sharks, and collected some water by means of a bit of sail. After drifting about for some time, and feeling themselves extremely weak, and altogether in a very miserable condition, they struck on a coral reef, upon which it occurred to them that they were on the coast of the Fiji Islands, and they

made up their minds that if that were the case they were doomed men. They, however, crawled out of the boat, dreadfully lacerated as they were, and managed to reach the beach. Wretched, and almost without hope, they waited that which they feared might, after all, be their fate. While waiting, however, in the utmost state of anxiety, one of them suddenly exclaimed, "I say, Jack, all right, here is a Bible. We shall be saved; thank God, we shall be saved. Christianity is here." The sight of the Bible re-assured them. Now, when we bear in mind that the invariable custom of the Fiji Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black, though I believe they do not like the taste of a white man so well as they do that of a pure native, I think you will admit that this circumstance is of great significance. Had 100 white men landed on those shores ten or fifteen years ago, every one of them would to a certainty have been killed and cooked; but the shipwrecked crew of whom I have just been speaking, at once perceived that the existence there of the Word of God was to them a sign of safety. I will now observe that about 100,000 of the inhabitants of the Fiji Islands have, by your exertions, been supplied with the Scriptures, and are under instruction in the Word of God. Such has been the spread among them of this great book, the best book that can be read or followed by any individual. Forty thousand of them are regularly instructed in our schools, while there are 17,000 church members, and 5,000 on trial for church membership. There are 15 class leaders, and 1,000 native catechists and local preceptors, besides 38 native missionaries already ordained by the imposition of hands, or on their trial for ordination. Those, I may add, are men of right hearts, thoroughly, in earnest, and faithful pastors of the Evangelist.

The Crowded Dwellings of the Poor.

Mr. Joseph Hoare, at the London City Mission meeting, said:—There were some people who seemed to float easily on the surface, some who rose very rapidly, and some who sank, and he believed it would be found that in very large populations there was a large body of persons who had settled down almost without hope and without self-help, until at length their very energies became paralysed, and they scarcely sought to rise. There was a large class of such persons in every district. In most cases these poor people had been brought down by faults, but there was

no saying to what extent they had a claim on our pity. He knew of nothing more touching than to go into their homes—but he could not call them homes; they did not know what home meant. He could not call them even houses, for oftentimes they had but one narrow chamber, in which a whole family was densely packed. In his own beautiful parish it was not long since he visited one room, where a young woman about eighteen lay in bad health; and in that one room lived the father and mother and invalid daughter, another daughter about seventeen, another daughter about fourteen, and two sons, one a young man and one a boy. They were all in one small narrow room, for day and for night, without any change of air or any attempt to keep the common decencies of life. These were cases that claimed some action on their part, and there was no more difficult problem to be solved in society than what was to be done with them. They knew no truth; the marriage tie was perpetually neglected; in many cases that sacred bond was utterly despised. Vice and dissatisfaction were spreading among them. If they were looked at merely from a political point of view; if they merely considered the well-being of the land, they were bound to take up that class of persons. The pestilence was spreading, and should be checked. A short time ago he visited a young man who was dying from typhus fever in a small cottage, and packed into that same cottage were his father and mother, another young man, and two young women. He left his hearers to conjecture how the fever spread amongst them. He knew what was the moral and social effect of that packing among those young people, and what had been the character into which they had grown up. The typhus fever not only spread, but with it the fever of discontent; and he was not surprised at that, for they had nothing to be contented with. They knew no blessings nor joys; they had only to deal with a hard and heartless struggle for life, and very little beside that they found amongst them.

The Rev. Archibald Macmillan said at the same meeting:—Verily, from what they had heard that day, the poor of London were massed together. In one district occupied not long ago for the first time by one of their missionaries, there were 480 families, among whom only twenty could afford to keep two rooms. There were thus 460 families with only one room apiece; one narrow room, 9ft. by 6ft., serving a family of six people for kitchen, sitting-room, washhouse, work-

shop, and sleeping-place. He asked them to conceive the effect, physically and morally, upon a family living in such a state as that; and he much feared, looking around him as he passed through London, that this state of things had not yet reached its climax. Looking at the extension of the metropolitan railways, the clearance of the space required for the new Palace of Justice, and the public improvements which loomed in the future, he feared that the poor would be compelled to mass even more closely together in future than they had done in the past. Out of these 480 families only four men went to a place of worship, a very large proportion of the number had never been in a place of worship at all, and many were altogether ignorant of some of the simplest terms of the New Testament. Some years ago, when labouring in the country, he had an impression that they would find in the West of England the most painful manifestations of ignorance with regard to God and the Bible; but in London, which was supposed to be the focus of intelligence, he had found persons even more ignorant, if it were possible, and more degraded than in the West of England. A Christian lady, visiting a family, found them sitting under the shadow of a great grief. She spoke kindly to them of the compassionate Jesus, who went to Bethany with Mary and Martha, and, appealing to the woman, said, "Betty, don't you remember that." Looking this Christian lady in the face, the woman answered, "No, ma'm, it must have been before my time." A clergyman at Westbourne-grove had under his care a missionary—a large-hearted Wesleyan brother. That Wesleyan brother happened to meet a gatekeeper in some important position in London. The gatekeeper said, "Good morning." The missionary returned the salutation, and, finding what the man was, and measuring him and understanding him thoroughly, he came to the point at once, and asked him what he thought about Christ. "To tell you the truth," said the man, "I don't at all hold with my wife." "What has it to do with your wife?" said the missionary. "Why, she has gone of late to a church hard by where I live, where there are coats of many colours. Now I like better the old religion." "And what is your old religion?" asked the missionary. "I mean that religion which has taught me to say at night the Lord's Prayer, to repeat the Belief, and to close with the prayer,—

'Matthew, Mark, Luke and John,
Bless the bed that I lie on.'" (Laughter.)

The South American Missionary Society.

The Bishop of Antigua said at the Annual Meeting of this Society:—The Society had realized the truth which had been often illustrated in the history of Christian missions, that what was sown in tears they were permitted to reap in joy. In its early days, when its work was commenced by the sainted Captain Gardiner, the difficulties encountered were of the most formidable character. To say nothing of the arduous labours of Mr. Despard, who took up the Mission after Captain Gardiner's death, he must say he knew nothing in modern times more heroic, or more like the spirit of the early propagators of their faith, than the conduct of the son of Captain Gardiner. There was a young man with every prospect of success which his sacred profession could hold out to him in this country, a first-class scholar of his university, and with independent means, notwithstanding the fate of his father and his companions—all in that room must be aware that they perished from hunger—consecrating himself to the work to which his father devoted his life, and ever since 1856, with the exception of a short visit to this country, he had prosecuted his arduous duties. Side by side with him, as it were, Mr. Stirling had also been labouring zealously at his station, being one of the Western Falkland Islands, and on the coast of Tierra del Fuego itself. Christian sympathy at home could not but be very deeply valued by those who were placed in such a position. Mr. Stirling had again gone forth, and he (the Bishop of Antigua) asked those present now to think of him in his little vessel, the *Allen Gardiner*, going from island to island, amongst the poor and neglected people, proclaiming the Gospel which had brought peace and comfort to his own soul. When they contemplated such a work as that, and considered the facts mentioned in the Report, it was impossible for them to feel indifferent to the operations of this South American Mission. From being simply a missionary Society, it had now become also a ministerial Society, that is to say, a Society which undertook the work of some of the elder Church Societies of this country, and supplied the ministrations of religion, according to their own formularies and their own precious faith, to the English-speaking inhabitants of different parts of South America. Thus the number of stations had in ten years grown from one station to ten. Instead of only one missionary there were ten now ordained ministers, besides a number of lay

readers, schoolmasters, and other subordinate assistants; and wherever it found English-speaking inhabitants, there these labourers endeavoured to provide for them the ministrations of the Gospel, as well as to occupy the field of a strictly missionary Society. They had an illustration of that in the case of the Chincha Islands on the coast of Peru. Among the numerous English sailors belonging to them, there had not been a single voice raised on the Sabbath-day to lead their devotions in the services of their church or to preach the blessed Gospel of Christ; there was not a single minister to go to the bedside of any who were ill, and speak to them words of pastoral instruction and of comfort. Let them be thankful that that deficiency had now been supplied, and a zealous and earnest clergyman was working among the English seaman. He was very much struck with the recent article in the *Times*, which was cited in the report with regard to trade between England and South America. He thought that when they reflected on the extent of English commerce, when they knew that there was hardly a spot of the habitable globe to which the products of our national industry were not sent, and remembered that it was to that intercourse that they were indebted for many of the comforts and luxuries which they enjoyed in their homes, they must all feel that a heavy responsibility rested upon the people of England—that it was their imperative duty to send to distant nations the "Pearl of great price," that "treasure hid in a field," the value of which they had experienced in their own souls.

Systematic Giving.

MR. TAYLOR, of California, well known by his great influence in religious revival, said at the meeting of the Systematic Beneficence Society:—

On most occasions of his visits to different churches he was asked to make a collection, and he always took that occasion to explain the principles of systematic beneficence—that in all God's arrangements we observed the great law of demand and supply; that the object for which this law is necessary is perpetual, God still teaching the Gospel through human agency; that the ground of the supply was perpetual; that He was still the God of the fruit of the field, and of the vine, and of that which passes under the sod; and that we had not learnt that He had ever closed up the claim which He had announced in the Book, that the tenth belongs to God. He had shown that it was contemporaneous with the in-

stitution of marriage and the institution of worship; that Noah was well acquainted with this thing; that Abraham recognised it in his financial arrangements, and so did Jacob; that it took a statutory form under the Jewish dispensation. It was a Jewish law simply because the Jews were human beings; it was a law for humanity. He explained also that, while God had made this legal provision for the support of religion and the relief of the poor, He had left a margin sufficiently broad for all voluntary beneficence we were likely to develop. So that in the principle of voluntary giving after a man had paid his debts—given that to God which God reserved, and in which He never gave him any right—if he were able and had a desire to be liberal, he would receive the reward of his liberality. And many persons in Australia and New Zealand observed this rule. To take one of many examples, his friend, James Wood, of Geelong, when he took stock at the end of the year, formed a basis for his giving for that year, and balanced it with what he had from time to time actually given; and he said usually it came out pretty well. During the year preceding his (Mr. Taylor's) visit, the proportion, according to the basis at stock-taking, had run out, and the demands were still numerous and pressing. Mr. Wood said, "I have no more to give, and these demands keep coming. I will keep on giving, and next year I will save the amount." To his surprise, though he gave double what he had been accustomed to give, and double the proportion authorised by the calculation, when he took stock at the end of the year the profits came out, not as they had the year before, but exactly on the increased proportion of his extra giving. He expected to bring the Lord in debt, but when he came to settle he found the Lord did not owe him a shilling. They had a principle. God would not furnish to any person a secular motive to be religious. They must not give simply to receive again from the Lord; but he believed there was a law of compensation, a universal law, applicable not merely to the Christian man, but to the sinner, for, while clearly for sinners, there was no salvation without receiving Christ; nevertheless, under this law of compensation and law of providence, a man could not give even a cup of cold water without in some form or other getting a reciprocal return.

Scotland.

(From our own Correspondent.)

THE subject of the unendowed Presbyterian churches continues to occupy attention. The United Presbyterian Synod have decided by a very large majority—389 to 39—to re-appoint the union committee, on the understanding that difference of view as to the functions of the civil magistrate forms no barrier to union. This has been a great triumph to the promoters of the Union movement; and it is hoped that the General Assembly of the Free Church will reciprocate the liberal spirit which has been shown by the United Presbyterians. There are a few agitators in that church, represented by a narrow and illiterate publication, *The Watchword*, who are doing all they can to prevent the Assembly taking any step which will hasten on the Union; but it is expected, now more confidently than ever, that they will be signally defeated. The speech in the United Presbyterian debate was that of Dr. Cairns, of Berwick, to which he seemed to bring all the force of his powerful mind. It so carried away the Assembly that it was some time before any one rose to disturb the silence. The close was as follows:—"The question of State endowment for any of its regular ministry is never contemplated in the United Church. It would then be united no longer, but resolved into its elements; and while no man renounces his right thus to break it up, this is no more provided for than revolution in a regular constitution or form of government. The chaplaincy question is treated as wholly exceptional. Our committee are not altogether unanimous, but have given their best judgment; and no one can believe that the Union hinges on such a question. With regard to deputations to the Irish Presbyterian Church, the course of events, even since the committee met, is simplifying that problem. The signs in the political heavens portend a speedier downfall than many of us anticipated of the whole Irish State-supported system. I cannot believe that the dear Irish brethren—whom I love, and whose hospitality I have enjoyed—will attempt to prop up the falling edifice by conniving at the wholesale endowment of Romanism; and it is my earnest prayer that, by coming out beforehand, they may save themselves from falling in a common ruin. While I say this, I wish to hold intercourse with them, endowed or unendowed; and I will not forget their

services in Ireland, which I have seen and rejoiced over, to our common Christianity. In closing, let me implore this Synod to bear in mind that, if we are to do anything in this great work, the time is short. We are constantly reminded by what we hear from day to day that the night cometh wherein no man can work. It is not long since the hand of a United Presbyterian placed on the minutes of the Joint-Committee a tribute to the memory of Robert Paul; and soon a Free Churchman had to requite the office for our lamented Professor Lindsay. The echoes have hardly died away in the Glasgow Free Church Presbytery, and in the Reformed Presbyterian Synod, that attest the universal grief of the Church for the removal of our noble Christian philanthropist, the embodiment of Christian union as of Christian humility and liberality, John Henderson. How much his heart was set on this Union I can attest, as, during a brief interview—the only one I was privileged to have with him during his seclusion—it was the sole topic of our conversation. It is an affecting coincidence, that the last words spoken to me in this world on his death-bed by a venerable father—the Rev. Mr. Inglis, of Stockbridge—whose face we shall also see here no more, and to whom I have to record lifelong obligations, were these—'I trust that your hopes about Union will be all realised.' Yet these losses, aggravated by that of the historian of our Church so suddenly, do not so much cast over us the shadow of death as open up the light of immortality. They who are gone have reached a world where separations are no more, where agreements as to union are no longer needed, and where the last thin partition—ever to such minds becoming thinner—that divides the true members of the one body of Christ, has fallen down to rise no more for ever. Oh, may something of their spirit of light and love rest upon us, and may it be our consolation in life and in death itself that, like them, we have prayed for the peace of Jerusalem, and have sought her prosperity!"

Several deaths have taken place during the month, of laymen well known for their zeal and liberality. The chief of these is Mr. John Henderson, referred to by Dr. Cairns; a man of very large fortune, but of unexampled munificence, even judged by his income. The others are Mr. Crum, Mr. Nathaniel Stevenson, and Mr. Henry Dunlop, all well known in their respective churches.

Ireland.

(From our own Correspondent.)

DR. CULLEN still insists on scattering the flowers of his rhetoric among our May blossoms. They are now wearily familiar, and take their place more naturally among Irish weeds. The old charges are made once more and in the old words—the infidelity of Trinity College, the proselytism of National Schools, and the miseries of the land. “In the model schools Presbyterian mistresses have generally the care of Catholic infants, and cannot fail to infuse into their tender minds much of the bile and bitterness of Knox and Calvin, men who exceeded all the other reformers in hypocrisy and corruption.” A sentence could scarcely contain more misstatements; but the persistency with which misstatements are made lends them to many an apparent credibility; and, frightened and spurred by ceaseless denunciation, some of the Roman Catholic districts rally warmly about their Church. A Redemptorist mission has been conducted for five weeks in one of the principal Popish churches in Dublin, with these results: that the building, which is said to accommodate 6,000 persons, was so crowded that the congregation could not kneel even during the solemnity of the Mass; that crowds of men surrounded the confessionals till late in the night; that “20,000 communions were distributed, 8 Protestants were received into the Church, 700 children attended the general communion of the little girls, and 650 the general communion of the little boys.” The last figures are likely enough; for Cardinal Cullen presses the communion at an early age, and condemns “the practice of confessors who habitually refuse absolution to all children,” justifying his opinion with a letter of Antonelli’s, written last year to some French bishops by order of the Pope. But such statements as that about the Protestants must be received with caution, and, if true, would be more than balanced by receptions in the other direction. There is a very considerable revival of energy in the Church of Rome; but it is weaker than it was, and the efforts it is putting out now must before long be abandoned as too great for its present strength. It is steadily losing numbers by emigration; it has not succeeded in bringing back those whom Fenianism had estranged; and the Protestant Churches were never more active.

Among the meetings not noticed last month was *The Irish Society*, which reported 11 new teachers and 3,000 new scholars during the year,

the total number of teachers being 261, and of scholars 12,000. There are 11 missionary clergymen, 40 Scripture readers, and 13 teachers of mission schools, in which there are over 400 children; and the income has been £8,460. The Bishop of Cork “knew no society they owed so much to in Ireland;” and Mr. Moriarty related a number of anecdotes to show the necessity for approaching the Irish people in their own language. In one place a man cried out to him, “Throw away your English, and give us something we can understand;” and another called out when he was preaching in Irish in the county of Cork, “God Almighty bless you, sir; you took the hunger off us to-night.” Lord Clancarty took the chair at the meeting for the *Irish Church Missions*, “a society than which he knew none with so great a claim upon our fellow-countrymen.” Mr. J. B. Owen spoke of the hereditary Irish antipathies to England, with the object of showing that they were unconnected with the Church; and, in relation to the recent assault upon the Protestant episcopal succession, took occasion to speak of Mr. Froude’s History as “a protracted, but suppressed slur against the Protestant faith.” Dr. Baylee dwelt on the Reformation doctrine and Antichrist; and Mr. Hewitt, who had visited the west last autumn, was struck with the quiet and thorough work done, the spirit of prayer that pervaded it, and the necessity of close observation and inquiry on the part of those who visited the district, as the largest changes were not discernible on the face of the country. The total income was reported at £22,507, including an Irish income of £3,912; and showing the additional interest and confidence felt in the Society, which employs 29 missionary clergymen, 115 Scripture readers, 114 teachers of schools, and 164 other teachers. Both these Societies reported an entire freedom from Fenianism in any of their agents or schools. The Archbishop of Dublin, who took the chair at the meeting of the *Society for the Propagation of the Gospel*, remarked of the new Bishop of Calcutta, that he was “one who is resolved in his heart to know of no parties in our Church, that all who love and preach the Lord Jesus within it, shall be greatly dear to Him.” Among the other speakers were the Bishops of Meath and Montreal.

After forty-five years of service as chairman of the religious anniversaries at the Rotunda, Lord Roden was compelled, by the infirmities of age, to take his leave of the Society this year. His name has been identified with them, and from a

statement of the Archdeacon of Waterford at the meeting of the Jews' Society, it appears that his connection with them was singular and close; for "while yet a young man, it was within the Rotunda walls, on the occasion of one of the anniversary meetings, that the arrow reached his heart, and he was converted." "The Protestant Reformed Church in Ireland," Lord Roden says in his letter, "has been wonderfully preserved. I have seen it in the course of my long life apparently in imminent danger from external foes. It has always been, and is now pre-eminently, the object of attack for all who are opposed to Protestant truth." His counsel is *Courage*: and for the movement towards Ritualism—"I would address myself particularly to the laity. Let them join with our faithful clergy in resisting the first approach of these Romish practices."

The income of the principal societies stands thus:—

		Increase over 1866.
Irish Society.....	£8,460 ...	£336
Irish Church Missions...	22,507 ...	—
Including mission in Ire- land	3,912 ...	211
Protestant Orphan So- ciety	5,518 ...	542
Protestant Orphan Refuge	1,763 ...	51
Church Education Society	45,619 ...	464
Church Missionary So- ciety	6,059* ...	—
Society for the Propaga- tion of the Gospel ...	3,838 ...	—
Hibernian Bible Society	4,596 ...	—
Colonial and Continental Society	416 ...	—

The position of the Queen's University—its relation to the new charter—is still unsettled, and is to be argued again in the Law Courts; but enough has dropped from the Master of the Rolls to show that his opinion is clearly in favour of the students and against the acceptance of the charter by the Senate. Vigorous efforts continue to be made for a higher education in the national schools, and to supply the necessary link between primary and university education. The late debate on the Irish Church, and the promised attempt to enlarge Trinity College to the capacity of a national university, are significant of a state of public feeling very different from even thirty

years ago, and of possible change so large as to assume an imperial character. The difficulties in the way of carrying out a general endowment, and the opposition to that as a merely possible measure, already strongly expressed in the north, seem to be preparing men for the alternative of a general disendowment.

The two colleges of the Presbyterian Church at Belfast and Derry have been closed with the usual ceremony. In Belfast it was reported that besides the two houses already built for the professors, there was a sufficient sum for a third; and that two liberal scholarships had been founded, to bear the names of Dr. Edgar and Dr. Hanna. The Moderator of the Assembly, expressing his satisfaction with the progress reported, expressed also his opinion that the minimum income of a professor should be £500 *per annum*, with a free house; a very much larger emolument than the present average, but one that is demanded in the interest of learning, of a true theology and an efficient Church. The Rev. Professor Watts, whose inaugural lecture has already been mentioned, was chosen to deliver the closing address, and developed with great ability the Calvinistic doctrine of the Atonement and the theory of human inability in connection with the function of the preacher and the call of the Gospel. The closing address of the Rev. Professor Witherow at Derry, embraced a history of collegiate education in the Irish Presbyterian Church. Mr. M'Clure, one of the trustees of the college, presented the theological students with a copy of Mr. Wallace's book on *Representative Responsibility*.

Presbyterian Synods have been holding their meetings during the month: that of Dublin in Newry, that of Belfast in its own metropolis, and Ballymena in Portrush. The Moderator of the Synod of Dublin, referring to a meeting of the Synod of Ulster in Newry in 1822, contrasted the state of the church at those two periods, showing that the church has since doubled its ministers, originated its missions, established its Sunday-schools and evangelistic agencies, and spread through the land. It was agreed that the Lord's Supper should be observed at the meetings of the Synod in Dublin next year. It was reported that several manse were in progress; and the Synod was closed by a crowded missionary meeting. Professor Murphy was elected Moderator of the Synod of Belfast. Sixty congregations were reported to have voted £722 to the annual support of the ministry, and mention was made of other congregations that had done likewise but

* Showing an increase in subscriptions of £510, but a total decrease of £755, owing to a falling off in legacies.

were not specified. Overtures, among others, for a Sustentation Fund, and for a reconstruction of the plan of Church Committees, were transmitted to the Assembly, as was also an application from a Mr. M'Ilwrath, a gentleman who has laboured for seven years among the poor in Newtownards, who proposes to build at his own expense a place of worship for 400 of these persons, and who seeks to be ordained as their pastor. The Synod of Ballymena transmitted an overture praying for the establishment of a mission to China,—a movement in that direction having sprung up in the church, and meetings having been addressed by missionaries from China. The General Assembly is appointed to meet in Dublin on the 3rd of June, and various hospitalities and conferences have been prepared. The last Assembly in Dublin met during the Revival, and the Assembly will doubtless present the fruit of that great movement. During the last few months there have been earnest discussions in the several presbyteries on the advance of the kingdom of God, and a strong desire to come out for a higher and more common spiritual life. One venerable leader of debate, and for half a century the ornament of the church, is yielding, like his friend Lord Roden, to advancing years, and, while retaining his professorships, the Rev. Dr. Cooke is likely to be loosed from his pastoral charge. No one man of his time exercised so great an influence over the churches of his country. The defender of orthodoxy in the great Unitarian controversies of forty years back, the champion of Church Establishments in the Voluntary controversies that followed, and for more than a generation the most eloquent preacher in Ireland, his name has grown to be identified with his native land as much as Chalmers' ever was with Scotland, and to be regarded with as much respect and affection outside his denomination as within. May Street in Belfast, where he preached, has come to be a point of pilgrimage, and the building will always have to mark the beginning of a great advance in the Presbyterian Church. When it was built for Dr. Cooke in 1829 it was the third congregation in the town, Dr. Morgan's, opened by Chalmers two years before, having been the second; and now, after forty years, there are twenty-five.

The prospects of union between the Primitive and Wesleyan Methodists have been strengthened by a message from America, respectfully inviting the two bodies to a most serious consideration of a question so important, and urging them to unite if practicable.

France.

(From our own Correspondent.)

THE Cardinal Gousset gave as one of his last words of advice: "Unite every effort to preserve the gift of faith pure and unfaltering; for we are approaching the times marked by the apostle in which truths shall diminish among men, and in which each one must be on his guard not to fall."

The François de Sales Association speaks of "the universal conspiracy to drag down youth into the abyss. For eighteen months past a mode of corruption has been practised with a persisting regularity, which appears not to be from isolated individuals. Women propagate books among their own sex, which, a few years back, a man would have blushed to be seen reading. Scarcely one girl out of ten escapes this polluting literature. Then come dances, cheap theatres, public balls, etc. Many young maidens reply to priests in impious language that freezes them with horror, and would banish hope, were hope not in God. One more such generation, and we should reach the state of the South Sea Islanders." The report of a scene in the Paris Medical School gives an idea of the rapid growth of materialism among young men. No longer persons, but doctrines, and materialistic doctrines, are applauded. It was in the name of materialism that Messieurs Broca, Vulpian, Hardy, and, after a tumult, Say, were unanimously applauded. Take the scene as follows:—The professor enters; tumult. He tries to speak; the tumult continues. Evidently there is misunderstanding. A student then descends the steps and asks permission to speak; Professor Say grants it. "Citizens," cries the student, "several professors have recently been nominated; I believe that they represent the idea of progress, of materialism, of renovation. Mr. Say appears to belong to that phalanx" (thunders of applause). Two principles are understood to be in presence, and combatants are called for, for materialism against spirituality, for progress against re-action. Still about fifteen dissentient voices are distinguished, and draw down the unanimous protest of 1800. Another student comes into the hemicycle and ends a vehement harangue with, "There is a principle which rallies us all, and in the name of which we must accept Mr. Say; it is the *materialistic*!" (1,800 students clapped hands). A journal adds: "This event is worthy of transmission to posterity. The Medical School is really a good and powerful school. It thinks; it forms more than physicians,

it makes men!" We might go from top to bottom of the social scale and find proofs of the same demoralization, harbingers of an awful period at hand. We cannot take up a book or a journal without being reminded of it. "The Christian religion, nay, religion in grain, spirituality in its mere essential principles, is going through a formidable crisis, says Ed. de Pressensé, in his late striking pamphlet on "Liberty of worship in France." The very bases of Theism are shaken. The onset is conducted with union and vigour. Nothing like it has been seen since the days of the *Encyclopædia*. To conceal the increasing awfulness of the situation is useless. I allude not to the noisy manifestations of impassioned youth, fancying themselves liberal, while they throw themselves into the most foolhardy negations; shouting, "Materialism for ever! Long live materialism!" which means in reality, long live death! long live what kills the soul in despoiling it of the feeling of its immortal destinies, long live all that degrades and crushes all the noble instincts and all moral strength! *There are infinitely more awful symptoms* than these noisy ebullitions in public schools, where, nevertheless, the future administrative corps are being formed. Whereas the Positivist tendency penetrates more and more into the highest and most cultivated circles of science and philosophy, the intelligent portion of the working classes falls under the influence of Proudhon's ideas, and in the most deplorable manner separates the notion of justice from the thought of God. In this direction the current runs deeper and faster every day. We need liberty to stem it!" Here the writer grows feeble. We would say rather, We need faith, we need sound Christian principle, we need love, we need the Holy Ghost! we need the shaking-off of the sleep of conventionalism, we need the daring of Peter, and John, and Paul, and of our Huguenot fathers, yea, and of Christian men of the present day, who dare stand up and testify that Christ has saved them,—who dare face the cold blast of Christianity grown cold, and the shafts of—ridicule!! When did Christian conquerors wait till the world *allowed* them to fight it to the death? When did Christ's champions wait till there were no perils on the seas, no scourges, no Roman rods, no prisons, no false brethren, no clouds of blinding dust, no crosses, no stakes, no shame? Right it is to call attention to need of increased liberty; right it is to shew up the absurdity of giving free course to the "sacred right of pantomime and ribald song," and

refuse it to the setting-forth of salvation from sin and all its consequences. But while the Church of Christ slumbers, and uses not the thousand means she has to reach the masses, it is visionary to suppose she would touch them, had she more!

The May meetings this year have been rather dull and thinly attended. They are not yet closed. The Conferences were, on the contrary, numerously visited. Above 100 pastors and elders attended the special conferences of the National Church, and 120 the general conferences.

Peace has preponderated in Europe, but the unsettled nature of it still throws general anxiety around. Crowned heads are in Paris. Portugal, Bavaria, Sweden, England, are all represented by scions of royalty. The Prince of Wales and Prince Alfred have made several excursions in the palace and park of the Exposition, which are growing more and more worthy of interest. They visited the mission ground, and the various buildings, pleasantly accepting Gospels in various languages around the Bible stand, looking familiarly at the *British Workman*, and other periodicals, which their Royal mother is said to cause to be distributed around her country residences, and they entered the Mission Hall.

The various active agencies for good are vigorously carried on; all attempts hitherto made to stop them have failed, and led them to be more firmly seated. We hope soon to see the Conference Hall in popular use. A continuous and varied setting forth of the Gospel at certain hours, when crowds pass and curiously look in, seems called for. No doubt it will be a centre of blessing! There is liberty,—who will avail themselves of it?

The Episcopal Church was opened on the 3rd; it is in a deserted part of Paris, on the south-east of the Exposition. The service is intoned, and ceremonial is high. The Gospel has been preached there hitherto. The usual English churches in Paris are crowded, and additional services are held in them, and the best preachers secured.

Germany.

RELIGION IN THE PRUSSIAN ARMY.

The Rev. F. Cannon, of the English army, said at the meeting of the Religious Tract Society:—This time last year he paid a visit to Prussia, his object being to make inquiries into the religious condition of the Prussian army; to ascertain what provision was made for the soldiers and their officers, and to offer his assistance

to the chaplains. While he was at Hamburg circumstances occurred which led him to take a deeper interest in the work, and the result was, that, when the war broke out, he went to the Prussian army. At Berlin the Minister of War, General Von Roon, kindly gave him a letter, authorizing him to visit the barracks and hospitals, and of this authority he gladly availed himself. Of the state of religion in the Prussian army he had previously heard unfavourable accounts, but he was happy to say that they turned out to be quite unfounded. The Prussian army was the most religious army that he had ever been connected with, and having been with the forces in the Crimea he had had ample opportunities of judging. The standard of religion was immeasurably higher in the Prussian army than in any other that he knew of. One cause of this, no doubt, was the state of education in Prussia. Every child in Prussia was educated, and he should like to see every child in every civilized country placed under a similar law. Every child in Prussia went to school from six to fourteen years of age, and the Bible formed a most important part of the education of all the children. The Prussian army was, too, well supplied with chaplains, and he was happy to say that they were a very devout and zealous class of men. A chaplain who was placed in spiritual charge of about 10,000 men told him that during the march from Breslau to Silesia he administered the Lord's Supper twenty times, and that of the 10,000 men 8,000 men partook of the holy ordinance. The rev. gentleman then entered into a number of details with regard to his visits at the various hospitals which were filled with wounded Prussians and Austrians. In the great hospital at Berlin, he observed, he found Prussians and Austrians lying side by side. That hospital was taken charge of by the wife of the War Minister, and with her were associated a great many of the noblest ladies of Berlin, who gave themselves, day by day, to the work of ministering to the want of sick and wounded soldiers, performing what might be considered very menial offices. The Roman Catholic soldiers received tracts from him as readily as the Protestants.

UNIVERSITIES.—The Rev. Dr. Hurst writes to the *New York Christian Advocate*, from Bremen, that a great reformation has taken place in the Universities. Religion is more flourishing in them than it has been for thirty years. There is scarcely a University without faithful professors. In a good number, many chairs are filled with profes-

sors of Evangelical sentiments. The consequence is, that young clergymen are generally faithful and energetic pastors, who preach with power and acceptability. The fruits are evidenced in churches filled to overflowing by attentive and interested audiences. Rationalistic views do not seem to be acceptable to the people generally, hence the pastors who cling to them have very small audiences. The lower classes, "simple peasants and artisans," meet regularly during the week for prayer and conference. The Scriptures are read and explained, and the Berean spirit is manifested.

Hungary.

THE FREE CHURCH OF SCOTLAND JEWISH MISSION AT PESTH.

MR. KOENIG, a missionary, gives the following outline of the work at present carried on by this mission at Pesth. Years ago, this was the centre of the most prosperous Jewish mission ever established :—

Once more the eyes of Europe are turned towards Hungary, and to the great political changes on account of which the nation has maintained a struggle of nineteen years.

At such a period it may be interesting to the readers of the *Record* to take a bird's-eye view of the various evangelistic agencies, which cluster around our Pesth mission as their centre, all of them for the spread of that kingdom which shall never be moved.

I. *Our Congregation* numbers about four hundred souls.

1. Services and prayer-meetings. Two diets of worship on Sabbath, and a Bible expository meeting on Friday night; once monthly for missionary intelligence. English service once a month. A Bible meeting once weekly for Jewish proselytes and inquirers; a prayer-meeting once fortnightly for the elders of the Church; and a prayer-meeting for the members of the Jewish Mission and other labourers once a month.

2. The Ladies' Association, consisting of 26 members, meets once a fortnight for an entire afternoon, to work for the poor of the congregation. Useful books are read during the meeting. The work done during the year is distributed at Christmas. This, however, does not preclude relief given to the poor at other times.

3. The Young Men's Association meets once weekly.

4. The Missionary Association. A number of

members collect small monthly sums and circulate missionary periodicals. The contributions are distributed at the close of the year among several Home and Foreign Missionary Societies. Income in 1866, fl. 372, 36 r.

5. A class for young communicants meets from February to July thrice weekly.

6. A religious periodical, "Herald of Faith," of one sheet, is published twice a month.

II. *The School* consists of five classes, containing 400 children; among them upwards of two-thirds Jewish. It is taught by three male, two female teachers, and four extra teachers for the industrial department.

III. *Sabbath Schools.*

1. A female adult class, consisting of from 9 to 12 girls, on Sabbath afternoon.

2. A second class, consisting of from 30 to 40 Jewish girls—scholars of the mission-school. Ages from 8 to 12.

3. A third class, consisting of boys and girls belonging to families of our congregation. Numbers between 25 and 30.

4. A juvenile class for children unable to read. Numbers between 20 and 30.

These may appropriately be termed *district Sabbath schools*, as each meets in a different quarter of the town.

IV. *Colportage and Travelling Agency.*

Two colporteurs connected with the Jewish Mission, and chiefly occupied in Pesth; the elder travelled in Lower Hungary last year for about five months.

Three colporteurs are appointed exclusively for travelling for the sale of Scriptures and religious literature, chiefly in the Hungarian, Slavonian, German, and Hebrew languages.

We have also one evangelist engaged in travelling, and at present endeavouring to obtain openings for holding missionary meetings throughout the country.

V. *Our Hospital*, opened on January 1, 1866; the first and only Protestant hospital in the Austrian dominions. Its object is the introduction of Christian nursing by trained Protestant nurses, or deaconesses, and to serve as a centre.

It is attended by two medical men. The nurses are two deaconesses from the Institution of Kaiserswerth, on the Rhine. A third deaconess attends to the poor and sick in their houses; and, among numerous other duties, she teaches the juvenile class above mentioned.

The number of in-door patients in 1866 was 59, and of out-door patients, 109.

VI. *Printing and Sale of Tracts and Religious Literature.*

Eighteen tracts have been translated and printed in the Hungarian language, and ten in the Slavonian. Total number of tracts printed in Pesth in Hungarian, 100,000; in Slavonian, 65,000.

Baxter's "Call to the Unconverted," printed in Hungarian, 2,000 copies.

Bunyan's "Pilgrim's Progress," Abbott's "Mother at Home," both in Hungarian, are in the press; several other books and tracts in Slavonian are in the hands of the translators.

Nineteen depositories have been established in Transylvania and Hungary, in ministers' houses, for the sale of religious literature.

From 40,000 to 42,000 tracts were distributed in Hungarian, Slavonian, German, and Italian among the military last summer in the hospitals. Otherwise the tracts are sold (in *depôts* and through colporteurs) at about two-thirds of the cost price.

The amount of tracts sold from October to December, 1866, is 12,830 copies, for fl. 142, 22.

May the great Head of the Church continue to bless all these agencies to the building up of his spiritual kingdom in this land!

Italy.

MR. CLARK, an American missionary, writes from Milan:—

A year has not yet elapsed since the regular formation of our Theological Class, which now numbers sixteen. The applications, however, have been exceedingly numerous, between forty and fifty, and some of great urgency. I send you one, this moment received, as a specimen.

"In 1849 my father, for political reasons, was constrained to emigrate from his native land, and left me for a time in the care of his brothers, who being interested for me, kept me continually at school, where I learned those elementary studies that were there taught. At the close of the war, my father took me with him in Switzerland, and there, during his exile, he never ceased to instruct me in the true religion of the Gospel. The grace of God opened my eyes to behold the true light, and clearly revealed to me the truth and the life, which is alone found in Jesus Christ, our Saviour and Redeemer.

"Afterwards, my father being able to return to Milan, when a place was opened for preaching the Gospel in that city, he with his family were

among the first to attend. Here I daily heard the Gospel, which more and more filled the void in my heart, which I had sought in former years to satisfy with fastings, masses, and rosaries.

"I soon connected myself with the church that was formed at the first announcement of the Gospel in Milan, and on the arrival of Rev. Mr. Piggott, was employed by him as colporteur, in whose service I continued for three years, visiting the various cities in Lombardy. Afterwards, I was employed by yourself as colporteur of the Am. and For. Christian Union.

"If after examination, I may be accepted, as I ardently desire, and may become one of those who are preparing to preach the Gospel, I will never cease to pray that I may have grace, activity and zeal in the prosecution of my studies, and in gaining a knowledge of the Sacred Scriptures; that I also may be qualified to preach Christ to my people, as 'the Way, the Truth, and the Life,' and their only Saviour and Redeemer.

"A. T——."

Our evangelist, shortly after his arrival at Verona, thus writes:—

"Scarcely had I arrived at this place, when I met with many who had been compelled to endure a long exile from the Venetian provinces when under foreign rule, and who had found a home in Milan, Brescia, Bologna, Genoa, and other Italian cities; and now had just returned to their friends and home. Among these I found many who were friendly, and some who were truly converted to God. These greatly rejoiced to see me, and were very happy when, on the first Sabbath after my arrival, we celebrated together our Saviour's dying love. Our little assembly was held in the room of our brother Agosti, who is a most faithful colporteur in this city, and who endeavours with all his ability to lead souls to Christ. The room is, however, altogether too small: we need one much larger as a place of worship; and with such an one, accompanied with labour and prayer, we are certain the Lord will bless us."

In another letter he also says "the disposition of this people is very favourable for the reception of the truth; in general they are more intelligent in this part of Italy than in Emilia or provinces South, less jesuitical, more frank and cordial, and the clergy also less corrupt. I have found here a very dear Christian brother, a young Italian engraver, who was exiled seven years ago from this, his native city, and was converted in Modena. He will be a great help to us in our work, especially in our evening schools."

A hall for preaching has at last been found, and there is reason to hope our evangelist will find much encouragement and success in his labours in this city. Many of the middle and higher classes have shown themselves favourable to the evangelical work, and expressed a desire that a chapel for preaching the simple Gospel might be opened.

EXTRACTS FROM THE REPORT OF THE BIBLE-WOMAN, MADELENA.

I called to see a woman who was just preparing to go to the cemetery to visit her father's grave. She was filling a little lamp to take with her; and she thought this, accompanied with her prayers, would assist in procuring repose for his soul. We conversed a little while, and she became much interested in the doctrine of death and the resurrection, as contained in Christ's words to Mary and Martha, and said she would not go to the cemetery, but would remain at home, if I would also stay and converse with her. She desired to understand better these words which I had read, and to know what one must do to obtain this eternal life. I said if she would read the Gospel, she would find in it all these precious truths and more, and that it is Jesus who has purchased all these blessings for those who believe in Him, and obey his words; that through His merits, their sins can all be pardoned; that He sends the Holy Spirit to renew their hearts and prepare them to participate in His glory. She was very attentive, and desired to know where our meetings could be found that she might attend them. She then purchased a New Testament, and I hope the Spirit may open her mind to perceive the truth.

Another day I was sent for to visit a sick woman. She had heard of the Evangelicals, and had a great desire to know what they preached and believed. When I entered, she said she had sent for me to tell her what was this Gospel, of which we said so much. She then began to relate to me how long she had been an invalid, and how long she had suffered. After expressing my sympathy, I remarked that however severe are all our troubles here, they last but a moment in comparison with eternity; that Christ came and submitted himself to sufferings for our sakes, that we might have an eternity of happiness. In answer to her questions, I explained our doctrines and manner of worship, in all of which she was much interested, and said she was more desirous than ever to become acquainted with the "new sect."

Nearly every day I visit the sick of the church, and especially the sister in Passion St., who has patiently endured so much opposition and persecution from her neighbours for the last two years. They are much less bigoted than formerly, and when I go to visit the sick woman, they come in sometimes and ask me to read to them.

Entered a family where several were conversing on politics. One said, "This government never will prosper, because it is undoing everything that the church has been establishing for so many years, that is, abolishing monastic institutions and turning the monks and nuns out into the world." And they asked me if I did not think so too. I answered, that "I thought these people could serve God and their neighbours much better in the world than shut up in convents."

"You talk like a Protestant," said they. I replied, "I receive the Gospel and endeavour to live according to it." "Ah, yes," said they, "you are one of those Protestants, called Evangelicals, who preach the false Gospel." "No," said I, "the Gospel we preach is not false;" and after a long discussion on that point, they said, "But you do not believe in the Madonna." "Certainly, we believe that the Virgin Mary was the mother of Jesus," said I, "but not the mother of God; we believe she was a created being like others, and therefore we leave her in her true place, and respect her as his mother. But we do not burn candles before her, or blaspheme her, or worship her as though she were God."

Called upon a woman who was lamenting the declension of all religion, and said it was dying out of the hearts of men. This state of things she attributed partly to the disastrous war and partly to the increase of Evangelicals in the country. I replied I was sorry these were her opinions. On the contrary, it appeared to me that true religion was on the increase, that the Word of God was read by many more persons, and was better understood; and though many that hear the name of Christ be destitute of true religion, yet, His real followers, who seek to know and do his will, are becoming more numerous. "What is the will of Christ?" said she. I read several verses from John's Gospel, 15th, 16th, and 17th chapters, and told her that these were Christ's own words to His disciples, and they contained the same doctrines which those whom she called heretics believed and preached. She said she must have been greatly mistaken, for she verily thought that these new preachers were trying to destroy all religion, and ruin the souls

of men: but it appears, she added, that they are right and preach the truth.

Yesterday I went to the Hospital, to visit a sister of the church who has a very short time to live. She was surrounded by some of her relations and friends, who had come to visit her. She asked me to read her something from the Scriptures, which I did, and endeavoured to comfort her with many promises, and exhorted her to resignation to God's will, assuring her that He does not afflict His children willingly, or in anger, but in love; and that He always gives strength to endure unto the end. Those around her expressed great astonishment that I spoke in such a comforting manner, because they expected to hear heretical words and wicked reasoning, but instead it was all consolation. "However, they added, our religion is the best because it is the most ancient." I showed them from several passages that the doctrines which they called new, were those which Christ and His apostles preached. They assented to all, but said they could not change their faith, because they would lose their position in society. The sick woman then wished me to speak to the nuns who were nurses, and beg them not to trouble her in her belief, but leave her to fix her thoughts only on Christ. I made known her request, and they replied, "We never interfere with any one's conscience, but it would be better for her to listen to us now, and receive the offices of the church; if she does not, she will be judged at last." I remarked that judgment did not belong to them, but to God.

COLPORTEURS IN VENETIA.

In Italy the Evangelical cause as a whole seems to make no progress, if it is not even retrograding, amid every possible advantage to its development and extension, the chief reason being the prevailing indifference to all religious creeds and practices, the root of which is to be found in a widely diffused and rapidly growing scepticism. But there is no part of Italy which has as yet given better hopes of receiving the gospel than the province of Venetia, and specially Venice. There are no fewer than seven colporteurs in the town at present, and all of them report excellent sales. Printers come forward and offer to print on their own responsibility various discourses of the evangelists, which are afterwards vended at a cheap rate and in great quantities. A Tyrolese emigrant, Tommasi, has written a smart poetical warning to the priests to preach the gospel and

live it before the eyes of the people—a production which is in the flowing vernacular, and therefore very popular, and quite Evangelical in its doctrinal and practical vein. During the long and noisy Carnival not a single rudeness was offered from beneath a mask to the preachers or any of the leading Evangelicals; on the contrary, they were recognized and saluted with the best wishes on all hands. When it was discovered that “Death to Gavazzi!” had actually been written up on a wall in the town, it was instantly covered over with “Viva Gavazzi!” and many a street corner at present bears that inscription. Two of the most commodious and best known and situated halls have been gratuitously placed at the service of the movement. One will be used by the Waldenses. The other, which Gavazzi has accepted, is a private palace, in which 700 nightly listen to the teaching of the eloquent evangelist. The clerical journals are loud with menaces that, but one or two steps more, and the restrained anger of the good Catholic populace will be let loose on the Evangelical disturbers of the peace. To this the Liberal prints answer with a counter-threat that if the priests do not take care how they behave themselves, an outbreak will sure enough occur; but it will not be this time in the style of Barletta, but in a manner altogether to the detriment of priestly comfort and repose. The large church built by Benedek in Verona has been obtained for Italian and German Evangelical services by the Waldenses, and the authorities in Mantua are anxious that the old German church in that town should also be obtained for the same object.

India.

CONVERSIONS IN TRAVANCORE.

MR. DUTHIE, of the London Missionary Society, writes from Nagercoil. “Nagercoil,” says the *Chronicle*, “is the principal station in South-east Travancore. It has now a large Christian village of 800 souls, and is one mile from the heathen town of Kotar. It is twelve miles from Cape Comorin. Besides the printing-office, the large girls’ boarding-school and the native Church, it contains the Seminary of the Mission, with its boys’ school and classes for theological students and school teachers. The missionaries at Nagercoil are the Rev. J. Duthie, in charge of the seminary; the Rev. W. Lee, in charge of the Kottaram District near; and the Rev. G. Mabbs, in charge of the press and of the Nagercoil District. Two

native ministers also reside here; the Rev. Devadaeen, pastor of the Church, and the Rev. C. Yesudien, in charge of the Tituvilly District, a few miles to the north:”—

“I have the pleasure of forwarding to you the enclosed accounts of the conversion of two young men, whom I had the gratification of admitting to the Church by baptism a few months ago.

“The former of these is a Namboori Brahmin—a Brahmin of the Brahmins—who came to us about nine months ago. From the time of his first appearance amongst us he has shown an excellent spirit, has been a most diligent student of the Word of God, and in general has conducted himself to my entire satisfaction. Feeling confident, after several months of trial, that he was an earnest inquirer, and having every reason to believe in the sincerity of his character and motives, I baptized him in the church here, before a large congregation of spectators, five or six months ago. I have purposely delayed sending any account of him till now; but he has conducted himself so entirely to my satisfaction ever since he has been here, that I feel I ought now to bring his case to your notice. His case is a most interesting one. He is of one of the chief Namboori families in the Cochin territory; his elder brother is the chief priest of the large temple at Susindram, a few miles from this place; he is well known among the people in the neighbourhood, and even now that he is a Christian, he is still received with the greatest respect by all classes, the Dewan Peishkar and some of the chief officers of the native government being his intimate friends.

“His case affords a striking illustration of the truth that no effort, however humble, put forth in the Lord’s work is in vain. Hebach, the famous German missionary, was the means of arresting the attention of this youth at a large heathen festival, many miles from Nagercoil, where he has openly confessed Christ. Hebach’s burning zeal and devotion to his Master’s work made a great impression (so this young man has often told me) in the district where he laboured, and the young proud Namboori condescended to listen while he preached, and even went so far as to be willing to receive a tract from his impure hands. This tract for a long time lay unheeded, except occasionally when taken up and looked at for the sake of the picture on its title-page; but the Spirit of God in due time applied the truths contained within its pages. The particulars are given in the account to which I refer you. He is an excellent Ma-

layalim scholar, and has a very fair acquaintance with Sanscrit also; so that he is now rendering us important assistance in the seminary as a teacher of these languages. He has had to suffer the loss of everything for Christ—reputation, friends, property. His friends have, of course, completely cast him off, being as good as dead to them, the only one among them seeming to cherish any affection towards him still being his mother, of whose sorrow on his account he occasionally hears. At present he gives promise of becoming a man of more than ordinary influence. Pray for him, that he may be established in the faith.

"A few years ago there was not a Christian in the whole village of Vadasery; now, thanks be to God, the day of small things has dawned upon us. Upwards of a year ago I baptized two persons, and last year (1866) Mr. Devadasen, our native pastor, baptized three others, all of them young men of real sincerity (so far as man can judge) and of consistent life, in the midst of much that is calculated to put their professed Christian character to the severest test. Four or five other young men are now inquiring, and come to my room regularly every Sunday for the study of the Word of God.

"The other young man, to whom I have made special reference, is one of the three just mentioned, and is the son of one of the head men of the village. He is at present studying in the seminary, where he has been for some time, but living among his own people a most consistent life. Being one of our own pupils, I have felt a special interest in his case, and it is hopeful to think that the other two lads lately baptized by the native pastor, have been brought out of heathenism in great part through his influence and example.

"Thus the good work goes on, and thus are precious souls, we humbly trust, being saved; thus are we, who bear the burden and heat of the day, being encouraged; and thus it becomes increasingly manifest that this land in which we live and labour is slowly but surely being cleansed of all its abominations. May the Lord speedily set up his kingdom, giving us his servants grace to labour and to wait patiently on Him."

Mr. Lee writes from the same station:—

"You will, I am sure, be pleased to hear that several more of our best men have just been ordained to the work of the ministry. It has been my privilege to be present at each of the ordinations, and I feel indeed grateful to God that I have entered the mission in time to take a part in the

ordination of the first native pastor given by Him to his Church in South Travancore. The services were of a deeply interesting character, and will, I am sure, live long in the remembrance of those who were present at them.

"The series of ordinations was begun at Agastaversam by the ordination of Mr. Arumanayagam, previously an evangelist, as the pastor of this Church. I do not know whether you saw much of him when you were with us last year. He is well worthy to occupy the position which he at present sustains. He is a good preacher, and has for many years borne a very high character for true piety. The service was opened with reading and prayer by the Rev. G. Mabbs, after which the Rev. G. O. Newport delivered an introductory discourse. The questions were asked by the Rev. J. Duthie, to which very clear and interesting answers were given by Mr. Arumanayagam (a copy of these, translated by himself, is enclosed). The Rev. F. Baylis then offered the ordination prayer, after which the charge was delivered by myself. The Rev. S. Zechariah, at whose ordination you assisted last year, closed with prayer. Altogether it was a most solemn and interesting service, and one for which the Church here will have to bless God for years to come. At present the subscriptions of the Church amount to about half the salary of a native pastor. I hope, however, that eventually they will be able to raise the whole of his salary.

"The facts of these ordinations having taken place can be chronicled in a page: their results who can estimate? We hope and pray that it may be the commencement of a new and more glorious era in the history of the triumphs of the Gospel in Travancore. Sixty years ago there were no Protestant Christians in Travancore; now there are 27,000, with a staff of 500 agents, and eleven native ordained ministers. This is, indeed, an encouraging fact, and one which may well cheer the heart of Christians in England who are interested in the spread of the Gospel."

A BRAHMIN PREACHER.

A young Brahmin, who held a very good appointment in a Government office, before Dr. Duff left India, used to attend the doctor's week-day evening classes in English Literature, and his Bible-class on Sunday morning. The result was that he embraced the Christian faith, and was publicly baptized.

Burning with a desire to make the gospel known

to his countrymen, he soon afterwards resigned his appointment in the Government office, went through a course of theological study, and was set apart by the Presbytery of Calcutta as a licensed catechist. After labouring for a time, with remarkable industry and power, as a preacher, in Calcutta and the district of Mahanad, he was seized with a strong desire to preach to his countrymen *gratuitously*, and not as a *hired* agent. For this purpose, he again entered a Government office in Calcutta; and while thus supporting himself, continued, morning and evening, to carry on his evangelistic labours with as indefatigable industry as ever. (Eventually a converted Hindoo merchant undertook to pay him a salary as his own missionary; and thus he has been labouring for upwards of a year.) People ask for palpable fruit. What fruit could be more striking than this? One Christian convert prospers as a merchant, and his heart is opened liberally to support another Christian convert as an evangelist!

TAMIL PRAYER-BOOK.

A Tamil Prayer-book has been published at Madras by a Theistical sect of Hindoos, commonly called the "Veda Samajan." The Rev. J. F. Kearns, of the Propagation Society's mission in Tinnevely, writes:

"The prayers, with slight alterations, might be made absolutely Christian. One of them is almost in the words of our 'General Confession,' and another commences beseeching God to send his Spirit into them. There is also a prayer for 'steadfastness,' which, with a very slight alteration, might be a beautiful addition to any missionary manual of prayers. There are some exquisite sentences in this prayer, e.g.: 'Than the dearest of all things, Thou art dearer; than all worldly wealth, thy favour is more precious. Create, then, in thy servant such a holy zeal and steadfast love for Thee, that I may willingly renounce all things for thy sake. . . . Enable me to fight for the truth, even at the risk of my life, . . . and, if it should be necessary, oh, grant that I may be ready, willingly, to lay down my life as an offering at thy sacred feet.' This Prayer-book is a most remarkable production, and it is the production of the master-minds among the Hindoos; and, therefore, cannot be laid aside as of no importance. These men understand the Vedas, but are not satisfied. Christianity has more attraction for them, but they are as yet unable to accept it. Clearly, however, they cannot remain as they are.

I have no doubt that much good will follow this movement."

MORAVIAN MISSIONS IN THIBET.

According to the latest intelligence from Kyelang, the new government school was prospering, containing ten boys from Spitti, and thirty from Lahoul, Rev. E. Hyde, and Samuel, one of the converts, take part in giving instructions. From Poo, Rev. T. Pagell writes that he undertook various journeys in the course of last summer, and preached the Gospel to many natives, particularly at the great annual idol-festival at Nisang. He also distributed books. At his own station, public service is held regularly every Sunday.

The *Calcutta Englishman* says that the new sect called Kooka, which has arisen in the Loodiana district, is reported to be increasing the number of its proselytes in all the Sikh districts. The teachers have of late, according to a subadar of one of the Native Infantry regiments, endeavoured to secure converts to their doctrines from amongst the Sepoys. The matter has led, it is stated, to an order which, while forbidding men of this sect to be enlisted, discharges the few soldiers who have already accepted their doctrines.

China.

CHRISTIAN TUNE BOOK.

A CURIOUS production of the London Missionary Society's press at Hong Kong has just been received:—

It consists of sixteen of our most favourite psalm tunes, printed in the Tonic Sol-fa notation of music, with Chinese characters to represent the notes. It appears that a gentleman connected with the civil service in Hong Kong has, with the constant assistance of Dr. Legge, the head of the mission, undertaken to teach the art of reading music to these wonderful people. He says, in a letter to the Rev. George Curwen: "The Chinese themselves have no tunes, and no idea of music. Their instruments can produce only two or three tones, and their singing is screeching in falsetto to no kind of tune. Their hymns are naturally in sevens. All other metres are importations. The conventional terms 'high' and 'low' are utterly unknown to them. Why, they ask, should a shrill note be 'up' and a grave note be 'down'? Their voices are harsh to a painful degree, and they lose all command of them after half-an-hour's singing. Their talent for flattening is wonderful."

But the experiment appears to be succeeding, notwithstanding. They have learned to sing at first sight, without error, any ordinary psalm tune, and have been introduced into Union Church as a choir for the native service. Tonic Sol-fa may spread some day through the whole of China!

The French Roman Catholics are erecting a Cathedral in Pekin, China, the towers of which are of such height that they overlook the imperial palace. The Chinese Government and people are moved with indignation, and it is rumoured that the serious plotting against all foreigners is the consequence.

MR. TAYLOR'S INLAND MISSION.

The *Occasional Paper* last issued contains highly interesting letters from Mr. Taylor and party. After five weeks' life in boats, they had succeeded in renting premises which would accommodate the whole of them until they should be placed in the neighbouring towns. This band of sixteen missionaries is now in the harvest field, and the news from several of them is cheering. It is hoped that two or three married couples will proceed to China about the end of May. Mr. and Mrs. McCarthy and Miss M. McLean have been heard of at the Cape, up to which point they had a prosperous voyage.

The brethren and sisters are engaging heartily in the work, and have already adopted the Chinese costume, their object being to make themselves as much at home with the people as possible. The following is part of a letter from Miss Desgraz, which indicates the spirit of the missionaries, and the nature of the work before them:—

"The sights that we see here are very sad. If only our friends at home, and the Christians throughout England, could see them, they would be stirred up to more prayer, and to give themselves up to the work for the poor Chinese. One night, as Mr. and Mrs. Taylor and myself were walking from Mr. Gamble's house, we saw a procession coming along; they stopped by the water's side, and we stood too to see what they were going to do. We soon found out. Mr. Taylor told us it was a devil-worship going on; a funeral had taken place, and the family of the deceased were burning crackers, and making a great noise to frighten away the evil spirits. Old papers they burnt too, which would turn in the other world to bank-notes for the deceased. They burned also a great many lanterns to light him. What with the noise and the glare of the fire, it was

an awful sight; I cannot tell you the impression it made upon me. I was glad to go away. They had also a table, upon which they had a god and the ancestral tablets, before which the priest and the family were bowing, and making all kinds of gestures.

"You would scarcely know us again, if you were to come in as we are sitting round the dining-table, a number of Chinamen and China-women, all eating with chop-sticks. I do it for the Lord; that reconciles me to it. It is comparatively an easy thing to put on the costume; but it is much more difficult to learn the habits of the people, which we shall have to do, if we wish to become thorough Chinese, so as to gain access to them."

New Hebrides.

FATAL EPIDEMIC.—THE SABBATH.—EUROPEAN VISITORS.

THE Rev. John Inglis of the Reformed Presbyterian Mission, writes from Aneityum on January 8th, 1867:—

The epidemic that passed over this island was a most solemn dispensation of God's providence. On this side of the island alone the deaths during the past year have been 184, as against 32 births—viz., 108 males and 76 females—leaving an excess of deaths over births of 152. The deaths were, to a large extent, of persons in the prime of life. We lost 64 church members, including one elder, two deacons, one teacher, and six teachers' wives; these last seven were persons who either were or had been teaching. When I went to visit my scholars after the sickness was over, in one settlement I found nothing but widowers and widows; every married man left had lost his wife, and every married woman left had lost her husband. In not a few instances, both husband and wife died. In most of the South Seas it is these epidemics, more than anything else, that sweep away the population; they cut off such numbers, and also disorganise society. Since the measles, in 1861, the deaths have every year exceeded the births, but the excess was steadily diminishing. Last year the deaths were only seven more than the births, and if they had continued to diminish in the same ratio, this year they would have been equal. Our births are always in a normal proportion to the population; if we could only keep death away, our population would soon increase. The work of

reorganising society is again commenced; widowers and widows are being married; for some time past we have had one or two marriages every week.

When the epidemic was nearly over, I was seized with it myself, but in a mild form. I could not trace it to infection; it was first brought on by exposure to cold, then greatly aggravated by over-exertion and not getting my clothes changed when wet with perspiration. It hung about me for more than two months; the first month I was all but completely laid up, and during the second I was very feeble. I had constant fever, great lassitude, the right ear was quite deaf, shooting pains through the right side of the head, and throat slightly affected at first; but after the head became affected the pain left the throat, but the voice was quite weak. I conducted public worship every Sabbath except one, but it was done in a very perfunctory manner. I never felt medicine have less effect upon me. The malady seemed to run its course irrespective of everything. I am thankful to say, however, that my recovery was complete, hearing and voice and strength returned to me as formerly. Since the epidemic the public health has also been particularly good. Our Sabbath and week-day services are as well attended proportionately as they were before, perhaps better; and our schools, after being all suspended, or rather turned into little prayer-meetings, are all again in operation. During the year we have admitted 33 new members to the fellowship of the church, restored 2, suspended 7, and lost 64 by death. I solemnized 23 marriages, but in 17 cases the bride was a widow. We have had heavy trials, but the Lord has shown us many tokens of His mercy.

The natives do no servile work on the Sabbath day, and no cooking except for the sick; all their cooking is done on Saturday. They never, on any day, cook more than one regular meal, which is supper; many days they cook none at all, but eat what comes to hand, raw or roasted, as the case may be. But if they should cook only one meal in the whole week, that will be on the Saturday evening, to have plenty on the Sabbath; hence, although they have no "hot joint on Sunday" for their dinner, it is never a fast day with them; as far as food is concerned, it is the most comfortable day in all the week. Sabbath here is a day of unbroken rest to the body, with a competent portion of the best eatables which the island and the season of the year can supply. To a native of these islands, these two blessings,—rest and food,—constitute the main elements of

his idea of the *summum bonum* as regards the things of this life, so that the Sabbath is felt to be a boon and a privilege, and he is thereby placed in the most favourable circumstances for waiting upon the ordinances of religion. In these seas the Sabbath is invariably the first part of Christianity which the natives embrace.

At the meeting of the Anthropological Society, in 1865, Mr. Winwood Reade stated that of all the African converts he had met the men were invariably thieves, and the women prostitutes. I can believe that there is a portion of truth in this statement without damaging in any degree the general character of mission converts. I know nothing about the private character of Mr. Reade, or of those who travelled with him; but I know this, that in these islands, as elsewhere, we have waifs and strays, and that a certain class of our countrymen always draw these waifs and strays around them; and, by a kind of infallible instinct, they always find one another out. Even when a whole tribe, or a whole people, have become nominally Christian, there are always some, more or fewer, as the case may be, who are still heathen at heart, who keep shy of the missionary, but who are the first to meet the trader or the traveller to share his tobacco or his rum, and, if like has met like, their true character will soon come out.

The other year a young man from this island, who is prominent in that class, went up to Sydney, and lived for some months among kindred spirits in that city, and saw life in its lowest moral grades. On his return to Aneityum he gave an account of the people in Sydney, bearing a close resemblance to the account which Mr. W. Reade gave of the Christian converts he had met with in Africa. The natives were astonished, and some of them came to Williamu, who had been in Sydney, to inquire of him if these statements were true. Williamu said—"He did not know what sort of people so-and-so had been living among, but he saw no such people when he was in Sydney; he saw nothing but good people, very good people, all the same as the people in Beretani."

SAMOA.

REMARKABLE VOLCANIC ERUPTION.

DR. TURNER, of the London Missionary Society, has recently forwarded to England, says *The Chronicle* of that Society, an extremely interesting account of an eruption that has recently occurred

at the eastern end of the Navigator's Islands, from which we extract the following passage :—

"I had a visit two days ago from our teacher Tauga, who labours in the most easterly island of our group, about 120 miles from this. He has come all this distance in his boat to get some pastoral advice, and also to inform us of a volcano which has taken them all by surprise. From what he says, I have gleaned the following particulars of the appearance of a new submarine volcano in the straits between the islands of Tau and Olosenga, the most easterly islands of our group. On the 7th of September last, the natives of Tau and Olosenga were surprised by an unusual succession of earthquakes; there would be three and four in the course of an hour. During the night of the 9th, there were in all thirty-nine shocks. There was only a slight tremulous motion; but its continuance, together with an unusual subterranean 'groaning,' as the natives called it, alarmed everybody. They knew nothing of volcanic action in the group from personal experience, or the traditions of their ancestors. Their islands, however, are all volcanic. On the 12th of September, a little after noon, a commotion was observed in the deep blue sea, about a mile and a half from Olosenga, and three and a half from Tau. It appeared like surf breaking over a sunken rock. Some thought it might be a whale blowing, and others that it was a shoal of bonito. This unusual commotion continued all day, and, by the following morning at daylight, volcanic action was unmistakable. At first, the eruptions were at intervals of about an hour. They went on increasing for two days, and on the 15th there were fifty in the hour. For three days longer there was one continued succession of outbursts. The natives gazed in amazement at the great jets of mud and dense columns of other volcanic matter rising in terrific grandeur two thousand feet above the level of the sea. These, again, branched out into clouds of dust, blackening the sky, and covering up Olosenga from the sight of the people on Tau. The roar of the eruptions, and the collision and crash of the masses of rock, met in their downward course from the clouds by others flying up, were fearful. Quantities of fused obsidian, too, threw off the most lovely fragments, which shone and sparkled in the sunshine like thousands of pendants from a crystal gasalier. No flame appeared, and only once or twice was there a gleam of fire seen in the matter thrown up. The sea was most violently agitated, and boiled and bubbled furiously in a great basin half a mile in

diameter. After a time, the ocean had a slight sulphur tinge for ten miles round. Heaps of dead fish were washed ashore, and among them deep-sea monsters six and twelve feet long, which the natives have never seen before, and for which they have no name. The sulphurous vapours, heat and smoke and ashes, soon made the settlement on Olosenga in a line with the volcano unbearable, and the people fled to a place a little to the south. A slight tremulous motion continued to be felt on land, but no fissures opened, nor have any hot springs made their appearance. The ordinary springs of fresh water are also unaffected.

"According to a census just taken, the entire population of the three small islands there is over 1,500. The natives knew not what to make of the wonderful phenomenon. When it was at its height, the chiefs of Olosenga called a meeting; but a violent earthquake made them reel and stagger, and disperse hurriedly, calling to each other to 'fast and pray.' Some did fast all that day and the following night. Others killed the pigs and got up a *feast* rather; but there was no pouring out of 'drink offerings,' or other allusion to the old gods. Fasting and feasting were both tried in old times during war, famine, pestilence, storms, or other calamities. When the native teachers were appealed to as to what should be done, they advised a *special* prayer meeting, and to continue it regularly every Monday morning. This was taken up at once. They met, acknowledged the presence and power of God in the visitation, thanked Him for preserving life, and prayed for the 'extinction of the fire,' or, if it should please Him to continue it, that their lives might still be safe, and also that they might be saved from a still greater destruction than an earthly fire. In a written statement which we had from the teacher who has just visited us, he wound up a most sensible paper on the volcano with the following appropriate Scripture quotations :—'Great and marvellous are Thy works, Lord God Almighty. . . . Who shall not fear Thee, and glorify Thy name?' 'The works of the Lord are great, sought out of all them that have pleasure therein.' 'Marvellous are Thy works, and that my soul knoweth right well.'"

Fiji.

A HEATHEN CONJUROR.

ONE of the Wesleyan missionaries writes :—

I think I told you in my last of a heathen priest in the Rakiraki district, who professed to

have found the Elixir of Life, which he sold to as many as were foolish enough to be duped by him.

My friend, Ravunakana, came up from Rakiraki to Viwa a few days before the District Meeting, and we had several pleasant chats together; I being at the time unable to rise from my bed, so obstinate was my wounded leg. I did not forget to ask him about this old impostor, with his *Wai ni Tuka* ("water of immortality"), whereupon he burst into a great roar of laughter.

"O, that fellow!" said he. "Wagalevu (Ravunakana's father) made a thorough fool of him before us all,—me, and Bolabola, and our people also,—a great company.

"Well," says Wagalevu, 'is all this true about your *Wai ni Tuka*?'

"It is true, sir," answered the priest.

"Indeed," said Wagalevu. 'Then you have drunk it yourself, eh?'

"Yes," returned the priest, 'I have drunk it.'

"Very well, then," said the chief, 'if you're clubbed it can't hurt you now, I suppose!'

"It cannot hurt me, sir; nothing can hurt me," said the priest, quite boldly.

"Good," cried Wagalevu. 'Now, to-day shall we prove the truth of your words. Hi! you there! Bring me a club!'

"So a club was brought, at which the old priest began to cast uneasy glances.

"Now then," continued Ravunakana's father, 'if your words are true, the club won't hurt you; and if they are false, it will serve you right to have your head cracked for your lies and cheating. Are you ready? Are you willing to be put to the proof?'

When he got thus far in his tale, Ravunakana broke forth again into a roar of laughter.

"Well," said I, "well! what did the priest say?"

"Say!" cried my friend, with another roar. 'What did he say? What could he say? Why, he was dumb. Not a word could we get out of him. And so we all know that he is a liar and a cheat.'

A SCHOOL EXAMINATION.

Another missionary writes:—

On the morrow, as we sat at breakfast, we heard faintly sounding in the distance the first notes of a strange, wild chant, growing ever louder and more distinct. Then, amidst the green bushes we caught glimpses of the school children coming slowly on, their little feet keeping time to the song they were singing; their heads powdered

with scraped sandal wood; their well-oiled bodies adorned with garlands of leaves and flowers, and their hands bearing aloft yams, dalo, bananas, or sugar cane, to present to us. So they came on singing, "This is the token of our love to the two missionaries;" and when they drew near the house, one after another stepped forward, and laid down his or her gift before the door, till there rose up a goodly pile of food; and then they went away to the chapel to take their places ready for the examination. Thither we followed them, and found them seated on the mats in long rows, the boys facing the girls; and a pretty sight it was, worth coming many a mile to see. The Rev. J. F. Horsley then gave out a hymn; and, at a signal from the teacher's whistle, all the children rose up together, and began to sing the praises of God, which always seem to me to sound far the most sweetly when sung by infant voices. Then, when the hymn was done, the whistle sounded again, and all knelt reverently down while Mr. Horsley prayed that the richest blessings of God our Father might be theirs and ours. Then began the examination. First, a number of the older boys and girls stood up and chanted together a chapter of the New Testament; then, those who could read (and they were not a few) read each one his or her verse; and then some ten or twelve stood up one after another, and repeated from fifteen to twenty verses each. Next came the spelling; and herein they acquitted themselves most admirably. It was in vain that we tried to puzzle them with the longest words that we could think of (and there are some tremendous ones in the Fijian language), for they spelt them off with the greatest ease, and grinned with delight when we told them how pleased we were. Then they showed us how well they could write figures on their slates from dictation; but, herein we had the better of them, and found that anything beyond hundreds puzzled most of them not a little, for they seemed to have rather hazy notions about "a thousand"—the generally received opinion thereabout seeming to be, that it is expressed by an indefinite number of cyphers with a 1 placed either before or after them, according to the taste and fancy of the writer.

A MISSIONARY MEETING.

The next day we held our Missionary Meeting, when several good speeches were made, accompanied by a collection whose amount would shame many of our missionary collections elsewhere.

Among the speakers was Eliesa Takelo, and in

the course of his speech he gave us the following illustration. Exhorting the people to lay aside all their feuds and petty jealousies, and to pull heartily together as neighbours should, he said, "Our fathers told us of a slaughter which took place in our land. A canoe came in one day well loaded with men; and, because they were many, they thought they could be impudent at one of our small towns where they landed. Then our chiefs were angry, and said, 'Let them be clubbed!' and our young men took their weapons, and rushed upon them. All were killed but two, and they fled across the island, and there they found a small canoe on the beach. 'Let us launch this canoe,' said they, 'and escape alive to Tuvuca or to Katavaga.' Now they were both landmen, and did not know how to row; so when they had got the canoe afloat, they climbed on board, and took the paddles to row away from our land. But they sat face to face, the one in front looking towards the shore, and the one behind towards the sea. So when he behind began to paddle, the canoe went ahead; but when he in front paddled, it went astern again, and they could not get away from the land. Then they said, 'The gods are our enemies! Let us go ashore again, and die!' So they left the canoe, and went ashore, and died there like the rest. And this was because they did not pull together, but the one against the other; and so it is with us."

Eliesa went back with us to Lakemba. He told me of his Rotumah troubles; how that the heathen had killed and eaten his fowls and pigs, destroyed his gardens, forbidden any fruit to be brought to him, torn the clothes off his wife, and stoned him. "These things," said he, "I could bear; for I was not angry with the heathen, because I knew the darkness of their minds; but that which was heavy upon me was that many of my brethren turned against me, and they who ought to have helped me spoke falsely of me; so that I had at last no friend but the Lord. Then was I 'small-souled' because of these things, and indeed my trouble was great.

"There was a great chief, Sautiki by name, whose sister fell into grievous sin, and she was a member of society. Then Sautiki sent a messenger to me, saying, 'Tell Eliesa to stand my friend, and not put my sister out of society. Tell him, also, that if he does put her out, I will shoot him dead.'

"It was not many days after that, as we were going to prayer in the evening, I looked out of

my door, and there I saw three men with their guns pointed towards me. Then I thought, 'I die to-day,' and I took up the Holy Book, and began our family prayer. But, while I was reading, I could not think of the words in the book, but of the three guns that were waiting for me outside. However, we prayed, and after prayer I sat still; and soon I heard the voice of Sautiki calling me, 'Eliesa, Eliesa!' but I kept silence. Nevertheless he continued to shout, 'Eliesa, Eliesa!' till at length I answered, 'What is it?' Then he said, 'Come out here, Eliesa;' but I answered, 'No! you come into the house, and let us talk together,'—for it is forbidden in Rotumah to kill any one inside a house. At last I said, 'Well, I will come out to you:' and I went out. Then he said, 'Eliesa, we are now come to kill you. Let my sister go back to her class, and you shall live; but if not, to-night you die!' Then I said, 'Look, Sautiki! I do not say that I am not afraid of death. I fear it, and wish to live. But your sister cannot be a member of society; for she has sinned a great and shameful sin.' Then he pointed his gun at me, and so did the others; but the Lord prevented them and kept me alive; so that they did not shoot, and I went back again into my house. Sautiki often threatened to shoot me, and carried his gun about for many days to frighten me; but I was firm, and no harm came to me."

A CHRISTIAN DEATH.

The same missionary writes:—

I have this day received another account from Joeli Bulu, of the death of one of our teachers in this district. I have Joeli's letter before me now, and send you his very words, allowing for the difference of idiom between the two languages.

"There was a man of Ono, Reuben by name, a true servant of God, who, falling sick, sent for me to visit him. So I went to his house, and found that his disease was heavy indeed upon him.

"'How are you Reuben?' said I; and he answered, 'I am very ill.' 'But,' asked I, 'how is it with your soul?' 'My soul,' said he, 'is at rest; for I know the love of God; but my disease is heavy upon me, and great is my agony; nevertheless, my trust is in the Lord my Saviour.'

"Then said I, 'Let us pray;' and while we were praying, he could not rest because of his great agony, but cried out, saying, 'Lord Jesus, have pity upon me.' When our prayer was over, we sat and watched him, talking with him about

his soul; and it was plain, indeed, that he was ready to die. So I went away again to my own house.

"When the daybreak came over the land, I went again to see him; and when he saw me, he said, 'I am very ill! I know that the time of my departure is at hand, when I must go to the land for which I have made myself ready.' When I asked whether he was sure he would reach heaven, he said, 'Yes. Long ago was I sure that my soul lived through faith in Jesus.'

"I looked on his face as he was speaking, and it was like the face of a man who had found a great treasure. Then he commended his children to me, saying, 'Joeli, if you love me, pity my children. Teach them religion, that they may thereby know Jesus their Saviour.'

"I answered, 'I will take care of them. Trouble not yourself about them, but attend to your own soul.'

"Then he said, 'Of a truth the love of God is with me. Great is my pain; but this pain of mine is not worthy to be compared with the good things which the Lord will give me on the right hand of His lordly throne.'

"While we were thus talking together, he said, 'Near now is the time of my going.' And when we saw that he had but a little while to live, we thought we had better take him to the great house, because he was of the blood of the chiefs, and many people were coming to see him so that the house wherein he lay was crowded. Nor was it long after we had carried him to the great house before he died (as we thought), while his friends were gathering together, that they might kiss him, and perform upon him 'the custom of the dead.' Great, then, was their weeping because of their grief that their friend was dead,—a man so useful in their land.

"But in a little while we saw that he breathed gently. Then he opened his eyes, and, lifting up his hand, beckoned us to be silent, and said, 'Weep not! weep not!'

"When we saw him moving, and heard his voice, there was then a great silence in our midst; and we feared, for we thought he had been dead. Then the dying man spoke again, and asked, 'Why are you weeping?'

"'We are weeping,' answered one of his friends, 'we are weeping because of your death.'

"'Weep not for me,' he said. 'Weep for yourselves. As for me, I live! The Lord and His angels are hastening to take me with them. Yet once more will I speak a little to you. Be earnest

in religion. If you love me, hold fast the *lots*. While I was in health I believed that which is told us in the Bible, and thence came to me pardon for all my sins. I read of heaven in the Bible, and believed it; and now to-day shall I look with mine eyes upon the things that I believed, though I saw them not; those things that Paul speaks of, whose words I have so often read, wherein he tells of heaven and of my Saviour. Now I am going to possess them all. Do you not see the Lord? Look! This house is full of angels. My Saviour is hastening me away. Farewell. Great is my love to you.'

"Thus ended his mortal life in this world; but angels took the hand of his soul, and led him up to heaven.

"We, with his father, his wife, his children, and his friends, even we heard and saw these things. Our souls were filled with joy: it was not to us like a day of death, but like the day of a feast, as we saw the love of God towards him that was dead. Our faith in God was 'made hot,' and we said, 'There is nothing in the whole world like true religion.'

Abyssinia.

A JEWISH MISSION TO THE FALASHAHs.—We copy the following from the *Jewish Chronicle*:—At its last Meeting the Central Committee of the Israelitish Alliance decided to send a Mission to Abyssinia in order to find out the traces of that strange and interesting population called the "Falashahs," which so many powerful reasons justify in considering to be of Jewish origin, and even Jewish to this day, regard being had to most of its practices. A host of curious problems might find their solution by a closer acquaintance with this population. Everything as yet known about them is due to accounts of travellers, little versed in the language of the Falashahs, and to information derived at second hand. A young scholar, M. Hallivi, to whom the Alliance has confided this Mission, is about to set out on this interesting and, in many respects, very dangerous enterprise.

East Africa.

DEATH OF MRS. REBMANN.

THE Rev. J. Rebmann writes from Kisumu-dini:—

After many years of life and health continued unto us in a dark and strange land by our gracious

God, the Father of all mercies, it hath pleased Him to take from me unto Himself my beloved wife. After an illness of only eight days, she died at five o'clock on the morning of November 8th, 1866, of what appeared to be inflammation of the chest, which commenced with an attack of fever, and at once caused such an alarming shortness of breath and pain in the chest as kept her sleepless during all the time of her illness, and also hindered most painfully her powers of speech. When this at last entirely failed, she took leave of me by a most affectionate smile lighting up her countenance only a few minutes before her happy spirit left its earthly tabernacle to be for ever present with the Lord. She was buried on the evening of the same day by Mr. Tüsmann, a Missionary from Esthland (or Esthonia), who was trained at the Chrischona Institution, near Basle, and has stayed since his arrival in this country (in June last) as a guest at Ribi. He remained with me for nearly a week, and was a great comfort to me in my bereavement and sorrow. Last Sunday, when I broke down in the very beginning of the English part of the service, he continued it for me, though his knowledge of English is very imperfect; but I was wonderfully strengthened and sustained for the Kinika part. . . .

Mrs. Rebmann was in her fifty-seventh year, being ten years older than myself. She had been five years in Egypt before I married her, and was spared to me for nearly fifteen years. She devoutly and faithfully stood by me through the darkest period of the East Africa Mission; and I

shall always look upon her as one who had been especially prepared for a situation which involved so much of privation, and at a time when East Africa was so much dreaded by Europeans. Her memory will still be a blessed one for the East Africa Mission, and I can already see a greater willingness among the women to come to Christ.

West Africa.

BASLE MISSIONS ON THE GOLD COAST.

THE Basle Missionary Society has maintained a mission for many years on the Gold Coast, in West Africa, at or near the region which is crossed by the meridian of Greenwich, extending from the port of Christiansborg for a considerable distance to the interior. The last report states that they now have seven stations along the valley of the river Volta, where they employ already thirty-three brethren and sixteen sisters of European race, who, assisted by twenty-eight male and female native teachers, are labouring amongst a population of about two hundred thousand souls, of several tribes, independent of Ashantee and of Dahomey; that their day schools are attended by three hundred and fifty-eight children living with their parents; and at five of the stations are boarding schools, in which are under present training one hundred and twenty boys and ninety-nine girls; that of their seven church congregations more than nine hundred and fifty are members who have renounced slave or peon-holding.

LITERATURE.

JAMES HENDERSON* was a peasant's son in Scotland, whose father died young, and left his widow to struggle on with himself and two other children. His father died during a snow-storm, and until the drift had cleared away the mourners were left alone. It was a strange beginning of life. His mother taught him chapters of the Bible, and the Shorter Catechism, elements of the soundest education; and, except for slight help offered in the same direction by his grandfather, who could not read, his knowledge was slender. There was no church, clergyman, school, school-master, or magistrate, within five miles of where he lived; the people administered a rough law of their own; despised writing and arithmetic; and

stoutly believed in a man's honouring father and mother by being as ignorant as they were. Henderson's education lay in reading the Bible, the catechism, and the hawkers' stories, and spending the Sunday far away by mountain rivulets, with the Bible before him, and a collie dog by his side. Emerging into young manhood, he became successively farmer's boy and doctor's boy, and under butler, remaining in his last situation for five years, and only leaving it to commence the struggle for a university education. These early chapters of his life he relates with great vividness and much shrewd observation from his point of view, in an autobiography that will compare with any of its kind, and in which the heroic, and other fine qualities of the Scottish peasantry, come pleasantly out. His mother's dying charge

* *Memorials of James Henderson, M.D., Medical Missionary to China.* London: Nisbet & Co. 1867.

had been printed on his heart—*Never forsake God, and He will never forsake you*—and in March, 1849, he dates his conversion. "I felt I was washed in the blood of Christ." From that time he was overpowered with the desire of working, in some definite way, for his Master; and, when he was 23 years old, appeared as a friendless young student in Edinburgh, to climb undauntedly up the eight years of study required for the Scottish ministry. He secured a situation, which allowed him considerable liberty to continue his preliminary studies; but the length of years, and the general discouragement he received, turned his thoughts from the Church to Medicine. He made steady and rapid progress, rigorously confining himself to two meals a day, and such other expedients as, to the honour of his countrymen, have been used by many a student, whose means alone did not justify him to commence a university career. An address on Medical Missions seized hold of his mind at this time, and he offered himself to the Medical Missionary Society, who adopted him as one of its students; and when he was 29, he was accepted by the London Missionary Society. He was appointed to Shanghai, where his brief mission of five years was spent. It was spent in unflagging work. "Work is life for one," he writes; "and, thank God, I feel strong and fit for anything." And the strong, determined nature of the boy comes out in all he did, in his bold, vigorous way of setting about what was to be done, and his carelessness of everything but that he did it right. He would quote sometimes from the gate of an old castle, "*They say—what say they?—let them say.*" Of the hospital itself, he says, in 1864, "Without any invidious comparison, I can confidently say, that no other hospital in China has had such a career of continued prosperity and success. During the first ten years, the annual aggregate attendance was from ten to fifteen thousand; and last year it was close upon 50,000." Working here, quietly and successfully, he contracted a fever that never left him, and to which he succumbed in his 36th year. The book is one that needs no apology; for, though the materials are slight, they are full of interest, and are simply and intelligently put together. It is by such lives that the enterprise of missions is carried to its success.

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triumph for the kingdom of Christ, that it is no wonder if the mind of England is turning with a new and general interest to the East; and a handy book like this is just the one to meet the general enquiry. The history, religions, and social polity of the people are clearly traced, and the closing chapter relates the story of foreign intercourse and the story of Christian Missions. The last might have been enlarged with advantage, but no doubt the compiler felt that the real history lies still in the future, and that we only stand on the threshold of change.

While the East is opening to the Christ that it sent forth to the West, western thought is still revolving around Him in ever-widening circles; nor has it ever been plainer that He is the centre of the western world and of modern life than in these days when faint-hearted men have cried out that His influence was passing away. Men search for Him with eager quest, explore the creeds of the Church, or, leaving them, hurry back to the Scriptures themselves. The wise men still lay their treasures at His feet; busy lives outside the Church are touched by His arrest; philosophy, speculation, science, infidelity, cannot tear themselves from Him. Affecting to explain the phenomena of His life and kingdom, to include them in their system, they find they are included. And it is the sign of a grave and earnest time when the press enriches us with lives of Jesus, and below all the varying problems of social life, this of His remains to be solved. Now it is Strauss or Renan, or *Eccs Homo*; now it is Lange, or Preussensé, or *Eccs Deus*. The age does not weary of them. Each brings out some new feature, asks some new solutions, or answers some new question. It would be superficial and untrue, therefore, to say that a new survey of the life of Christ was unnecessary, that the track was now so beaten that we needed no more guides. Professor Plumptre professes no more than his predecessors; yet he is just as welcome, and his book has many special merits.* Even when compared with Bishop Ellicott, which it most resembles, it is fresh and original, and the order pursued combines with the history of Christ a philosophy of Christendom. Accurate scholarship and perfect fairness and a keen perception of the slightest links of thought and circumstances, and of their value, are eminent throughout; nor has Mr. Plumptre's large reading ever shown itself to more advantage. The language seems to have

* *China: its History, Country, and People.* London. Religious Tract Society.

* *Christ and Christendom: the Boyle Lectures for 1866, Delivered at the Chapel Royal, Whitehall, by E. H. Plumptre, M.A.* London: Strahan. 1867.

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The Religious Tract Society has added to its valuable missionary hand-books, one on China, and a more timely volume could not have appeared.* The writer reminds us that China has been shorn of half its mystery; Englishmen are beginning to roam at will through the Middle Empire, and tens of thousands of Chinese are at work in our colonies. The relations between ourselves and that interesting people have undergone rapid and most important changes, and have assumed, within the last few years, an entirely new phase. European soldiers have camped in the palaces of Peking, and Chinese Christians are issuing commentaries on St. John. This revolution in the habits and traditions of a people that numbers a fourth of the population of the world has been accompanied by political disturbances on a scale that has convulsed the empire. China is notoriously unsettled in mind and state, and one natural result appears in the singular readiness with which whole villages are opening to the preaching of the Word. A mission to China, and not to the few open ports only, where Europeans have been contemptuously shut up, issues in work so vast, and suggestive of such

triumph for the kingdom of Christ, that it is no wonder if the mind of England is turning with a new and general interest to the East; and a handy book like this is just the one to meet the general enquiry. The history, religions, and social polity of the people are clearly traced, and the closing chapter relates the story of foreign intercourse and the story of Christian Missions. The last might have been enlarged with advantage, but no doubt the compiler felt that the real history lies still in the future, and that we only stand on the threshold of change.

While the East is opening to the Christ that it sent forth to the West, western thought is still revolving around Him in ever-widening circles; nor has it ever been plainer that He is the centre of the western world and of modern life than in these days when faint-hearted men have cried out that His influence was passing away. Men search for Him with eager quest, explore the creeds of the Church, or, leaving them, hurry back to the Scriptures themselves. The wise men still lay their treasures at His feet; busy lives outside the Church are touched by His arrest; philosophy, speculation, science, infidelity, cannot tear themselves from Him. Affecting to explain the phenomena of His life and kingdom, to include them in their system, they find they are included. And it is the sign of a grave and earnest time when the press enriches us with lives of Jesus, and below all the varying problems of social life, this of His remains to be solved. Now it is Strauss or Renan, or *Eccs Homo*; now it is Lange, or Pressensé, or *Eccs Deus*. The age does not weary of them. Each brings out some new feature, asks some new solutions, or answers some new question. It would be superficial and untrue, therefore, to say that a new survey of the life of Christ was unnecessary, that the track was now so beaten that we needed no more guides. Professor Plumptre professes no more than his predecessors; yet he is just as welcome, and his book has many special merits.* Even when compared with Bishop Ellicott, which it most resembles, it is fresh and original, and the order pursued combines with the history of Christ a philosophy of Christendom. Accurate scholarship and perfect fairness and a keen perception of the slightest links of thought and circumstances, and of their value, are eminent throughout; nor has Mr. Plumptre's large reading ever shown itself to more advantage. The language seems to have

* *China: its History, Country, and People*. London. Religious Tract Society.

* *Christ and Christendom: the Boyle Lectures for 1866, Delivered at the Chapel Royal, Whitehall*, by E. H. Plumptre, M.A. London: Strahan. 1867.

risen with the subject to a mastery and vigour not attained before, while preserving all the old, rich, grand sweetness, and is alive with echoes of the Word of God. It is no more to be accepted blindly than other lives of Christ, but at the same time there is more in it than in most of a judicial summing up of many controversies, a wise and calm setting forth of what modern criticism has confirmed.

It is still to keep in that most divine tour of all the world, but with a very different companion, when we follow Mrs. Webb into the household of Cæsar in the days of Paul.* Emboldened by past success, Mrs. Webb has made a large venture, and mingled the possible and natural of history together under the full blaze of imperial Rome. Pomponia is the wife of Aulus Plautius, left by the Emperor Claudius in the government of Britain, and between whom and little Claudia, daughter of the British king Cogidunus there springs up the warmest friendship. Claudia learns to read and write, and "in her beloved grotto" to "understand poets, historians, and philosophers," Latin or Greek. Aristobulus has heard Paul preach at Lystra, and has come over to Britain as a missionary. He stumbles on Claudia, and is almost torn to pieces by her dog, and she learns in the first startling interview all of the missionary's life, and gazes up at the heavenly beauty which shone in his face. He passes away, and is afterwards burned at the stake. Claudia is betrothed to her cousin Emrys, but a young Roman, Pudens, comes in, and Emrys will not forsake his post. So the betrothal is broken off, and the story of the lover begins. Claudia's mother becomes a Christian through Claudia, and on her death he learns that the Emperor has sent for his daughter to visit Rome. To Rome the story shifts, and after much vicissitude Pudens and Claudia are married, and soothe the last days of Emrys, who has himself been converted through Pudens. Aristobulus is not the only New Testament character that is introduced: Claudia, Pudens, and Rufus are all identified: and their adventures and biography sketched on the plan of Mrs. Cowden Clarke in the "Girlhood of Shakespeare's Heroines." It requires less skill on the one hand; for the characters are very numerous out of which we may build a life at pleasure; but on the other it requires more, for they need to be identified with a time that can

only be reconstructed by minds of the highest power. *Pomponia* is an interesting and readable book for girls; but as a work of art it is feeble. It has received much pains, and yet the description, the dialogue and the setting, fail to realize the Romans, the Britons, or the Christians of the time. A selection from the writings of South brings us into a different atmosphere.* This man of honest English preaching has fallen into unaccountable neglect, and no better illustrations of the *Wisdom of Our Fathers*† could be found than in his writings. "South's faults and excellencies lie on the surface"; and we may say of the book what the editor says well of the man, "His sincerity, and his earnestness, his uncompromising honesty, his shrewd clear insight, his sound judgment, his robust vigorous common sense appear on every page."

The last volume of Exeter Hall Lectures reminds us, by its thinness, of the thinness of the audiences, and of the decay, at least for the present, of the popular institution of the public lecture.† Private reading is taking its place among the thoughtful, and the passion for amusement and spectacle has carried off the undecided and indifferent. Some of the lectures are as good as any of the last twenty years.

To Mr. Binney, who delivered the last of them, Mr. Baldwin Brown dedicates a volume of sermons‡ that have sprung out of the strife with ritualism, freer from mannerism than the volumes from the same hand, plain, vigorous, thoughtful teaching, and not of that superficial kind that passes away with the controversy as before it, but concerned with true principles, and the fundamental ideas that underlie the conflict. So Mr. Brown clears his way by determining the essential principles of idolatry, and thence advances to the idolatry of the priest and of the Sacrament; nor does he stop short of idolatry of the word, by which he does not mean so much Bibliolatry as the bowing down before mere authoritative teaching and the words of creeds, as if they alone must settle the restlessness and searching of the heart. Among the closing subjects are the *spiritual freedom of Judaism*, a truth scarcely acknowledged, although it is not difficult to prove the paradox, "how profoundly Christian the spirit of Judaism was," the *living way* and the *aspects and aims of ritualism*.

* *The Wisdom of our Fathers; Selections from the Writings of Robert South, D.D. With a Memoir.* London: Religious Tract Society. 1867.

† *Six Lectures delivered in Exeter Hall, 1866-67, at the request of the Committee of the Young Men's Christian Association.* London: Nisbet & Co. 1867.

‡ *Idolatry, Old and New: their Cause and Cure.* By JAMES BALDWIN BROWN, B.A. London: Jackson, Walford, & Hodder. 1867.

* *Pomponia; or, the Gospel in Cæsar's Household.* By M. WEBB, author of *Naomi*, &c. London: Religious Tract Society. 1867.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

[NOTE.—THE CHURCH MISSIONARY SOCIETY'S MISSION IN NEW ZEALAND.—Our May number contained an article on New Zealand, by an Army Chaplain, which made imputations upon missionaries, especially of the Church Missionary Society. The paragraph begins in page 195, "There is a far more serious charge," &c. We are authorized to state that the impressions conveyed in this paragraph are entirely incorrect. Many years ago some missionaries were separated from the Society on account of the purchase of land; but it is distinctly against the rules of the Society that any missionary buy and farm land without the permission of the Committee, and such permission for private purposes would not be given. Land, indeed, has been bought at times for the future benefit of the native church—to relieve the burden of its support. We regret deeply that a mistaken impression should have been conveyed in regard to the agents of a society for which we have the highest respect, and which has been second to none of our societies in the self-denial and success of its missionaries; and we regret also that, in the midst of their present trials, the missionaries in New Zealand should be pained by such reflections.—Ed. *Christian Work*.]

A GLANCE AT THE CHURCH MISSION IN NORTHERN INDIA.

[The mission field is now so vast, that the attempt to give a comprehensive view of it in a series of articles, entering into details, would occupy our whole disposable space for years, and is therefore out of the question. We intend, however, to give our readers at a glance an idea of the most important stations of different societies in all parts of the world: doing this, not in every number, but from time to time. We begin with the mission of the Church Missionary Society in Bengal and the North-west Provinces, leaving the Punjab for another article. The intention of the series will explain the brevity of our notice.]

The Church Missionary Society's mission in Calcutta was commenced in 1816, by the Rev. Mr. Jetter. The establishment of educational institutions was a leading feature of this mission from the first. Education has, in Northern India, effected more than any other instrumentality. In Southern India the direct preaching of the gospel has been most effective in gaining many converts, and thus establishing numerous churches; but in Northern India, where superstition has a much more subtle influence over a people of higher intelligence, education has proved the most effective instrumentality. The results, if atten-

tively considered, are seen to be quite as remarkable in Northern India as in Southern India, or in other parts of the mission field. The whole position of Hinduism has been changed; idolatry has been slowly undermined by the instruction given to the learned classes, who have immense sway over the populace; and the preparation is going on, we hope, for such a triumph of Christianity as was witnessed in the early centuries, when the heathenism of the Roman Empire which outwardly presented a fair appearance to the last, suddenly collapsed, having been inwardly destroyed by the spread of Christian truth.

In eight years after the establishment of the Calcutta mission, there were 22 schools and 500 scholars. Bishop Heber, during his short episcopate from 1825 to 1827, did much to promote the interests of the mission. Mr. Long, well known as a distinguished missionary, thus speaks of the importance of Calcutta as a centre of mission work:—"In the city is a population of at least 500,000, and within a radius of fifteen miles a population of more than 2,000,000. It is the centre of missionary operations for North India—the heart of Bengal. All translations of the Scriptures, and circulation of tracts and school books—

the machinery of missions—are under the charge of missionaries in Calcutta. Thousands of youths come to the city and lodge for the sole purpose of their education. . . . I have long been of opinion that Calcutta is the Waterloo of India, the depot where the grand battle between Christianity and Hinduism will be fought. The English language is sweeping away, as with the besom of destruction, any lingering attachment that may remain to Brahmanism in the minds of youth; and now is the glorious era to control the storm and direct the mental energies in the path of salvation." The correctness of this opinion, which was uttered some ten or twelve years ago, has been more and more confirmed by the events which have followed since. The mission at Calcutta continues to carry on with energy its various operations of education, preaching, translation, &c. The Cathedral College, instituted by Bishop Daniel Wilson, and entrusted to the management of the Church Missionary Society, admitted 193 students during the year 1865. Its aim is to give a higher education thoroughly leavened with Christian principles.

The Mission in Benares, the sacred city of Hinduism, was commenced in the year 1817. For a long period there was not much systematic effort at this station; but, within the last quarter of a century, this has become one of the most important stations of the society. Our readers will remember the important position taken by the native Christians of this city in the sad period of the mutiny. The church at Benares continues to prosper. The native pastor has under his charge a congregation of between 300 and 400. The number of pupils attending the college is between 400 and 500.

The mission in Agra is the oldest of all,—incipient labours having been commenced as early as the year 1815. An institution for orphan children has been an object of special care at this station. Agra has been well provided with schools. There is also a high school or college, and a printing-press. The city, as may be seen from the illustration, is beautifully situated. It is on the south-west bank of the Jumna, a tributary of the Ganges. The greater part, however, is in a ruinous state, and the streets are so narrow as scarcely to admit the passage of a carriage. This mission now comprises two congregations under European pastors. Many converts have recently been added, two of them of distinguished position. Three of the moulvies who opposed the missionaries in 1857 are now Christians.

Two of them are acknowledged to have been zealous and learned Mohammedans, and they are now earnest and devoted men.

The Meerut mission was begun shortly after that at Agra. It was for a long period, however, carried on very feebly, having been for four years, from 1842 to 1846, without a missionary. After the arrival in that year of Mr. Lamb, it began to prosper, and in a few years 150 converts had been baptized. The mutiny, which first broke out in this city, deprived the missionary stem of its branches; but nine have risen, burst forth, and grown on the parent stock. Since that event 410 adults have been baptized, and the native Church now contains nearly 800 members, of whom more than 300 are communicants. The native Christians show great zeal and self-denial in their efforts to maintain a native pastor.

The mission at Burdwan, situated about fifty-eight miles from Calcutta, in the centre of the richest agricultural district in India, was begun at the instigation of a Lieutenant Stewart at the close of the year 1816. He proposed an extensive plan of native schools. Ten were established in Burdwan and neighbouring villages, and within a year they were attended by 1000 children, all taught in the Bengalee language. There is a very interesting orphan girls' school, to which Mrs. Weitbrecht long devoted her energies. The report of this mission for the year 1865-66 was rather discouraging. The following is an extract:—"Notwithstanding the long period of fifty years in which a witness for the truth has been maintained in Burdwan, and the instruction bestowed upon the converts and their children, through a well-conducted educational agency of infants' schools, vernacular and Anglo-vernacular schools, the congregation of about 250 souls is still in a weakly condition; and instead of exercising an aggressive influence upon surrounding heathenism, it has rather a deadening influence, and greatly depresses the missionary in charge of it."

The mission at Kishnagurh has suffered recently from the failure of harvests and the impoverishment of the ryots, to which class most of the converts belong. "At the close of 1865 the missionaries were obliged to appeal to the public for a 'relief' fund. Many of the schools had been broken up, and hundreds of labourers were without employment: many were dying for want of a sufficiency of wholesome food, being compelled to eat roots, berries, the rind of trees, grass, &c." Notwithstanding this calamity, the

native church prospers, and many of the converts have shown the Christian graces in the midst of their affliction.

The other missions in Bengal and the North-West provinces are, the important mission to the Santals or aborigines, the mission at Bhagulpore, the mission at Allahabad, where there is constant preaching in the bazaars and in places of public resort, and where the schools are attended by about two hundred children; the mission at Jubbulpore, with a large Anglo-vernacular school of 210 boys; the purely educational mission at Azimgurh, the mission at Gorruckpore, with a native congregation of 322; the mission at Fyzabad, begun in 1862; the mission at Lucknow, where the work is carried on by preaching and itinerating, and where, if much has not been effected, a harvest appears to be preparing; and the mission at Katghur, the centre of a system of village schools. The Church Missionary Society in Northern India makes use of a great variety of agency—colleges, higher institutions, English schools of a more common class,

vernacular schools, preaching in bazaars, itinerating, printing, and distributing Bibles and Tracts, &c., &c. It has many most efficient missionaries in the field, engaged in these various kinds of labour, whose names are familiar to all friends and supporters of missions. Calcutta has been favoured with a noble succession of bishops—Heber, Daniel Wilson, Cotton, and others, who have all fostered the work of the Society. The death of Bishop Cotton is deeply felt by the Church missionaries, as by all;—by them very specially. The appointment of Bishop Milman, who, as we see from the *Friend of India*, is identifying himself already with extreme and narrow High Churchism, to a diocese so highly favoured in the past, so impregnated with the catholic spirit of genuine Christianity, will, we fear, be most injurious; though we must hope and pray that he himself may soon come under the influence of that fervid evangelical feeling which leavens so remarkably the Christian Anglo-Indian community.

OPEN-AIR PREACHING.

DURING the present summer some hundreds of persons, several of them wealthy, many of them in humble circumstances, will be engaged, for the most part voluntarily, in open-air preaching in town and country. It may, perhaps, interest our readers to learn something of their proceedings. The following societies now include open-air preaching in their operations:—The London Diocesan Home Mission, the Church Home Mission, Clerkenwell Church Home Mission, Islington Church Home Mission, London City Mission, Country Towns Mission, Home Missionary Society, Church Pastoral Aid, Scripture Readers' Society, the Open-air Mission, Christian Community, Young Men's Societies, the Evangelistic Society, and the Association of Lay Helpers for the diocese of London, recently instituted by the bishop. The agents of the Country Towns Mission conducted 1,477 meetings during the past year, and those of the London City Mission 3,605, with an average attendance of 87, and a gross attendance of 315,437.

It must be acknowledged, therefore, that open-air preaching is a religious institution of the coun-

try, and is regarded with favour by every section of the Church, although it is only of late years that it has come to be used as an aggressive agency. Formerly, when preachers resorted to the open air, it was not merely to attract the masses, but because no building was large enough to contain the crowds which their fame, or some special interest attached to the service, succeeded in drawing together. This was the case in the days of Whitfield and Wesley, and this is the case still in many parts of Wales, where "Associations" are held. Only about a fortnight ago one of these monster gatherings was held in a field near St. Clears, Carmarthenshire. Upwards of 7,000 persons attended, including about 100 ministers, and fifteen of them successively preached sermons. It was on such occasions that the great masters of the Welsh pulpit, John Elias, Williams, of Weru, and Christmas Evans, in years gone by, preached some of their grandest sermons.

A scene, somewhat similar to that at St. Clears, save that there were not so many ministers, and so many sermons, might have been witnessed about the same time at the little hamlet of Pep-

pard, six miles from Reading. Mr. Spurgeon was the preacher; and the announcement that he would preach two sermons in the open air drew a congregation or more than five thousand persons from all parts of the country. The field in which the preacher's waggon was stationed commanded an extensive view of a romantic country; but, beautiful as that was, in the glorious June sunshine, it was not more enlivening than the spectacle presented by that mass of immortal souls, deeply interested in the preacher's message, and paying the most rapt attention to every part of the service.

Although open air preachers generally do not command such congregations as those just alluded to, they are frequently present with the Gospel message at scenes where still greater multitudes are collected. At fairs, races, public executions, and indeed at any special gatherings they are to be found, despite of all unfavourable circumstances, addressing those who have ears to hear. During last month, for example, amid the wild excitement, dissipation, and folly belonging to Epsom races, able men were present, representing the Open Air Mission, the London City Mission, the Country Towns Mission, the Evangelization Society, the British and Foreign Bible Society, the Young Men's Christian Association, and others not officially connected with any society. For four days they did their best to awaken the slumbering consciences of thousands and tens of thousands bent on pleasure, gambling, and knavery. On the Sunday before the races preaching was general over the course. Special efforts were made among the tramps and gipseys always to be found at races, and a greater amount of attention seems to have been paid to the preachers than in former years. It is pleasing to think of the colporteur of the Bible Society selling one hundred and six books on Epsom downs, of fifty thousand religious tracts being distributed, and of prayer and sacred songs ascending to Heaven during the whole time that the reckless revelry of the races continued.

Efforts similar in character were put forth at the fifty-seven fairs which were visited by the agents of several societies. In point of morality there is not much to choose between the race-course and the pleasure fair, as this last may be seen in many country places, and in a few of the suburbs of the metropolis. The worst fair perhaps in the neighbourhood of London is that which is held annually at Charlton, near Woolwich. The writer of this article lived for years close to the

spot, and he finds it utterly impossible to give any adequate idea of the vice and profanity which for three days ostensibly, but for nearly a week really, turn the neighbourhood upside down. The fair is frequented by the soldiers of the garrison, by the young cadets from the military college, by sailors who have come on shore with the earnings of their voyage in their pockets, by the riff-raff of the town, and by hundreds of the vicious of both sexes, from all quarters; and no pen can describe the uproar, the profligacy and dissipation which run riot while the fair continues. It is a masquerading fair, and part of its programme is that women shall attend it dressed in men's clothes, and men in female attire. This was one of the fairs at which the open-air preachers were busily engaged last autumn. They delivered tracts calculated by their very title to pierce the conscience and to arrest attention; they preached short sermons, and in some instances drew as large a crowd as the showman; they posted banners in conspicuous places, on which were inscribed words of Holy Scripture well adapted to alarm the thoughtless and scoffing; and although the demoralising influences of the fair were as great as ever, those who tried by these means to check them were not without the conviction that their labours had been owned and blessed. And this is the kind of work which they carry on at all the fairs which they visit.

But the voice of the open-air preacher is heard amid scenes far more exciting and awful than the race-course and the pleasure fair. He is to be found amongst that debased and guilty crowd which a public execution never fails to bring together. Last autumn, for example, at the execution of Jeffery, thirty-five preachers were at work all through the dreadful night which preceded it, and as morning dawned thirty additional helpers appeared. The crowd around the gallows is described by one of the preachers as worse than any of the forty execution crowds in which he had laboured in London and the provinces. It was emphatically an assemblage of poverty and crime, the latter element prevailing to a fearful extent. The poverty-stricken creatures might be counted by scores asleep in the doorways, on the pavement, and against the barriers in the streets. There they lay coiled up together like bundles of rags, till disturbed by the police, the occupants of the houses, the workmen engaged in fixing the barriers, or the noise of the crowd. Meanwhile scores, probably hundreds, of thieves were either hanging listlessly about or amusing themselves by

ill-treating any respectable person who presented himself on the scene. Oaths, blasphemies, obscenities, and filthy and comic songs were freely and continuously indulged in. A strange and awful scene indeed for the preacher of the Gospel! Yet here the agents of the Open-air Mission, city missionaries, scripture readers, two foreign missionaries, two or three Bible women, and a few godly working men spent the night; now preaching and now praying; now singing the solemn hymn, "Great God, what I do see and hear," and now speaking a few earnest words to those to whom they distributed tracts. Thus they worked amid a crowd of twenty thousand persons. The Great Day alone will truly reveal the results of their efforts; but they testified to seeing the tears of penitence on many faces, and the rapt attention of many more induced them to believe that the seed thus cast upon the waters would be found, even though it might be after many days.

What we have glanced at, however, partakes rather of the character of special than the ordinary work of open-air preachers. They have a work in the streets and lanes of the city, on commons and on heaths, and here their audience is much smaller. During the summer months the members of the several societies mentioned, occupy their several stations with as much regularity, weather permitting, as any minister his pulpit. Last year the members of the Christian Community, a society now 95 years old, at their dozen stations held 463 services, and delivered 1389 addresses. It was computed that not less than 107,000 people attended these services, being a large increase over any former year. The attention of the people to the addresses and their decorous conduct have been most exemplary. Interruptions by drunken people of both sexes, have occasionally occurred; but the people have invariably protected the speakers from annoyance, and have, as soon as possible, removed all obstructions. The preachers have, as usual, been opposed by the "freethinkers" at nearly every station; but the opposition has been trifling compared with former years. It is pleasing to add that some of these objectors have during the past year been led to abandon their principles, cordially to embrace the Gospel, and to unite themselves in fellowship with God's people. The most formidable opposition has arisen from the Romanists, who have at times been very troublesome at some of the stations.

The most important branch of open-air work

conducted by this society, is that carried on in the London Fields, near Hackney. For the last three years they have had tent services in these fields, with far more success than could have been well anticipated. The spot is well situated for such labours, being surrounded by a dense population, hundreds of whom are idling about on the Sabbath day. Here, also, since the parks and other places have been closed against them, free-thinkers make their head-quarters, and may be seen in groups of hundreds every Sunday, discussing every subject, religious, social, political, and scientific. In the midst of these miscellaneous gatherings the open-air preacher takes his stand, having at his command a large tent capable of covering from sun or rain 500 people.

Last Whit Sunday and Monday, services were held of a more than usually interesting character. Early on Sunday morning the tent was pitched, and at 10 o'clock the service was begun by a prayer meeting for the first hour, prayer being specially offered for a blessing to rest upon the services of the two days. At 11, the regular service was held, and as the weather was beautifully fine, there was a large attendance. In the afternoon the tent was filled again, and there was service, without intermission, until past 11 o'clock at night (the tent being left on the ground for the night to be ready for the next day's services) and during this period a large crowd of eager hearers was kept together. While this was going on, during the afternoon two other services were conducted with large congregations, besides the numerous groups of discussionists, who never left off even to adjourn for dinner or tea; nor did they finally break off their contention till past two o'clock on Monday morning. In the evening the crowds on the ground were more numerous than ever, and a second service was opened with even a larger audience than the first. Then another, and even another followed, while an immense meeting of teetotallers was going on in another part. Then the members of the Bible Defence Association were also at work arguing with infidels and sceptics, so that from 8 to 10 o'clock the ground was alive with controversy.

In one part of the ground the Secretary of the Christian Community formed a praying ring, and what with the singing of lively tunes and the tones of earnest prayer, the very air resounded, and everybody seemed to press around to see and hear what was going on. It was after 11 o'clock before the service closed in the large tent, the

other meetings adjourning to it as the people began to clear off. The proceedings of Monday were of a similar character, save that in one part of the field a soldier, preaching in his uniform, formed one scene of attraction; and a lady preacher in a different spot, another. About 50 services or addresses were delivered during the two days, and some thousands of tracts distributed. Space will not allow us to give details of the work pursued by the agents of the several societies, already mentioned, by whom open-air preaching is practised; but enough has been placed before the reader to enable him to judge of the character of their work.

A few words now upon open-air preaching as a means of reaching those who habitually neglect the house of God. There are many who look upon it with suspicion, and who refuse their co-operation, because, in not a few instances, those who engage in it are wholly incompetent to the task. It cannot be denied that there are those, as Mr. Macgregor's Open-air Mission report well said, who are totally unfit for the work which they have taken in hand. Such people, whose qualifications every one doubts but themselves, whether encouraged or discouraged, *will* preach. Doubtless many of our readers have been pained again and again by some of the street services which it has been their lot to hear—sermons which, apparently, have ministered to nothing but the vanity and conceit of those who delivered them. Again, street preaching is not always Gospel preaching, even in name; and for this reason, and a feeling of disgust, to use no feebler word, at much that goes by the name of it, numbers of ministers and able laymen have stood aloof from the Open-air Mission. As far as that mission is concerned, it is only just to say, in passing, that it does not hold itself responsible for all the open-air preaching in London and elsewhere, although it wisely counsels charity towards young beginners. Some of those who at first seemed very unlikely have afterward become good preachers. Many of our greatest preachers—Robert Hall, to cite a well-known case—would have been lost to the church, had their earliest efforts been discouraged. Open-air preachers, as well as others, require training; and if they have the grace of God in their hearts, a ready knowledge of Scripture, a good voice, common sense, a fair knowledge of human life, and a fair power of saying in plain English what they know and feel, they may become good preachers, wise to win souls, though at first they may speak with the tongue of the stammerer.

The objection, however, drawn from the feebleness of open-air preaching, as it may have come before our readers, is worth nothing, if in other hands by the blessing of God it may become a power for good. Were it otherwise convenient, the best preachers which London now holds should be found in London's streets, if it be true that the masses who now stand aloof from our places of worship can be won for Christ by this instrumentality. Mr. Macgregor, who, from his long experience, has a right to be heard upon this question, has several times stated in our hearing that the best way of bringing back to Christianity the alienated affections of the people, is to take the Gospel to them in the open air. Multitudes of them are not interested in Christianity to the slightest degree. Their prejudices, their habits, and their sins, effectually keep them outside all churches and chapels. The kindest invitation is lost upon them; the most comfortable building has no charm for them; the most attractive service fails to win them; the most eloquent preacher cannot draw them in. But when they see a man bringing the word of truth to them even in the streets—they are likely to believe that he is in earnest to have them saved. They are interested in spite of themselves, and they listen without intending to do so. What more natural than that the effect of this should be to lead them afterwards to the house of God?

The results of the open-air preaching movement prove the soundness of these remarks. We can no longer doubt that multitudes of persons among the labouring classes who absent themselves from the house of God can be interested in the truths of the Gospel when they are declared to them outside church and chapel walls. There is something in this irregular agency which accords well with the habits of many who from a certain vice or virtue in their blood cannot submit to being stared at when they enter a place of worship. By an unanswerable logic they deem the Queen's highway their own ground; in the street no one can count them intruders, and if a man's sermon is dull they are not compelled to sit it out; they can move on without being deemed irreverent, or accused of being what in their estimation is a great deal worse—ill-bred persons. It is only of late years that the experiment of open-air preaching has been tried as a means of reaching those who avowedly stand aloof from religious ordinances, and already the instances are many of those who have become most useful workers for Christ through

receiving their first religious impressions at open-air services. What Christian, then, in London and in the provinces should look coldly upon this movement? From the provinces, especially from the agricultural districts, we are constantly receiving tidings of the lamentable state of heathenism in which multitudes of people are living and dying. We are told not only that there are many who cannot read or write, or who have not the slightest acquaintance with the mere rudiments of knowledge. They are in a sadder, darker ignorance; they know not the name of the God who created them, or of the Saviour who died for them; they never pray, they know not what it means; they never enter a place of worship; "like brutes they live, like brutes they die!" In London we were told, it seems like three or four years ago or more, that there were a million of persons for whom no church or chapel accommodation was provided, and that if all the population attended there would be no room for two out of every three persons. With this fact there was

another stated that, apparently, there was room enough for all those who felt any interest in attending; for very few churches and chapels were other than thinly attended.

From town and country then the admonition alike sounds forth, "Preach the word; be instant in season, out of season." In the very metropolis of our Christian land, and with ten thousand Christian agencies at work, men are living and dying, dying every hour, without knowledge of the Saviour who could make the dark valley radiant with the light of immortality. Surely, therefore, it is no time to look coldly upon a movement which has been owned by God in the salvation of many souls. On the contrary, we trust that while the summer is with us and while the agents of the various societies we have enumerated will be found at their several posts of duty, they will be encouraged by the sympathy and hearty co-operation of many efficient volunteers.

A SANDWICH ISLANDS MISSIONARY.

ANOTHER of the American missionaries has passed away, after having laboured for more than a third of a century among the Hawaiian people. His death occurred on Tuesday afternoon, March 28th, after an illness of four days. On Friday night previous, having made arrangements for visiting Honolulu, to accompany his daughter to Punahou school, he retired apparently in usual health. A sudden attack of apoplexy, combined with the entire paralysis of his left side, rendered him both helpless and insensible. With the exception of a few words, partly in Hawaiian and partly in English, when first taken, he did not hold any communication with his family or attendants, but lingered for nearly four days, when he quietly and peacefully passed away.

Having been long acquainted with the deceased, very often met him in ecclesiastical meetings, occasionally enjoyed the generous hospitality of his house, and finally been permitted the melancholy privilege of being present and participating in his funeral exercises, we shall furnish a few memorials of the departed missionary, who has laboured for so many years as a Pastor among the Hawaiian people and Professor at Lahainaluna Seminary.

The Rev. John S. Emerson was born in Chester,

New Hampshire, on the 28th of December, 1800, and hence was 66 years and 3 months old at the time of his death. He descended from a branch of the Emerson family emigrating from England and settling in Haverhill, Mass., in 1652. The descendants of the original emigrants have become very numerous in the United States, and many have devoted their lives to the cause of education and the Christian ministry. The subject of this notice left his home and commenced his studies preparatory for college at the age of 18 years, and graduated at Dartmouth College, Hanover, N.H., in 1826, having for one of his classmates the Hon. S. P. Chase, the present Chief Justice of the United States; and during Mr. Emerson's visit to the United States with his family in 1860, he was most kindly welcomed and entertained by his old classmate, who was then a member of the Senate. After graduating, he engaged, like so many of the alumni of American colleges, in teaching an academy before entering upon his theological studies. These were pursued for three years at Andover, where he graduated in 1830. A missionary life had, during all his season of preparation for the ministry, been the cherished purpose of his mind. He was expecting to have gone to India, where a sister was labouring under the

auspices of the American Board ; but just at that period there was a special call for reinforcing the mission to these islands. He arrived at Honolulu, May 17th, 1832, in company with the Rev. Messrs. Lyman, Spaulding, Alexander, Armstrong, Forbes, Hitchcock, and Lyons, and Dr. Chapin, and Mr. Rogers, printer.

Very soon after his arrival the "general meeting" of the Mission assigned Mr. and Mrs. Emerson to the station of Waialua, on Oahu. There they have spent their entire missionary life, with the exception of four years, while Mr. Emerson officiated as a Professor, at Lahainaluna Seminary, viz., from 1842 to 1846. It was during his residence at Lahainaluna that he published, with the assistance of Messrs. Alexander and Bishop, and S. M. Kamakau, an English-Hawaiian Dictionary, which was based upon Webster's Abridgment. This is a closely printed volume of 184 pages, containing over 16,000 words in English, but with Hawaiian definitions. Andrews' Hawaiian-English Dictionary contains 15,500, and Johnson's English Dictionary (original edition) contains 15,784. Mr. Emerson was a most strenuous advocate for the introduction of the English language as a study in the Seminary, and it was in the promotion of this object that he prepared the English-Hawaiian Dictionary. At the end of four years' arduous labours as a teacher, he returned to Waialua, where he spent the remainder of his life in the cheerful and successful discharge of his clerical and parochial duties. At the close of so many years of pastoral and ministerial labour among this people, it appeared highly becoming that he should finally sink to rest among them, with every appropriate honour which his former parishioners could bestow upon his memory. He resigned his pastorate, through increasing infirmities, in 1864, as he had been warned of what might at any moment be his fate, having been afflicted with an apoplectic stroke in 1859, and another in 1863. Thus it appeared that those attacks occurred at intervals of just four years. The morning after his decease, at a meeting of the pastor and lunas, or deacons, of the church at Waialua, a resolution was passed for the church to defray all the expenses of the funeral. In addition to the usual expenses, the doors, communion table, and pulpit, were suitably draped in black. Prayers having been offered at the parsonage, by the Rev. Mr. Kaoliko, in Hawaiian, and the Rev. Mr. Damon, in English, the procession was formed, and followed the coffin to the church, borne by the lunas of the church as pall-bearers.

The following order of exercise was observed at the church :—

Singing—Hawaiian hymn, translation of "Vital Spark."

Prayer—By the Rev. M. Kuanea, Pastor.

Reading of 15 chap. of 1st Cor.—By Rev. L. Smith.

Singing—"Heaven is my Home."

Sermon text, 1st Cor. 2-9—By Rev. L. Smith.

Singing—"Resurrection."

Address in English—By Rev. S. C. Damon.

Address in Hawaiian—By Rev. M. Kuanea.

The procession reformed and proceeded to the grave, where the remains of our departed friend were deposited by foreigners, who were neighbours of the deceased, Mr. Anderson, the school superintendent, having the direction. Before the coffin was lowered into the grave, the choir sang, "Unveil thy bosom," translated into Hawaiian, and prayer was offered at the close, by the Rev. S. C. Damon.

The audience was large, and the church well filled. We know not how more becoming and appropriate honours or respect could have been shown the remains of the deceased. He had laboured long and faithfully among his people. While we could say much respecting his labours as a pastor, preacher, and teacher, yet we must confine our remarks to a single point. From the commencement of his labours at Waialua, he endeavoured to interest his people in the diligent reading and study of the Bible. He had so arranged the reading of the Bible that his people were accustomed to read the entire Bible through once in about three years. Many times had his people gone over the Word of God. In the daily morning prayer-meeting, which has been kept up for many years at the church, and which he usually attended, he would read and comment on the chapters for the day. We recollect some months ago to have asked an old Hawaiian, belonging to the Waialua church, how many times he had read the Bible through. His reply was "eiwa" (nine)! A fact like this speaks volumes in favour of the labours of our departed co-labourer in the work of the Gospel ministry. Would that all pastors had left as good a record among their people!

We could add much more, but our limits will not permit us to do so. We cannot refrain from adding a single paragraph respecting the family which is left to mourn his loss. Mrs. E. has ever been a most efficient coadjutor to her husband. She did not confine her labours to domestic affairs, but most incessantly has she toiled and

laboured among the people. For years she has conducted the singing in the church, and administered in times and ways without number to the wants of the people in sickness and health; and we are most happy to learn that she expects still to labour as heretofore for the people. No one who has not fully acquainted himself with the facts, can estimate the amount of labour performed by the wife of an Hawaiian Pastor, who is devoted to her work. They have been peculiarly happy in their family. Two sons have died, but five sons and one daughter survive to mourn the loss of their father. Two of the sons are studying

medicine in the United States, one of whom served in the union army, and fought at Fredericksburgh and Gettysburgh. Another son is now an undergraduate at Williams College, preparing for the Christian ministry, while the remaining children are residing upon the islands. In view of such a death may we not exclaim in the language of the revelator John, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."—*From the Honolulu Friend.*

MISSION VOYAGING OF BISHOP PATTESON.

THE following are extracts from the journal of the last voyage made by Bishop Patteson:—

"The *Southern Cross* sailed on Monday, May 28th. The Bishop of New Zealand came to Kohimarama, and, after a short service in the chapel, accompanied us on board. As we weighed anchor, he left us with parting words of blessing.

"Our voyage to Norfolk Island was, as usual, slow, and on this occasion very rough. At last, on Saturday morning, June 9th, we sighted land, and by noon we were all on shore, except some dozen lads, who thought it wiser to forego the delight of two days on shore, and so secure themselves against any return of sea-sickness.

"On Saturday morning the 16th we made the land, the weather being thick and squally, and landed Mov, at his request, in Pango Bay. This young man was taken to Erromanga many years ago to clear sandal-wood, and, with some companions, made his escape in a boat, and drifted past his own island, and through all the northern islands of the New Hebrides group to Star Island, whence he went to Mota. The bishop found him there, and took him for a couple of years into his school, and to-day returned him to his own island.

We anchored on Sunday morning off the usual landing-place at Mae, and, after our native and English services, went ashore with our four Sesake scholars neatly dressed, and carrying each one a goodly bag of clothes and other property accumulated in New Zealand. A considerable number of people, about 200, met us as we waded ashore. The news of their two friends being left in New Zealand was well received by the people inhabiting

the central part of the island, who speak a totally different language from our Sesake friends. We walked two or three miles inland, and saw all our old acquaintance now on the island; others were absent in trading vessels which had called here, and some have died of a prevalent influenza. A desultory warfare was being carried on with a neighbouring tribe, in which three people had been killed and others wounded; but this is unhappily the ordinary state of things in these islands. The people all go about armed as usual, and, to a stranger's eye, would no doubt appear very wild; but for many years past we have been very good friends, and we know each other well, yet we cannot afford time to remain here long, and we have as yet no one who can be placed upon the island as a teacher. We can only hope and pray that before long some of us may be able to remain here for a season.

"On Monday we spent a hard-working morning in a manner very necessary for the success of our voyage, yet not corresponding exactly to the notion that people usually form of the duties of a missionary. At seven a.m. the Bishop, Mr. Palmer, and Mr. Atkin, with three of our scholars, went off to a boat cove nearly two miles distant, where a large party of natives was assembled in great excitement, each man carrying yams, or sugar cane, or a pig, or some other article of trade. The boat was of course surrounded in a moment, each man pressing forward to sell his goods. We succeed in most places, after one or two visits, in making the people understand that we must buy by weight, and not by the number of yams, which of course

vary greatly in size. So the missionaries become yam and pig-dealers for the time ; a steelyard is hung upon the nearest branch, and a hatchet is given for 70 lbs. or 80 lbs. of yams. The people deal honestly enough, bringing more yams to make up any deficiency in weight, and highly approving of our honesty when we return a yam from a basket above weight. The noise is deafening ; every one is anxious to get rid of his produce ; every one talks at the same time and at the top of his voice ; men shout and women scream, and pigs squeal, and every one is wet through with wading, and covered with the fresh soil from which many of the yams have just been taken, and stained with the turmeric which covers the bodies and mats of the people. At last the boat, quite full of yams and pigs, is shoved off, and then the excitement subsides ; the people sit quietly round the missionary, who remains on shore while the boat returns to the schooner. Pigs and yams are forgotten for a while, and the talk is of their affairs in the island, and our customs in New Zealand ; questions are asked about our motives in taking away some of their young people ; many volunteer to come with us, and we have no difficulty in securing any amount of attention while we tell them, when we know the language sufficiently well, the old and new story, and contrast a life of peace and happiness with their suspicious mode of life, their quarrellings, and fightings.

"There is now good reason to speak here of such things ; two of our acquaintances were sitting wounded by us, three had lately been killed and eaten by a neighbouring, but, as usual, hostile tribe. They assent, as a matter of course, to all that we say, but by most of them, it is alas ! soon forgotten ; yet some lads come away with us, and it is through them that we hope to work upon the people.

"In the afternoon a distant village was visited for the first time, where we found a larger population than at either of the districts of the island already known to us. All day long it blew very hard, and looked very wild outside ; but the vessel lay easily at anchor under the lee of the island, and it was safe enough for boating. These days are always fatiguing. It is necessary to be watchful without appearing to watch ; to say a word here and there at the right time, to keep every one in good temper. The mere noise is distracting, and often, as to-day, two distinct languages but imperfectly known must be spoken almost at the same moment, to say nothing of

directions in their languages to our own scholars from other islands assisting us in the boat, and the bartering hatchets, &c., for yams.

"Often, where we are not well known, these visits are attended with some risk. It is impossible to buy *all* the yams, and it tries a man's temper to have to carry back unsold a heavy weight, it may be a mile or two, to his village. Not unfrequently some reckless fellow sends an arrow after the boat's men who have not satisfied his longing for a hatchet ; they have little idea of the value, and no idea of the sanctity, of human life, and think no more of shooting at a man than a schoolboy of throwing a stone at a bird. But for this very reason the boat ought not to be suffered to leave the vessel without some thoroughly responsible person, well acquainted with native habits ; the Bishop invariably goes himself. The islanders, of course, seize upon the opportunity afforded by these visits to obtain hatchets, adzes, fish-hooks, &c., and we must barter with them, or give up all hope of obtaining a friendly introduction to them. Moreover, we must feed our large party on board. We can only redeem this 'barbarism of barter' by remembering that it is a necessary step to a more perfect acquaintance with each other.

"June 21.—To-day we lowered the boat in the early morning off Whitsuntide Island, where the Bishop is well known to many of the people. We stayed but a short while, however, as we only wished to tell them that we hoped to return in two or three months. The breeze was still very stormy, and it took but a short time to sail on to the north side of Leper's Island. This magnificent island is inhabited by a singularly fine race of people. Never was a place more completely misnamed. The natives live in a very sad, quarrelsome way among themselves ; but they know us now in many parts of the island, and a visit to them has become far less anxious work than it once was. Yet to-day we saw a very good illustration of the character and habits of the people, their friendship to us, and their suspicious, uncertain behaviour to each other.

"We took our two scholars ashore, and on the way the father of one of them met us and got into the boat. He had, of course, some information to give of fighting among themselves and the neighbouring villages. One of the lads begged the Bishop to steer a little more to the eastward, as it would be unsafe for him to land two hundred yards from the spot to which he directed us. A crowd of people met the boat, bringing presents

of yams, taro, cocoa-nuts, native mats, &c. The Bishop was laid hold of as usual, as he went ashore; pig's tusks (a great ornament at this island) were thrust on his wrists, a bow and arrows, amongst other presents, put into his hands; men, women, and children were all thronging to touch his hand, and exhibiting every mark of welcome. They begged him to go in shore and eat some food, to sleep there, to stop among them; but he was obliged to tell them that he had many scholars on board whom he wished to take without delay to their homes, and that he could not stay now, but would do so on his return. Then he waded back to the boat, calling out for some hatchets to give to these friendly islanders, when one of the lads whom we had just taken on shore, hastily ran up to him with a frightened look, and said, 'Get into the boat; quick, quick; pull away directly, they are shooting here!' No one thought of shooting an arrow at us, but some quarrel had arisen among them in a moment, the women ran off, and so this pleasant visit broke off abruptly. This is a fair specimen of the reckless, lawless way of living throughout these islands. Any one mischievous person has it in his power to bring on at any moment a serious quarrel; the men join in on one side or the other from impulse, from mere excitement, or from some feeling that, right or wrong, they must take the part of a kinsman or member of their village. Then some one is killed in the heat of the quarrel, and so the beginning is made of a series of retaliatory acts which may prolong the quarrel for years. A hundred yards from the shore we were again talking and exchanging articles of trade with the natives in their canoes as if nothing had happened. What a grand island this is! The long slopes of the lofty hills are literally covered with forests of cocoa-nut trees and bananas.

"We filled up our water-tanks the next day at a beautiful waterfall in Aurora Island, where the people sitting about us watched the bush anxiously, with arrows fitted to their bowstrings, expecting at any moment an attack from the neighbouring village, with which they were of course at war. The Bishop several times begged them to go away, saying, 'If you choose to quarrel, I don't want to have anything to do with it, and I feel pretty sure that there are faults on both sides. If the other people who are stronger than you come up and find me alone, it will be all right, because I am a friend of both. But I have no desire to be shot by either party in the *melée*, with an arrow not intended for me.' However, our friends,

though they left us for a while, could not be restrained from coming back to get a few fish-hooks and presents from us. We had a delicious bathe in the clear foaming stream.

"We left Araa at three p.m. on June 23rd, set the square sail, and started with a fair wind for the Solomon Islands. We landed our island party in the early morning of Wednesday, June 27; and, in spite of light and baffling winds, managed to reach the village of our San Christoval scholars on the same day, and took them on shore at 8.30 p.m. A pretty sight it was. Their friends had lighted a large fire under a tree, whose branches reached over the edge of the little boat-cove. Their dark forms were grouped round the fire, blazing up into the branches of the tree, and the thick dark foliage behind contrasted with the white line of surf on either side of the narrow passage behind us.

On the next day we reached Anudha Island, and landed our scholars. The feeling of the people here is becoming very friendly, and we hope to spend a short time with them soon; but we were anxious to take on our scholars to Ysabel Island without delay.

The morning of Friday, June 29th, was unfavourable for working into our anchorage at Ysabel. Thick rain-squalls obliged us to give up the attempt till after mid-day, when the weather improved; and by 2 p.m. we were once more at anchor. We have, indeed, much to be thankful for. Out of sixty-nine Melanesians with us last season, one only has been taken from us by death; twenty-seven remain at Kohimarama; but ten, who spent the former winter there, have now been taken home for a holiday; so that forty-one scholars have been returned in safety. How different our reception might have been if we had brought back diminished numbers, with sad tales of sickness and death. Thank God! we have been spared this, and everything looks hopeful; though we learn each voyage not to expect to see any great or sudden change, but to be thankful for any appearance of improvement, where everything so greatly, so fearfully needs it.

The south-east end of this great island is very mountainous. Each valley contains its small population, and, as a general rule, the inhabitants of one valley may be presumed to be at war with their neighbours. They cannot contrive to live close to each other without opportunities occurring of committing frequent depredations. Women, yams, pigs, are stolen; quarrels and deaths follow as a matter of course. But men and lads who

belong to hostile tribes meet freely on board the *Southern Cross*, and have been with us in New Zealand. We came hither as the friends of all, and partizans of none ; but the insecurity of their mode of life shows also the extremely uncertain character of our work. A whole tribe with which we have become acquainted, whose language after much labour we have learned, may be driven away, dispersed, or even almost destroyed in a few days or weeks ; and we are powerless to prevent these evils. We can indeed remonstrate, and urge the people strongly to lay aside their old jealousies and feuds ; but we all hear of countries unsettled still, after centuries of so-called civilization, and what must we expect here ?

The Bishop slept on shore last night at a most extraordinary habitation. A site for the village has been chosen on a hill surmounted by steep, almost perpendicular, coral rocks ; the forest has been cleared for some space all round, so as to prevent any enemy from approaching unperceived ; there is a wall of stones of considerable height on that side of the village where the rock is less precipitous, with one narrow entrance, approached only by a smooth slippery trunk of a tree, laid at a somewhat steep inclination over a hollow below ; but the tree-houses with which we made acquaintance of old at this island are at this place on a scale almost incredible. Tall trees rising out of the steep slippery sides of the hill are chosen for these great bamboo nests, of which there are six at this one village. From the wall of the fort—for so the village may fairly be called, or from the base, ladders are carried up to these tree-houses. It is surprising to see men, women, and children, passing up and down these ladders. The Bishop confessed that he was afraid to make the attempt in the dusk of the evening. It was his intention to sleep in one of these curious houses, but he says he had no idea of their real character at this particular place. A day or two afterwards, however, he went up into the highest tree-house, and, with Mr. Atkin, made careful measurements. The house in which the people wished him to sleep is built on the top of a tree which rises up from the hollow before mentioned, near the fort. The top of the stone wall is on a level with the trunk, at a height of thirty-four feet from the ground. The ladder reaching from the fort to the tree-house had forty-two rowels, at an average distance of eighteen inches from one another. The whole height of the house from the ground is ninety-four feet ; its length is eighteen feet ; breadth, ten feet ; height, eight feet ;—all

being inside measurement. Some of the trees were at a much greater distance from the fort, and the ladders at a proportionately greater angle. One woman, carrying a load, walked up one of these ladders without touching anything with her hands, with no balancing pole, after the fashion of our civilized performers, and without exciting the least remark or notice from the people standing about. On the naked branches of these trees one man was walking about, hanging out his fishing net, without grasping anything with his hands, where one slip would have sent him down on to stones and stumps of trees ninety or one hundred feet below. Accustomed from childhood to these feats, they seem wholly unconscious of any danger, or indifferent to it. No accident occurred whilst they were making these houses, though to us it seemed an almost impossible undertaking to accomplish without the aid of wings.

All this has been rendered necessary by their continued quarrels. They never heard of another mode of living. Insecurity of life and property causes no questioning and little uneasiness : it is simply the necessary condition of human life. They fear no attack when once safely lodged in their houses in the clouds. They say that no one would dare to attempt to burn or cut down the tree, for they keep a large stock of stones and spears aloft, and say that they could crush any men who attempted to come near the tree. There is a stage outside the house, and a trap-door in the bamboo flooring, from which they drop heavy stones ; and no doubt the fighting-men run about on the branches, and throw their spears as fearlessly and securely as if they had a footing on firm ground.

The next day the Bishop went to the other villages, inhabited by the enemies of the people among whom he had passed the night. They possess a situation impassable by any persons not provided with cannon, and have no occasion to use tree-houses, for their villages are built on two projecting crags at the two horns of a shallow bay, which it is not altogether easy to climb with the help of the people, and which no one could hope to enter if they offered resistance. The height of these steep rocky cliffs, almost impending over the sea, is about 150 feet ; and, in one case, the cliff is almost perpendicular on three sides, and on the land side also for a height of about twenty feet. A strip of bamboo affords some hold for the hand ; but it would have been trying to the head, had not the precipitous face of the cliff been broken here and there by shrubs growing out of the rock.

The Bishop spoke to the chief men, telling them that he was well aware of their feeling towards the inhabitants of the other villages, and entreated them to put an end to their continual fighting. He was told that they were all at present living in peace; but there is little dependence to be placed on what they said. Of course neither party much liked his visiting their enemies, and

his treating them all alike—that is, one day he had the chief man of one party at dinner in the cabin, and the same night the two young chiefs of the opposite party slept on board. They all meet apparently in a friendly way enough on board the schooner, but have no intercourse with each other—according to their own account—at any other time.

AN INDIAN PILGRIMAGE AND CHOLERA.

It is said that three millions of pilgrims were present at Hurdwar at the beginning of May. There is possibly great exaggeration in this estimate, which is equal to the entire population of Scotland; but, allowing for this, it is evident that idolatry has still an immense hold upon the masses of this country. The Brahmins must have reaped a prodigious harvest; a single pilgrim, the ruler of Cashmere, gave them two lacs. Special orders were issued by Government to all officials to show his Highness all manner of honour at every station on his route to the Hurdwar shrine. All this tended to increase, in the estimation of the people, the prestige of the shrine, and to attract multitudes to the temple. That tremendous scourge which it has pleased Providence to connect with these Indian pilgrimages, the cholera, has fallen upon the returning millions. At Moradabad, 100 miles from Hurdwar, the inhabitants have been thrown into alarm by the presence of the pilgrim tide at their gates with the cholera raging in the van. In a neighbouring village, one half of those who lay down one evening to rest were dead before day-break. The entire Punjab is in a state of consternation. A telegram of the 24th, received from Lahore by the *Times of India*, says:

"Active preparations are everywhere being made to stay the spread of cholera throughout these provinces. Cordons of police have been formed, camp hospitals established, bridges of boats broken up, and cantonment quarantine enforced."

A few days ago we had a very complacent report of the arrangements made for marshalling and guiding the pilgrims at Hurdwar, under the leadership of the Government officials and of the police, so that the different streams of devotees might go and come, harmoniously and orderly.

But it appears we have not yet found a police capable of hindering the cholera from breaking out among the enormous numbers of excited idolaters that assemble at these places of pilgrimage. We see here one of the unhappy results of the theory which has been so often asserted and defended in India, namely, that the people are to be ruled in accordance with their own wisdom, and not with that of their rulers. The people are suffered to have their own way, even when that way is proved to be one that imperils the lives of myriads; and upon the people is thrown the responsibility of restraining themselves or suffering the consequences. A great characteristic of the people of India is overlooked; that which leads them to view the responsibility of controlling them as residing not in themselves, but in their rulers. Government is an embodiment of Fate, in their eyes; and so long as Government does not act to put a stop to some fatal custom, such as the exposure of the sick on the Ganges, infanticide, suttee, and the enormous gatherings of pilgrims, they consider themselves under no responsibility to become themselves the representatives and agents of Fate. They are often willing to be controlled when utterly unwilling to control themselves. In Europe, if a great mortality were to result from an unusual concourse of people, such as our great exhibitions call together, the mere publication of the fact would suffice to put a termination to these gatherings. It is very different here. We do not deny that there are great difficulties in the way of dealing with this evil. These difficulties have, however, been chiefly made by the Indian Government. If we do not mistake, presents to the Brahmins at the great shrine at Hurdwar have been made by a Governor-General: and the allowances made to the support of these idolatrous temples and ser-

vants by the State have tended greatly to check the decline of idolatrous fervour which might otherwise have been expected. But this is a case assuredly in which necessity should override law, even if the law were more honourable than it is.

We see here how utterly incapable idolatry is of satisfying the conscience, even when its imposed systems leave the latter so feebly enlightened as we find it to be in the devotees of Hinduism. According to the theory, God, the infinite God, is manifest in every formally consecrated idol; and the poojaris of every temple tell the worshippers that the performance of the imposed rites will procure their absolution from sin. In many of the Puranas there are long lists of shrines, where

the sins of a million lives, the sin even of Brahminicide, may be atoned for by an invocation of the presiding deity. If one could believe these books, the repetition of the name of a particular god emancipates the sinner from all guilt and all danger, here and hereafter. Yet, it is no sooner announced that a particularly auspicious hour in connection with ablutions and offerings at a certain shrine has come round, than a multitude of people, greater than followed Xerxes to Europe, abandon at once their homes and occupations at an incalculable sacrifice of ease and wealth, and face the terrible doom of the cholera, in order to get a glimpse of the propitious idol.—*From the Bombay Guardian.*

MEDICAL MISSION AT ARCOT.

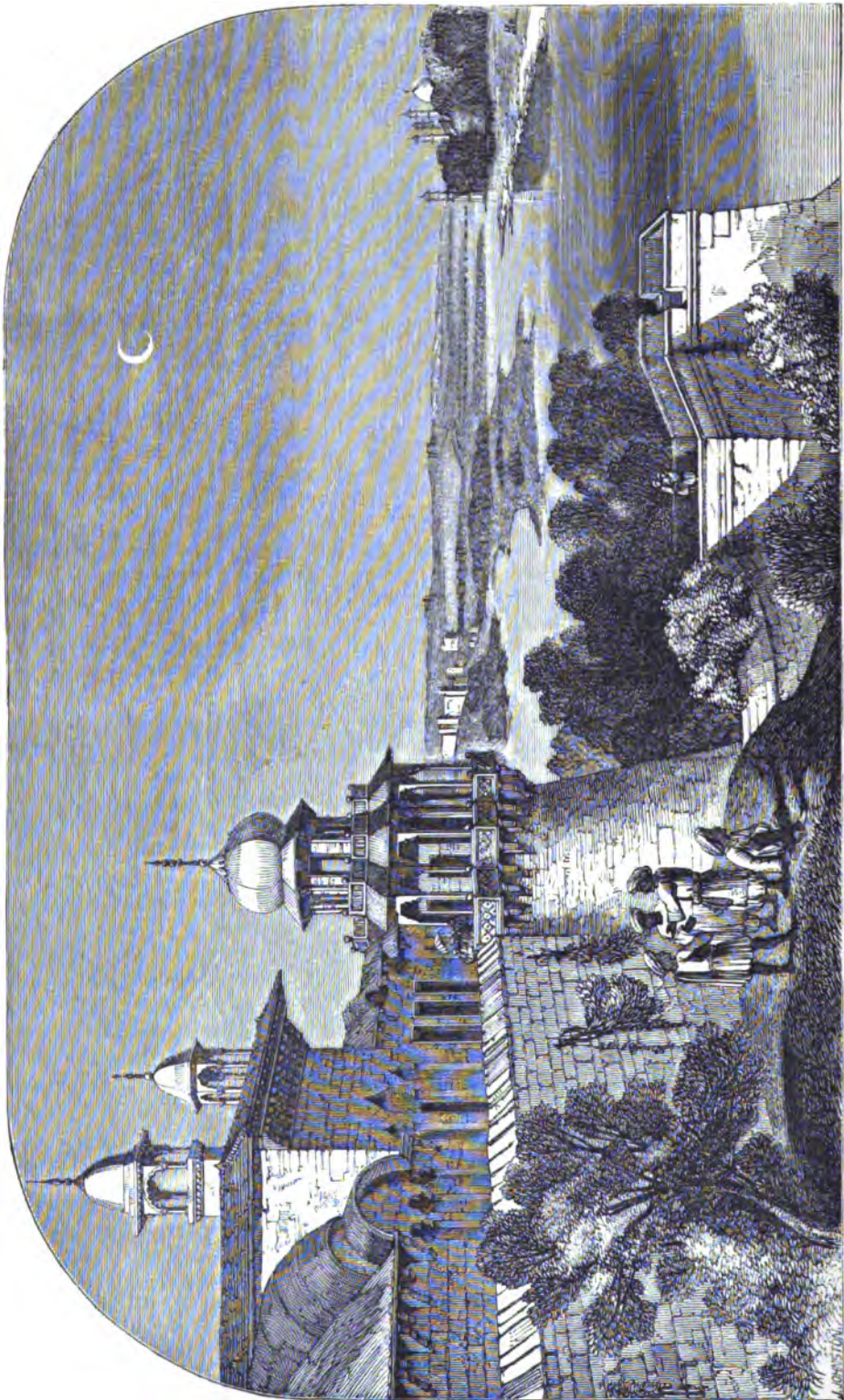
WE have much pleasure in laying before our readers some extracts from a recent Report of the Medical Missionary Dispensary and Hospital, at Arcot, under the charge of the Rev. S. D. Scudder, M.D. It embraces the period from March 7th, when the institution was opened, to December 31, 1866. During that time, little more than nine months, no fewer than 97 in-patients and 1,749 out-patients had received advice and been brought more or less under Christian influences. Dr. Scudder is a member of an American family whose name is in a manner identified with the cause of missions to the heathen. He is associated in his present field of labour with his brother the Rev. John Scudder, who, although himself a doctor in medicine, takes pastoral charge of the church at Arcot; but is, doubtless, at the same time, a great comfort and support to him in his surgical operations and other professional emergencies. Both of these gentlemen are married to ladies who take an active part in evangelistic work; there are also a native dresser, Samuel Varagoo, and two medical students, connected with the institution, and capable of rendering valuable assistance in various ways.

The Edinburgh Society wishes them all success and a great blessing from on high, in carrying on their medical and missionary labours.

"God has eminently blessed this Institution. It is now in a most prosperous condition. The number of out-patients is still increasing. The number of in-patients at present, is 21; a larger

number than we can afford to keep, on account of the high price of all articles of food. With the means we have, we are able to keep but 12 or 15 in-patients; many apply whom we cannot receive through lack of funds. The district is a very populous one; and there are three large cities containing from 30,000 to 50,000 inhabitants each, within two miles, all dependent upon this one hospital. We trust kind friends will remember this and do all in their power to aid us.

"The dispensary and hospital are entirely free to all. No charges are made for anything, and the in-patients are fed, furnished with clothing, bedding, &c., while in hospital. The government gives us 96 rupees, 8 annas, (rs. 96-8-0) monthly, but this is all the assistance we receive; no donations of medicines, instruments, articles of food, &c., such as they furnish to their own dispensaries. Nor do they pay any of the servants. This sum of 96 rupees, 8 annas, does not cover the amount expended monthly, upon the internal economy of the establishment, irrespective of medicines, instruments, &c., which are, of course, the chief expense of a dispensary. We hope, however, when the present fearful scale of prices is reduced, to be able to keep a larger number of in-patients, and to nearly meet the cost of diet, &c., with the above sum. We have hospital room, furniture, &c., sufficient to accommodate, at least, 40 in-patients; and had we but funds enough, there is no doubt whatever that the hospital could be kept full, thereby greatly increasing its use-



VIEW FROM THE PALACE AND FORT AT AGRA.

fulness. We, therefore, earnestly request our kind friends to remember this noble work, than which there is none more important, more humane, and Christian. The Gospel is preached each morning to all who attend. The report our enemies took the liberty of spreading abroad among the native community, that we were in the habit of spending most of our time in 'Preaching,' detaining the patients to a late hour, and paying but little attention to their bodily wants, does not seem to have made much of an impression upon the minds of the people. All classes attend the dispensary most freely; and, far from appearing to dislike to hear or speak of religious subjects, they have exhibited rather an eagerness in these matters, often broaching the subject of their own accord, often asking for books, and always listening with politeness and attention to the words of the speaker. We detain no one who may wish to go, and we have yet to meet the person who refuses to listen to the words of love, or objects to their being spoken in connection with our work.

"The highest people in the district, both as to wealth, education, and caste, have freely attended, and are constantly attending the dispensary; and some of them have promised to aid us, as soon as the famine difficulties are over. A Mohammedan lady, a near relative of the former famous and powerful Nawab of the Carnatic, has been medically attended in her own royal abode, and we were admitted into the inner apartments, which was, certainly, a most remarkable exhibition of confidence in us, and faith in our mode. This lady sent us 21 rupees, with the promise of further subscriptions. Nor has it been an unusual occurrence for the higher class of Mohammedans to bring their females in closely covered conveyances, and request us to see them separately in the women's wards of the hospital. High caste men, both old and young, visit us almost daily, who do not come for medical treatment. Some come out of pure curiosity, but the greater part to talk with us and read our books. It is no strange sight to see two or three at a time sitting upon the benches reading aloud from the 'Bazaar Book,' 'Spiritual Teaching,' a Gospel, or some religious tract. A polite, handsome, middle-aged Brahmin is a constant visitor. He may be seen sometimes in conversation with some sick one, seated by his side within the hospital, or upon a bench, in front,—the 'Bazaar Book' in his hand; and he has even attended our Sabbath services in the church. These things certainly show that the

people are not afraid of us. If there be opposition, it is carried on with great secrecy and care, altogether unknown to us.

"After a short time spent in speaking to the people, their medical wants are attended to, the first arrivals being first seen, irrespective of class. Each patient has a number given him; the name, age, residence, caste, and disease, taken down under this number, and the prescriptions written out in full. The name and number are then filled into blanks of a printed leaf, and given to the patient. This he must carefully preserve and bring with him whenever he returns, when his case can be at once referred to without trouble. The printed leaf makes known our object, the hours of attendance, &c., the remainder being filled up with appropriate texts of Scripture. We have these, at present, printed only in the Tamil; but hope, in the coming year, to have them in Telugu and Hindustani also.

"A weekly prayer meeting is conducted by the dresser on Tuesday afternoon, for the benefit of the in-patients, when all who wish may attend. We have heard of no objections made to this either, or any refusals to attend. The surgical operations have been numerous, and all successful.

"We take great pleasure in mentioning, with praise, the conduct of our dresser. He is a Christian of many years' standing, and was in Government employ for twenty-five years, after which term of service he was allowed to retire upon a pension. When the dispensary was opened, he was offered the situation. We were glad to give it to him, as his pension is small, amounting to but 17½ rupees. He receives a salary of 20 rupees per month, which is a great help to him, and which, added to his pension, affords him a good income. We have found him faithful and competent. He has exhibited much interest in the work, and his own words are, 'that it gives him great joy to labour for the Lord Jesus Christ.'

"The mission, at its last meeting, ruled that a class of five Christian young men be formed, and instructed in medical and surgical knowledge, with the view of fitting them for medical missionary work in those stations or districts in which medical aid is not obtainable. This is a most important project—one that has but recently received any considerable attention. Dr. Green, of Jaffna; Dr. Lowe, of Travancore; Dr. Paterson, of Madras; and Dr. Lord, of Madura, have such classes, and are succeeding admirably in the instruction of their young men. We have begun with but two young men, one the son of the dresser, and the

other the son of the principal teacher in our male seminary. They have, thus far, shown a creditable diligence and attention. They have every advantage of gaining not only a theoretical knowledge of medicine and surgery, but a thorough *practical* acquaintance with them, as more than half of their time is passed in the dispensary and hospital. They aid in surgical operations, and may examine every case treated by the physician. Under the instruction of the dresser, also, they are taught the properties of the different medicines; the compounding of them, the reading and putting up of prescriptions; and the various other important duties connected with the work. It is to be hoped we may soon obtain the other three young men, in order that we may educate, for this peculiar work, a sufficient number of medical subordinates to occupy our field. The want of such aid is very greatly felt, especially at the present time, when new villages are constantly joining our standard. It would be a blessing, indeed, had we a well-educated medical young man to send at once to our South Arcot district, as the Christian villages there very often suffer greatly for the want of immediate medical assistance. This object involves additional expense, but is far too important an one to be neglected.

"Do Christian friends—do even all *missionaries* appreciate the importance, the very *great* importance, of the medical missionary work? We very much fear not! When each and every missionary body ought to have, at least, one *one arm medical*—that is, should have a regularly working medical department connected with it, it is rather the exception than the rule to find such a department in connection with the missions of India. Indeed, most of the Indian missions are without physicians, without men who have even a *partial* knowledge of medicine and surgery. Surely this is but poor policy, looking at the subject in even a *worldly* point of view. But when we know that the medical missionary has a new, extensive, easily attainable, but otherwise unapproachable field, a most interesting as well as successful field, upon which he may enter almost immediately and with scarcely an obstacle in his path—is it not a subject that should receive, is it not one that *deserves* much more attention; is it not an object the Church of God should more ardently and firmly have in view, and strive for? God grant it may more seriously enter into the hearts and minds of His people everywhere, and arouse them to extend very much more largely this peculiar field of labour and usefulness!

"God has blessed our dispensary! There have been two cases of, we trust, *true* conversion within its walls. Both cases are most interesting, but we can give only a brief account of each. The first is that of a high caste man (Moodelliar caste). He applied to be received as an in-patient in May last. He was a mere wreck: his whole constitution shattered by that worst of diseases, syphilis. There seemed no hope of his recovery; but as he had come from a distant place he could not be refused, lest, turned out, he should die in the streets. For two months he lived, as it were, upon a moiety of hope, his lower limbs paralysed, and in appearance a living skeleton. But it was not God's will that he should die. Our exertions were finally crowned with partial success. He is now able to walk about a little, and is slowly improving. He has renounced heathenism, broken his caste, and for some months has declared, most firmly and constantly, his determination to love and serve the true God. He earnestly requests baptism.

The other case is that of a Pariah woman, who was received as an in-patient in September last. She was exceedingly ill for some time, but finally recovered so far as to be able to take her discharge from the hospital. When she was taken in she was in extreme danger of death. She, therefore, was plainly informed of her condition, and earnestly urged to turn her attention to spiritual matters, to endeavour to make that preparation for eternity which she so greatly needed. One must see, to appreciate, the fearful carelessness, callousness, and almost utter indifference with which most Hindoos meet death; but very much to our surprise and gratification, this poor woman at once manifested a remarkable anxiety in regard to this matter,—a sincere desire to know what she must do, and begged most ardently to be instructed in the truth, declaring that she really wished to become a Christian, and knew that she must believe in Jesus alone, in order to be saved. She seemed to slowly improve from that time; and when she was discharged, that she might return to her work and support her two daughters, she declared with much firmness, as well as humility, that she would, by the help of the Lord, walk as a Christian. Unfortunately, she attempted too much, and, by over-exerting herself, had a relapse, her old disease, dysentery, attacking her with even greater malignancy than before, very soon proving fatal, although every exertion was made and every care taken of her. A short time before she died she begged to be baptized.

As she was failing very fast, the holy rite was administered, the dresser, and two or three of our Church members, who happened to be at the hospital, being also present. It was a most solemn and impressive scene; one that the walls of that hospital probably never before witnessed. The poor woman became speechless almost directly; but her satisfaction, her overflowing joy, were most manifest in her happy, radiant countenance. Though suffering most acutely, she died with a smile of peace upon her lips, her hands clasped and raised toward Heaven. When, just at the last, she was asked if she fully, truly trusted in the Lord Jesus Christ, firmly believed Him to be her Rock and her Salvation, her only stay and comfort in this her hour of death, her countenance lighted up with the joy of her soul, and her signs of assent were given with that faith the true believer alone can possess and exhibit. She was a poor widow with two daughters, one almost an infant, the other a girl of perhaps 13 years of age. These orphans are thus thrown upon our hands, and we must take care of them. When their mother first understood that she must die, she begged us, most earnestly, to promise never to desert her little ones, to provide for and train them up in the fear of the Lord. Her mind could not be at ease until we had assured her that they should be cared for, and religiously brought up. We cannot send them out upon the cold, wicked world, for they are utterly unfit to care for themselves. Thus, has our mighty God brought back to Himself, as we truly hope, through this

institution, four of the lost, wandering sheep and lambs of his precious Fold. One, He has sealed to all eternity; she is safe for ever. The others, we have the joy of spiritually caring for, praying for, and endeavouring to confirm in the Faith. He who hath begun the good work is able to finish it; to keep them all unto the end, and make them bright jewels in his own crown of glory.

"We close by thanking, most heartily, all kind friends who have, in any way, aided and sympathized with us. All monies received during the year are acknowledged in the usual places at the close of the report. We would once more present our claims, and urge them upon all *Christians of all denominations*. This is *CHRIST'S WORK*!—the work He carried on while on the earth, the work He came to establish, and the work He gave directions to the apostles to institute and carry on, gifting them with power to heal all manner of diseases. Can we sustain a *better*, more noble civilizing, Christianizing work? God has blessed it *LARGELY wherever* undertaken. He will bless it *everywhere*. He looks to us—to his Church—to carry it on, and should we not do all in our power to show that we accept this great trust, and intend to fulfil it as we ought? His words to us are, '*Whatsoever thine hand findeth to do, do it with thy might!*' All donations and subscriptions may be sent to Rev. S. D. Scudder, M.D., Arcot. God grant there may be many such sendings during this year. We *greatly* need funds for this glorious work!"

REV. C. CHINIQUEY'S MISSION.

THE Rev. A. Kemp, who was recently appointed with the Rev. J. Thompson, of Sarnia, to visit the mission of Rev. C. Chiniquy, at St. Anne's, Kanakee, in a letter to the *Montreal Witness*, mentions the results of his observations.

In the school or seminary there was an attendance of 126, although the day was unfavourable.

The school is taught by the Revs. Mr. La Fontaine as principal, and Mr. Thierren as first assistant, and a third teacher, who takes the English department. The principal and his assistant were both priests in the Church of Rome but lately, the errors of which they have openly renounced. The former has been received into full standing as a minister of the Canada Presbyterian

Church, and the latter is now applying for admission. They are both superior men. Their education is good, their gifts as teachers and preachers are above the average, their piety sincere, and their whole deportment manly and courteous. They are real acquisitions to the mission, and promise to be effectual champions of the truth.

The communion roll numbers 650.

The Romish Bishop of Chicago is beginning another law-suit against Mr. Chiniquy. It is evident that both in Illinois and in Lower Canada the priests dread the influence of the mission at St. Anne's.

Mr. Kemp examined the accounts of the mission, and found everything correct.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE appointment of the Royal Commission on Ritualism does not appear likely to conduce to a satisfactory settlement. The Archbishop of York and the Bishop of London have refused to act. Some of the most extreme Ritualists, as Mr. Beresford Hope, Mr. Hubbard (the founder of St. Alban's, Holborn), and the Rev. T. N. Perry, of Brighton, are members of the commission. A curious discussion has taken place in the House of Lords:—Lord Shaftesbury explained, in replying to a question of Earl Russell, that he had refused to act, because he considered himself too much identified with only one section of the church, while he thought several others, on the same ground, should not have been asked to join the commission. He mentioned among them the Bishop of Oxford, who indignantly repudiated being a partizan, and compared himself in his neutrality in church controversy to Richard Hooker. Had the comparison been made by any one but the Tractarian bishop himself it would have been thought a sarcasm. As to the plan of the campaign, the *Record* gives the following hints:—

"We understand that it is 'the plan of the campaign' to examine one Evangelical clergyman and one Ritualist. The attendance of witnesses is entirely voluntary. The Bishop of Oxford is to have the satisfaction of examining the Rev. Daniel Wilson, if the honoured Vicar of Islington deems it fitting to obey the summons of a commission so constituted. It is proposed to ask Mr. Wilson a series of dexterous questions as to the omission of daily services, the non-observance of sundry obsolete saints' days, and sundry other alleged departures from the strict rubric, which have been sanctioned by the practice of the Church for 200 years. It is next proposed to examine some flagrant Ritualist, possibly Mr. Perry himself, or Mr. Richards, Mr. Stuart, Mr. Gutch, or it may be Mr. Mackonochie, of St. Alban's, or the too notorious Mr. Simpson, of East Teignmouth. Having thus established the existence of a diversity of usage in opposite directions, although the Ritualist is as one to 100

of the English clergy, it was thought that it would be a masterpiece of policy to counsel something in the way of compromise, allowing existing Ritualists to go on with their histrionic worship, and giving the bishops some more summary power to restrain innovations."

The movement for the increase of Bishops, proceeding from the questionable counsels of the Bishop of Oxford, is viewed with anything but favour by a number of Churchmen. S. G. O. writes to *The Times* very emphatically:—

"I think it well to warn laity and clergy alike against—at the present moment—any measure whatever which, under any guise, aims at a large increase in the number of bishops, with power, *however guarded*, to act in the United Kingdom." He thinks that, before we get more bishops, it might be as well to have some certitude that they will not lay claim to special authority from Heaven to exercise powers which sound Protestants believe to pertain to God only. He holds that "we never shall have peace in the Church until some plain order of conducting the service is made more or less imperative, confused rubrics relaid down in clear language, and some court established, easy of access, cheap and speedy in process, by which it may be adjudged, as well in the case of clergy as of bishops, whether the parties accused of false teaching or false practice are guilty according to a rational, legal interpretation of our formularies in the spirit in which for three centuries they have been accepted. This done, there will be less risk from more bishops."

The *Scattered Nation* reports the proceedings at the first public meeting of "The Hebrew-Christian Alliance" recently held at Willis's Rooms. There was a very full attendance. The Rev. Dr. Schwartz, President of the Alliance, occupied the chair, and in the course of an interesting opening address, said:—"We Hebrew-Christians are naturally bound together by a national tie; for, though scattered in all countries, we feel we are all of the Hebrew stock. And then our spiritual centre is not a church or a denomination, but the living Christ, who is our Ruler and Head. His word is our guide and test, and the unity of

the Spirit binds us to our King and to one another. The speakers to-day belong to Holland, Jamaica, Hungary, Poland, Germany, and they all look to Jerusalem as their common fatherland. They belong to the Dutch, the Episcopalian, Primitive Methodists, Free and English Presbyterian churches; but we all rally round the crucified and glorified King of Israel. Just let me point out how God has brought several of us together on the platform. Twenty-five years back I visited Pesth, on my way to Constantinople, when a young man, a Jew of eighteen or twenty years, came there from Vienna, where he was studying. I was permitted to explain to him the truth as it is in Jesus. God blessed the word to his soul. He is now the Rev. Dr. Edersheim, minister to a large and influential congregation at Torquay. In the same place, and at the same time, I frequently spoke to a lad of twelve years, who with his venerable father attended lectures I gave in Pesth. He had never before heard the Gospel, and he is now the Rev. A. Saphir, and God has blessed his ministry greatly. Some years after I was stationed at Berlin. In the year 1846, a Jewish teacher and preacher, a native of Mecklenburgh, who yearned after righteousness before God; called on me; he was instructed and baptized by me, and he is now the Rev. T. Meyer, who has had the privilege to preach the Gospel in a great part of Italy, and shown Christian courage at Barietta, when Protestants were assailed by the mob. On the 1st of August, 1858, I ascended the pulpit at Amsterdam, when in the presence of at least 1,200 Christians a Jewish youth rushed up the stairs; and as soon as I turned round a dagger went through my left lung, and the blood gushed out of my mouth. He had resolved on killing me on the spot, simply for the reason that I believed in Jesus, and induced other Jews to acknowledge Him as the Messiah. The Lord has disappointed the expectation of the young man, who thought to do a martyr's work; and though I loved and served my Jewish brethren before that day, since that 1st of August, 1858, I feel that my life belongs to them in a special manner, and I believe that God has brought me to London in order to do for them what could not be done elsewhere. "To lead Israel to its glorious King; and to testify of Him who is Israel's King and the Head of the Church before Jew and Gentile, is the object and delight of my life." Dr. Cappendose, the Rev. A. Saphir, and others also spoke. The formation of such an Alliance, with its excellent organ, the *Scattered*

Nation, is an event of much significance, as showing the preparation of a Jewish-Christian Church.

In accordance with an invitation issued by the Evangelical Alliance, a Public Meeting has been held in Freemasons' Hall, to inaugurate days of special prayer for Christian parents. Capt. Trotter presided, and there were present the Hon. and Rev. Baptist Noel, M.A., Mr. R. C. L. Bevan, the Rev. Dr. Raleigh, of Islington, Bishop Payne, from America, the Rev. Claremont Skrimgeour, the Rev. J. Offord, the Rev. Mr. Harrison, and other gentlemen. After a hymn and reading a passage of Scripture, the Chairman opened the proceedings, and stated the order of the proposed arrangements. Intercession would be made for seven classes of children. 1. Unconverted. 2. Orphans. 3. Those separated from home. 4. The converted. 5. The afflicted. 6. The tempted. 7. Children at school, and those who have gone forth to the active occupations of life. He then read a letter from the mother of a family of seven, asking for prayers on their behalf. On this request the meeting spent a few moments in silent supplication. The next letter was from "A London Rector," who said he had ten children, six daughters and four sons, some of them "undecided," and one greatly afflicted. On this case also the meeting remained for some time in private prayer. The same course was adopted in many other cases which were read. The next speaker was the Hon. and Rev. B. W. Noel, who made only a few remarks on the value of prayer, and the special value of united prayer; after which he prayed earnestly for children of various classes, that they might early be subjected to deep religious convictions. Bishop Payne next offered up prayer that children might be guided in the ways of grace and usefulness, becoming daily more wise and useful in their day and generation. Dr. Raleigh, Minister of Hare-court Chapel, Islington, then delivered an address. He said that nothing curious or elaborate was needed in a meeting like that. The simpler their thoughts were the better. In all the efforts for carrying out the objects the meeting had in view he recommended faithfulness, tenderness, thoughtfulness, and hopefulness. Children would soon find out, without appearing to think anything about it, how much Christian fidelity there was in their parents, and would never believe what was told them in words unless it was endorsed by the irresistible influence of a consistent daily life. He strongly urged the duty of parental authority, especially in days like these of theological relenting and softness. Many exercised authority too much, but

then in such cases it ceases to be Christian authority—on the contrary, it is irritating and depressing. Some parents were continually commanding, checking, restraining; but such a course would never engender a true and loving obedience. Such harshness occasioned a feeling of despondency; and thus, many a little life which might, under proper training, have been like to that of Samuel, passed away as a loose and unregulated thing, driven about by the chances and the circumstances which surrounded it. At the same time he thought still more evil was inflicted by over-indulgence of children. They should always cherish a feeling of tender, cheerful confidence; for discouragement and despondency would come soon enough, and darkly enough, if they let them. As Christian parents, they were bound not to give way to gloomy feelings such as those, because it was impossible to foretell by what instrumentalities God would work. Never let them be discouraged; but let them go on day after day, always sowing the seed, and always cheerfully looking for the harvest. A second meeting of much interest, on the same subject, has also been held. The next is arranged for Wednesday, July 10, from 11.30 a.m. to 1 p.m., in the Store-street Music Hall.

The meetings connected with the annual assembling of the Society of Friends were recently brought to a close. The attendance was unprecedentedly large. From the census of the Society, it appeared that there were 6,474 males and 7,312 females, making a total of 13,786, being an increase of only 11 during the past year. The deaths had exceeded the births; the resignations nearly equalled the joinings. The minors admitted were 37, and the new converts from without 90. In addition to all these, there were 3,582 habitual attenders not in membership, being 40 more than in 1865. The Society was able to report favourably concerning the schools for the education of their own children. The Society again was anxious to sustain its testimony against war. It was the subject of annual inquiry whether all Friends had been consistent in this respect. In the United States the testimony against war appeared to be carried out with more practical effect than among members of the Society in England. Now that slavery had gone, the American Friends were resolved to make war the object of systematic and united attack. The claims of temperance on Friends were earnestly taken into consideration, one afternoon being devoted to the subject, and it was decided to issue a minute expressive of the concern felt by the

Yearly Meeting on the subject. The meetings of the Society extended over six days. Mr. Bright, M.P., was present, and spoke on some occasions. A correspondent sends us the following extract of a lecture on "The Friends' Creed":—"If honestly considered, both within and without the pale of Quakerism, it will be found that Friends hold no principles but such as are binding on all Christians; that they accept no Gospel privileges but such as open to all. The *peculiarity* on which George Fox laid stress, was "to be zealous in good works"—the *plainness*, "the ornament of a meek and quiet spirit"—the *nonconformity*, that which became the disciples of the Lord Jesus—the *uniformity*, that which springs from the captivity of every thought to the obedience of Christ. The *Baptism* Fox preached as that alone that doth save, was the baptism of the Holy Ghost; the washing of regeneration, by the resurrection of Christ—his *priesthood* was Christ—his *altar*, Christ; his *sacrifice*, Christ—his *robe of righteousness*, Christ; and his *Communion*, partaking of that living bread which cometh down from heaven."

The *Weekly Register* (Romish organ) commenting upon the declaration respecting the Eucharist put forth by Archdeacon Denison, Dr. Pusey, and about twenty other High Churchmen, points out that it at once disposes of the idea of any possible reunion between the English and the Romish Churches, such as was shadowed forth in the "Eirenicon," inasmuch as the declaration rejects the Catholic doctrine of transubstantiation as laid down by the Council of Trent, and accepts the Lutheran compromise of consubstantiation. The same paper says that, in consequence of the discontinuance of the Ritual which used to be observed by the late Mr. Wroth, at St. Philip's, Clerkenwell, many members of the old congregation have sought admission into the (Roman) Catholic Church.

A determined effort has been made at Birmingham to stop freedom of discussion by riots of Romanists, stirred up probably by the priests. A Mr. Murphy had advertised a series of lectures in a new hall provided by the "Protestant Electoral Union." A mob collected, and great disturbances, requiring the intervention of the military, followed. The *Times* and other leading papers counselled the suppression of the meetings; but the authorities, constrained by the law, have remained firm.

The John Williams has, it is feared, been totally wrecked off Savage Island. Captain Hor-

ton, of the Nimrod, bound for Valparaiso, when near Savage Island, in February last, reports that he saw in the distance the wreck of a vessel, and shortly afterwards a boat put off from the island, bringing a letter from the Rev. Mr. Laws, announcing the total wreck of the John Williams, but adding the consolatory sentence that all on board were saved. A communication received through another channel strengthens this report, which is further confirmed by the fact that according to the plan of the voyage the John Williams should at the time indicated be off Savage Island. The directors had insured the ship for £8,000.

The Rev. W. Morley Punshon, the eloquent Wesleyan Methodist preacher, undertook to raise by personal effort ten thousand pounds towards building new chapels at favourite watering-places. He gave himself five years for the task, which, notwithstanding the interruption of severe and long illness, he has fully accomplished.

Scotland.

(From our own Correspondent.)

THE subject of supreme interest in the General Assembly of the Free Church was that of union. This discussion was protracted and animated. The point at issue was the leaving, or not, as an open question, the principle of the duty of the State to endow religion. This is much the most formidable cause of difference between the majority of members of the Free and United Presbyterian Churches respectively. If it had been decided not to leave the question open, the negotiations would have been at once closed. By far the ablest speeches were on the side favourable to union, and a triumphant majority was obtained of 346 to 120. Even this did not represent the force of the unionists, since the decided anti-union motion of Dr. Begg had only 61 supporters. The movement will now, it is believed, go on successfully and rapidly, though an underhand attempt has been made, since the Assembly, to commit members, nominally to delay, really to stop, if possible, the negotiations. This attempt has been brought to light and exposed by Dr. Candlish. It is believed that such a course as that pursued by its promoters is unprecedented in Presbyterian Churches. Dr. Blaikie, well-known as a man of liberal catholic sympathies, has written a very able letter, giving his reasons for having changed his opinions as to the early

prospect of union. He speaks in most cordial terms of the spirit displayed by the United Presbyterians, which has, indeed, been admirable throughout.

Dr. Duff gave in the report of the Foreign Missions Committee. The total amount of the Foreign Mission Fund for the past year has been £31,829 8s. 9d. The number of Christian agents employed by the committee in India and Africa is 281. About 10,000 scholars were under instruction. Five young men, ordained theological students, have this year offered themselves as missionaries to the foreign fields, and would in due time be sent out if the means were supplied.

A special report was read on the condition of ecclesiastical buildings. The report was not complete; but, averaging the value of the buildings not reported on at the same rate as those from which returns had been received, the total value of the property of the churches, manses, and schools, would be very nearly £2,000,000.

An important scheme was introduced by Dr. Buchanan, the Convener of the Sustentation Fund, by means of which it is hoped to raise the incomes from that fund of ministers generally to £200. There are, however, to be certain checks as to the amount to be given proportionably to their numbers by congregations entitled to the full dividend. The scheme was approved, and Dr. Buchanan has begun already to urge it on the attention of Presbyteries.

A report on the state of religion and morals in the country was submitted. It stated that an exceedingly interesting work of grace was going on in several districts, and gave some account of these. A report was read from the Committee for the conversion of the Jews. This Committee devotes its efforts to the continental countries, missionary agents being maintained at several of the principal places where the Jews are located in large numbers. At Pesth, for example, the capital of Hungary, the schools attached to the church are attended by 325 children; and many Bibles have been sold among the Jews. The income for the Mission during the last year was £4,159, being £273 short of that of the previous year. The annual financial report laid before the Assembly showed that the total sum raised for the schemes of the Church during the past year was £369,104.

The expected case of chief interest in the General Assembly of the Church of Scotland was postponed for a year by the sudden illness of the

person chiefly involved—Dr. Lee, of Edinburgh. Dr. Lee has introduced a form of prayer into his service. This had been forbidden by a former Assembly, but persisted in, though with some change, which was thought to evade the injunction. Dr. Lee was attacked with a most serious illness on the very eve of the Assembly. It was, therefore, in courtesy resolved to postpone the discussion.

Dr. Norman Macleod gave in the report on the Foreign Missions, which detailed at length the operations and position of the several mission stations connected with the Church. A proposal was made that Dr. Macleod and another should be sent out as a deputation to visit the various mission stations in India. The appointment of Dr. Macleod was remitted to the Presbytery of Glasgow to deal with, and it was stated that a member of Assembly had presented £1,000 towards meeting the expense of the deputation, should Dr. Macleod consent to go. The Presbytery of Glasgow have since had the question before them, and appear favourable to granting the necessary leave of absence.

The report of the Endowment Committee stated that the number of chapels actually erected into parishes during the year was not so large as had been anticipated. The number of parishes added to the Church through the committee's operations was now 115, at an expense of £440,500.

The report of the joint-committees appointed to obtain information with regard to the amounts contributed towards the Schemes of the Church stated that 838 congregations had sent in returns, but from 412 churches no information had been received. The total sum reported for home missions was £69,655 5s. 2d.; for education, £23,850 1s. 6d.; for endowment, £26,090; charitable contributions from 83 congregations, £1,155; for foreign missions, £17,359 17s. 3d.; making a grand total of £138,530 3s. 11d.

The moderator, Professor Crawford, of Edinburgh, in his closing address, referred to union of Presbyterians. He said, for himself, and he was sure he had the hearty concurrence of many, if not of all, that they would hail with unmingled satisfaction the prospect of a re-union with the other Scotch Presbyterians. There were serious difficulties in the way, but they had seen greater changes of sentiment, and more unlikely legislative and social changes occurring within late years—nay, within the present year—than would be necessary to the fulfilment of such a hope. In the meanwhile, he urged upon them the duty of

co-operating with their Presbyterian kinsmen, if there was no prospect of their being actually incorporated into one Church; and as one way in which they could do this, he recommended the appointment of a General Mission Board for all their Churches.

The following account is given in the *Church of Scotland Record*, of the progress of a Church not yet three years established in Glasgow:—

The report of the past year, which has been sent to us, bears that the collections at the church-door amounted to £550, 10s.; the subscriptions paid for debt and endowment, £1709, 7s. 7d.; the money raised for other missionary purposes, £69, 12s. 1d.; the amount received for lectures, &c., on account of the organ fund, £65, 15s. 2d.; which, with £539, 11s. 6d. drawn for seat-rents, give as the total of annual revenue £2934, 16s. 4d. The communion-roll has been increased by the names of 257 members—53 have died, or have been disjoined by certificate to other churches, so that at present 637 are in full communion with the church. The attendance at the Sabbath-schools has more than doubled. The congregational school has 352 names upon the roll, with an average attendance of 277; while the District or Mission School, though only opened on April last, has so prospered that at present it numbers 210, with an average attendance of 157. At this date there are in connection with both schools—not including the attendance at the minister's class—562 scholars and 49 teachers. The sum contributed by the children for missionary purposes amounts to £13, 17s. 8d. It may be noted as a pleasing token of the Christian spirit of the members of the Sabbath-school Association, that on Tuesday and Thursday evenings 107 boys and girls have been receiving gratuitous instruction from them in the common branches of education.

Ireland.

(From our own Correspondent.)

THE General Assembly of the Presbyterian Church in Ireland held its Annual Meeting in Dublin last month. The opening sermon was preached by the Rev. D. Wilson of Limerick, from Isa. lv. 4, and was followed by his parting address after he had held the chair for two years. The Rev. Robert Montgomery, one of the Assembly's missionaries to India and now home on leave,

was unanimously chosen to succeed him, and opened the meeting with an earnest and practical address, in which he assumed that by conferring so high an office upon him, the Church only expressed in the most public and honourable way her loyalty to missions. The session lasted from the 3rd till the 12th of June, and would have lasted longer but for a resolution to hold a special meeting in Belfast on the 14th of August, when the remaining business will be considered. The important report of the Committee on Elementary Education was adopted, and the decisive attitude taken last year confirmed. The Church has pledged herself to resist the changes threatened by Mr. Fortescue; but at present these changes, both in school and college, seem to have been withdrawn. It was agreed to add £10,000 to the New Church and Manse Fund, which has now reached over £20,000; and with this supplement to attempt clearing off the congregational debt, which amounted to about £40,000. Mr. MacIlwrath, whose application was mentioned last month, was referred to a committee. The reports of the various missions were encouraging. The total missionary contributions were £12,720, an increase of £1,600 over last year; and an enlargement of both the Jewish and Foreign Missions was approved. It is proposed to establish two well-equipped seminaries at Surat and Ahmedabad, and to increase the number of missionaries. They have baptized over eighty persons during the year. The spirit which pervaded the Assembly was a warrant that the increased outlay would be met, and that there was a missionary enterprise still unwrought, from which large results might be expected. But when the overtures for a mission to China had been laid before the house, and when it had heard a graphic narrative of mission life in China from Mr. Swanson, the new mission was adopted with a hearty enthusiasm, and the blessing of God invoked upon it. The Roman Catholic mission occupies fifteen stations,—all but one in Connaught; and from these fifteen, fifty lesser stations are occupied, and forty schools where more than half the scholars are Roman Catholics. The Dublin Mission carries on its own distinct work. The Church has been extending her work at home at the same time, and pushing her outposts further into the South, as well as meeting the support of her ministry in a more generous and adequate spirit. Out of 541 congregations 517 reported to the statistical committee, with the following results:—Families in connection, 81,313; communicants, 122,930;

elders, 2,117; deacons, 103; members of committee, 5,439; church accommodation, 225,752 sittings; stipend payers, 68,532; manse, 241; Elementary National schools, under patronage of ministers or members, 652; classical schools available (exclusive of those in Dublin, Belfast, Cork, and Limerick), 112; young persons studying for the ministry, 316; Sabbath-schools, 1,132; teachers, 7,250; Sabbath-scholars, 57,914; Presbyterian examinations of Sabbath-schools, 145; congregational music classes, 162; congregational libraries, 227; Sabbath School libraries, 187; *Missionary Herald* in circulation, 15,541 copies; prayer-meetings in which elders or members take part, 1,135. Looking at the numerical strength of the various congregations it is noticeable that of their whole number 192 include less than 100 families, 188 less than 200 families, 69 less than 300 families, while 68 are composed of 300 or more than 300 families. The monetary condition of the Church is briefly presented in the following entries:—In 1866-7 the sum which she raised by way of seat-rents was £34,298 9s. 4½d.; supplements to do., £1,886 19s. 3d.; contributions for buildings and repairs, £21,131 16s. 4d.; ordinary Sabbath collections, £11,721 9s. 2½d.; missions, £11,109 11s. 6½d.; other religious and charitable collections, £2,997 13s. 2d.; Sabbath-school contributions to missions, £624 6s. 6½d.; total, £83,770 5s. 3d. The Church has increased her contributions in nearly every department of her finance—the net augmentation being £2,062 4s. 9½d. During the year the total congregational income of ministers has been £33,836 3s. 4d. This is £1,123 1s. 5½d. beyond their emoluments for the preceding twelve months, and shows an increase of £3,757 6s. 2d. since 1864.

Deputations were heard from the Free Church of Scotland (Messrs. D. Lorimer and Anderson), the English Presbyterian Church (the Moderator, Mr. Macpherson, and Mr. Macferran), the Presbyterian Churches in America (Dr. Field and Mr. MacCracken), the Evangelical Society in Geneva (M. Vernier), and Mr. Barclay, from Napier, in New Zealand. Breakfasts were given every morning, in the largest hall in Dublin, to about 400 persons, who were entertained by the friends of the Church in Dublin. Mr. Henry Bowley invited the assembly to spend their Saturday evening at his country house, at Willow Park, where there were addresses by several of their own body, and by Mr. Moody, of Chicago, on the best mode of furthering the work of God. Even the Lord Mayor appeared at the meeting, and invited

the assembly to the Mansion House, although himself a member of the Episcopal Church, and representing a city largely Roman Catholic. Nor were the early morning meetings the least important—conferences were presided over by the Rev. Dr. Morgan and others, where the time was given up to prayer, and the free discussion of *Walking in the Spirit, The Holy Spirit and the Ministry of the Word, and Christian Fellowship as a means of Edification*.

The meeting was also marked and saddened by the sudden death of one of the most prominent members of the Church. Those who met on Saturday morning were awe-struck to hear that Professor Gibson, whom they had seen the night before in excellent health, had died before he could reach his lodgings, smitten down by apoplexy in the full ripeness of life. No face was more familiar than his, no man more associated with all that is lovely and of good report; nor was there any one in the Church who could be followed to the grave with a larger regret—a regret that must appear far beyond the bounds of his own communion, and be as keenly felt among foreign Protestant Churches as at home. Dr. Gibson was born in Ballymena, in 1808, and though intended for business, devoted himself to the ministry. After a country pastorate of six years in Ballibay, he was chosen assistant and successor to the venerable Dr. Hanna, of Belfast, and, after seven years of a town ministry, was elected to the chair of Christian Ethics in the Presbyterian College. He held that professorship for the last twenty years, and, having large capacity for work, was able to conduct during that time some of the most important efforts of the Church. His labours in the cause of education, his sympathy with continental Christians—a sympathy with which he succeeded in infecting his brethren—his zeal for the Evangelical Alliance, and his warm earnestness in every good work, gave him a prominence which his genial character, manly principle, catholic spirit, great loveableness, happily sustained. His Church sent him as a deputation to the Canadian Churches, in 1857, and, in the year of Revival, appointed him their Moderator. The history of the Irish Revival, a book of which he was preparing a second edition when he died, made him still more widely known; and many more large services might have been expected of him, for his powers were at their best. He was a type of man peculiarly valuable in Ireland, and difficult to replace. It is proposed to erect a memorial to him by carrying out one of his

cherished projects, and building a students' residence in connection with the College for which he did so much.

The Irish Methodist Conference has been holding its meetings in Belfast, where the Methodists are erecting a college at a cost of over twenty thousand pounds. There is a decrease of 178 members, perhaps scarcely to be wondered at when the emigration from the country proceeds at the rate of 100,000 a-year, and the population steadily diminishes by 50,000 a-year. The Conference decided on resisting Mr. Fortescue's threatened educational changes. It reported 233 Sunday schools, 2,000 teachers, and 16,000 children; 28 mission stations in Ireland, and 30 missionaries; 54 mission chapels, and 219 other preaching places, and at these 2,126 church members, 104 on probation, 7,000 attendants on public worship, and 47 schools with 1,600 children. The Rev. William Arthur (who is the President), the Rev. Morley Punshon, and other eminent men from England, took part in the Conference.

A curious article has appeared in the Romish ecclesiastical paper, the *Irish Record*, on a phase of the emigration to America to which Protestant writers have scarcely turned sufficient attention. It is admitted by the writer that the Celtic emigration is a loss to Roman Catholicism. Well-informed and earnest, he acknowledges that only the first generation is attracted to the Church of Rome, that the children sink into the mass of Americans, and slip away from the priest. He suggests two remedies, the first to stop the emigration; and, if that is impossible, the second, to influence the emigrant more thoroughly before leaving home: and, if no remedy can be devised, he considers the case one of imminent and incalculable peril. Irishmen retort that the remedy must be applied in America, that the emigrants leave well enough, that American institutions are too much for them; and this seems the natural and sufficient explanation. American institutions are not calculated to give vitality to Romanism.

France.

(From our own Correspondent.)

THE motive power exists, and the machinery exists; but the machinery works not, and the

craftsmen are anxiously, feverishly engaged in examining every piece, oiling every part, suggesting improvements, inventing additional facilities; but stillness reigns! They push the wheel, it goes round; but the instant the pressure is removed, all stops. One thing is forgotten, viz., the connecting link, *Revive us, O Lord!* is the omitted prayer. Life there is—life, light, heat, power,—yea the power that raises the sinner from his death and sets him in heavenly places with Christ Jesus; but who have felt this power? who believe in this power? who think of and call for this power? It is forgotten, and the connecting band is lacking.

Truly, half-awakened ones are crying, Who will shew us any good? Who shall ascend into heaven? Who shall descend into the deep? Who shall bring Christ? while they overlook the simple fact that *power is in the word of faith*. Open up but *that*, and the power of God comes mightily down, and his Creator-spirit renews the face of the earth, flowing into every channel, giving light and heat and life to all. *When the prayer of faith and the word of faith are well-nigh missing*, how can we expect life? We can but look to Him who breaketh not the bruised reed and quencheth not the smoking flax.

The prayer meeting which ushered in the May meetings was extremely small, three pastors and a few friends. The first assembly was that of the *Bible Society of France* at the church of the Redemption. This anniversary was presided over by Pastor G. Monod; the report was presented by Pastor F. Vermeil; 7,654 copies of the Scriptures have been disposed of during the year, shewing an increase of 1500. Receipts 29,536 frs., expenses 33,608 frs. A previous balance, however, covers the deficit. At the same hour, but at the Chapelle Maleherbes, the *Sunday School Society* held its anniversary, presided over by Pastor Paumier. About 30,000 children in France attend Sunday Schools (there are 150,000 Protestant children who should attend), 23 schools have been opened during the year. Receipts, 23,777 frs.; expenses, 24,177. The president takes entirely upon himself the charge of the journal *Musée des Enfants*, which was an increasing burden to the Society. The next meeting was that of the *Society for Recording Protestant History in France*. M. Schickler presided over this anniversary. Count J. Delaborde gave a sketch of the life of Admiral de Coligny's widow. M. Bordier read an essay on Calvinist poetry. The *Bulletin* of the Society gains in interest, its

library gradually increases (it contains 500 volumes, often extremely rare), and its financial state is fair. The anniversary of the *Paris Tract Society* was presided over by Count J. Delaborde. Its report was read by M. Arbousse Bastide. The Society has been able to reprint 45 of its old tracts, and issue 10 new ones. It distributed during the year 388,000. It has published an Epistle of St. Peter with references. Its monthly *Ami de la Jeunesse* has raised its price to 4 francs. Its new premises are at No. 35, Rue des Saints, Pères, with a window on the street. Mr. Toupet presented the financial statement: receipts 111,222 frs., expenses 108,000 frs.; there remains however a deficit of 26,000 frs.

The *Protestant Bible Society's* anniversary came next, presided over by Mr. H. Parrot. M. Schickler reported 9,954 copies sold or given; 600 less than the preceding year. About half are versions other than the usual ones of Martin and Osterwald. Receipts, 34,171 frs.; expenses, 34,642 frs. But there is an old deficit of 47,500 frs. Pastor Fisch presided at the anniversary of the *Protestant Sou Society*, a society too little appreciated. The reporter, Mr. Feer, stated that during its 20 years' existence it had distributed 325,000 frs. among various societies. M. Eynard, the founder had left by will a large sum, conditional on the collectors furnishing an equal sum in five years; few efforts and few results render it very doubtful whether next year, which is the fifth, it will be able to claim the noble bequest.

Mr. V. de Pressensé presided at the anniversary of the *Evangelical Society of France*. Pastor Fisch read the report giving receipts 141,000 frs., and expenses above 147,000 frs. A deficit of last year increased the debt to 39,000 frs.

The *Sunday School gathering* pleasantly diversified the monotony of the week; as usual about 4000 children and 3000 parents filled the Cirque Napoleon. Hymns and short speeches commenced and closed with prayer. A new society for the *Parochial Evangelization of the Reformed Church of Paris*, held its first annual meeting. General Baron de Chabaud Latour presided and explained the aim of the Society,—to preserve orthodox evangelical faith in the church amidst increasing scepticism. Conferences, lectures, circulating libraries, and visitation, are some of the means employed. It has received 40,000 frs. The *Paris Missionary Society* held its meeting, presided over by Count J. Delaborde. The terrible disasters of the Bassutos from the unjust onset of the Boers, have greatly embarrassed the society, whose

deficit amounts to 70,000 frs. Its stations in Senegal and Tahiti prosper, especially the latter, where a Protestant school, now attended by 270 children, has been inaugurated by Queen Pomaré. The 47 aged people of the *Asylum for Old Age* had their festival; then came the anniversary of the *Central Society of Protestant Evangelization*, presided over by Professor de Felice. The secretary, Pastor Ch. Frossard, could not state progress, but declared that its activity had not diminished: receipts 143,731 frs., expenses 169,701; deficit about 25,000 frs. The *Primary School Society* met for the 38th time, presided over by M. Guizot. The secretary, M. Labaille, stated that the receipts had diminished a quarter, while the expenses had increased; the latter amount to 108,188 frs. The *Agricultural Colony of Sainte Foy* held its meeting presided over by Professor de Felice. The report, read by Pastor Armand Delille, stated that more land was called for, but funds do not allow of the purchase. Good accounts are received of about 90 lads, or men, who have benefited by it. It contains 80 at present. The *Deaconesses Institution* had its anniversary presided over by Pastor Breton. Pastor Dhombres in his report stated that 37 deaconesses are at work and 12 preparing. The receipts balance the expenditure, and the debt with which the house is still burdened is decreasing. A small infirmary at Batignolles, Paris, for Protestants, is progressing well and forming good sick-nurses—an immense boon!

Now it is a general complaint that the Protestant public no longer hasten to these meetings as to a festival; that they are poorly attended; and the societies inadequately supported. Many theories are proposed to account for this; but rest assured that the reason given at the beginning of my letter is the grand one. Faith, prayer, devotional study of God's work, and Sabbath rest, are lacking to a frightful extent.

The *special pastoral conferences*, disencumbered of the sceptical element which parted-off last year to form "fraternal pastoral conferences," were edifying and harmonious. Professor De Felice was placed in the chair by acclamation. Pastor Vaurigaud read an able paper on the *Rights and Duties of Pastors and Ecclesiastical Bodies in the Present Day*, which is to be printed. Four subjects were then discussed. 1st. The necessity of restoring the synods to the Church, which was declared imperative to put a stop to the anarchy now rife. 2nd. The publication of the minutes of the synods of the "desert," which was voted. 3rd. The question whether in the present state of

things the consistories have a right to determine the conditions of ecclesiastical election, the Government in fixing these conditions having only consulted the central council, passing over the consistories. 4th. The means of uniting the Paris conferences with those of the South. The meeting also voted a mark of sympathy with the Caen consistory (whose election-rule was cancelled by the Government), stating that, without pronouncing an opinion on the fact itself, the consistory of Caen had but acted in a spirit of faithful adherence to the great principle of the autonomy of the Church in purely religious questions.

The *general pastoral conferences* were presided over by Pastor Frossard. A resolution was voted that the conference, wishing to give a testimony of its Christian sentiments in the present conjuncture (the expected war), declares that it thanks God that peace is maintained, and expresses the wish that, in France and Germany, pastors may give themselves as faithfully as possible to develop peace sentiments, as the followers of Him who said—"My kingdom is not of this world." The Rev. Mr. Ross advocated systematic benevolence, and Pastor Matter spoke on the connexion between Christian doctrine and life, which opened a free and interesting discussion, that absorbed two meetings.

The *special conferences of the Independent Churches* discussed justification by faith, and the improvement in funds and administration of the Evangelical Society.—The *pastoral conferences of the Church of the Augsburg Confession* discussed an able paper by Pr. Reichardt on the Confession of Augsburg, and the most practical means of bringing together the various groups of churches belonging thereto.

Several places of worship have been lately opened. In Paris, the Fraternal Society for the Evangelization of the Reformed Church has inaugurated a large hall opened for meetings twice a week; Professor De Felice gave the opening address, on the *Origin and Character of the Reformed Church of France*. The asylums of Laforce have at length their own church, opened in the presence of 1,500 people, who had hastened thither from all parts. Twenty-seven pastors of various denominations were at the foot of the pulpit. It was a festival likely to leave deep and lasting impressions. Pastors Bersier and Dhombres and Professor De Felice spoke. Dr. Garrigat gave an account of the sanitary state of the inmates. At Caveirac (Gard), a new Methodist church has been

opened, in the stead of an edifice far too small. The consecration of a candidate for the ministry took place lately at Chartres for the first time. Pastors of different denominations joined in the service, and many Roman Catholics attended. At Compiègne, the foundation-stone of an English church was laid on the 7th of May by Dr. Smith, Bishop of Victoria.

The work in the Champ de Mars has become popular, it has fairly conquered prejudice and opposition; the public flow towards the Bible-stand, and the popular publication "Kiosk," to carry off a *souvenir* of the Exposition, and instances of blessing granted are not a few. The British and Foreign Bible Society is incessantly filled with visitors, as well as the Jews' Society and Mission Hall. The latter will have ere long, we hope, a missionary to explain its varied exhibition and to bring Christ before the uninstructed thousands who vacantly pass through to gaze. The Evangelical Hall is yet feeling its way; it has not yet touched the popular fibre.

Your readers will be interested in the following, which appeared in the *France*, and was, I believe, the first favourable article in the political press. "At the entrance of the palace, in a sort of chapel, a few devoted men, members of the evangelical societies of England, offer to visitors Bibles and religious books. A few hardened Voltairians laugh, and reject the book presented. I do not laugh; I admire, on the contrary. In the temple of material labour, it is good to think of God, the Creator of the immortal soul; and when a man passes, Bible in hand, through the midst of the wonders of plastic industry, the spirit rises grateful towards Him from whom proceeds all the greatness of man!"

THE BIBLE STAND AT THE INTERNATIONAL EXHIBITION.

(From a Special Correspondent.)

I TRUST, my dear Sir, you will find a little space for the insertion of these few lines in your valuable magazine. I think it worthy of notice that God only could have inspired the late noble Consort of Queen Victoria with the grand idea of concentrating the products of art, genius and industry of foreigners of all nations into one spot, for the instruction and improvement of all the races of the globe; but I believe that the Lord had a far greater purpose to accomplish through this happy thought which emanated from Prince Albert. Even a universal diffusion of the wisdom,

knowledge, and love revealed in His holy word for the salvation of many from all parts of the world; for after all, "what will it profit a man if he gain the whole world and lose his soul," &c. Surely it is one of the most interesting sights amid the wonders of the world in the Exhibition at Paris, to witness the proceeding of Bible work which is so effectually carried on in that remarkable place by the various religious societies in England. As the newspapers have already given some details about their doings in general, I will just give an idea of the humble operation of "the Bible stand" only, which has a large octagon kiosk near the principal entrance of the Exhibition, and also a stall in the building itself. Its great aim and design is to supply the vast numbers of people who daily gather at the Exhibition with the pure word of God in their different languages, and to follow up this distribution of books with earnest prayer that God would bless His own holy word, in the assurance that it is His own purpose to do so. Nearly 800,000 Gospels and Scripture portions have been issued from that place. Since the opening of the Exhibition, there are days in which no less than 3,000 are distributed in fifteen different tongues, and, as a general rule, they are received with thankfulness by the respective nations. The work is particularly amongst the Jews, Arabs, Spaniards, Italians, Russians, and French; many of them, after having received the Gospel and a few words of exhortation and direction how to read it, are induced to go to purchase either a New Testament or the whole Bible; hundreds of Scriptures have been sold both by the French Bible Society and the British and Foreign Bible Society in consequence of this gratuitous distribution. The Jews, for instance, who have generally been averse to the New Testament, willingly pay for it, and about 100 Hebrew Testaments have thus been disposed of amongst them. 250 New Testament portions in the Arabic language have been given away in one day to a detachment of Algerian soldiers who were stationed in Paris. There is a double object attained by the efforts of the Bible stand—to put in possession of God's word those who never cared to have it before, and to encourage those who already have it to read and meditate upon it. The holy and incorruptible seed of the word of life will thus be carried by the recipients of these precious little volumes to every part of the world, and eternity alone will in heaven reveal all the good results it has produced; for the promise is sure, that God's word will not return

unto Him void. Surely, if the well-known half a dozen Scripture words, which with God's blessing were the means of Martin Luther's conversion, proved, as he observed, to him the very gates of Paradise, what a glorious change will be effected by the hundreds of thousands of Scripture portions, whole Bibles, Testaments, and religious tracts proceeding from the different stalls erected in the Exposition Universelle. This Bible work in Paris ought to rejoice the hearts of all acquainted with the Gospel; for if the conversion of one sinner gives so much joy to the angels in heaven, what must it be when multitudes are converted through the medium of the free circulation of the Scriptures? There is, therefore, a claim upon all who earnestly long for Christ's saving health to be known among all nations, to assist that sacred work with their means and prayers. I will close this hasty sketch with a remark that was yesterday made by a venerable friend at the Conference in the Evangelical Hall. When speaking of the Bible stand in doing God's work, he said something to the effect, that on that day when all nations will be in possession of the Bible the people will govern themselves, for they will be kings and priests unto God.

Belgium.

(From our own Correspondent.)

EVERY now and then the papers record acts of revolting immorality committed by priests or monks connected with establishments for the education of the young. Two or three years ago the communal council of Ghent was obliged to expel the Frères de Charité from the Kulder's Orphanage, where the result of the so-called religious education was found to be the degradation and corruption rather than the moral improvement of the children. From the investigation which took place at the time, it appears that, apart from enormities on which it is unnecessary to enlarge, the instruction given was deplorably insufficient. Scholars, of 14, 15, or 18 years of age, who had been at school for 7, 8, or 10 years, were incapable of writing down numbers of five or six figures; they had no notion of mental calculation; many did not know their multiplication table; and in reading and writing they were equally deficient.

Since then, more than one case of a similar nature has occurred; and, last month, Frère Maubode, of the Ecoles Chrétiennes, was arrested

at the head quarters of the order, at Namur, after making his escape from the convent at Boussu, where he had been guilty of acts of gross immorality, of which the superior cannot but have been aware when allowing him to take refuge in the house at Namur.

The Liberals protest against the education of the young being confided to the clergy, among whom such examples of depravity are of too frequent occurrence. The clergy, as a body, are not chargeable with the fault of a few; but, when they do all in their power to hush up matters of this kind, or to screen the offenders, and when it results from official statistics that in France the proportion of lay schoolmasters to those belonging to religious orders condemned by the correctional tribunals, is as 1 to 30, it is not surprising if such cases as I have been referring to are used as an argument for a reform of the law of 1842, which makes religious instruction obligatory in the elementary schools (*écoles primaires*), and places them under the inspection and control of the clergy.

M. Brasseur, late professor at the university of Ghent, who is now acting as representative at Florence of M. Langrand Dumonceau, the Belgian banker, and whose accusations against the Italian minister of finance have gained him so much notoriety, is the same who was in 1856 accused of denying the divinity of Christ in his lectures at the university, when several Catholic representatives loudly demanded his dismissal. The enquiry which was instituted proved that what he in reality was guilty of, was dilating on the benefits which have resulted from the Reformation,—a crime of no small magnitude in clerical eyes. The bishops with one voice denounced, in their Lent charges, the university; "where beside men distinguished for their talents and virtues were placed some professors whose doctrines were openly false, bad, blasphemous, and heretical." Even the Pope was appealed to, and he urged the bishops "to spare no care, pains, and efforts, and to employ all means, in order that the ravages of this frightful pestilence should not infect and destroy the flock."

M. Langrand Dumonceau's financial establishments are well known to be under the special patronage of the Roman Catholic clergy and of the Catholic party, and it was expected that he would on that account, and from the services he has rendered the needy Court of Rome, have special facilities for removing the objections of the Papal Government to any plan for dealing with the Italian church property. How comes the

heretical professor of 1856 to be in 1867 the representative of a Roman Catholic firm, to be chosen by it to fill so responsible a situation, and to be charged with negotiations of so delicate a nature?

The partial elections to the Senate which have just taken place have proved favourable to the clerical party; the Liberal majority is reduced from 12 to 4. As there is a large majority in the Chamber of Representatives, this is not likely to interfere with the course of public affairs.

The case of Debuck *versus* the Jesuits, of which an account was given in *Christian Work* for April has entered a new phase. The Tribunal of Antwerp has pronounced judgment, "admitting the pertinence and relevance of the facts stated on behalf of Debuck, who is authorised to produce evidence of the same before the judge named to hear it."

Switzerland.

BASLE MISSIONARY SOCIETY.

THE fifty-first report of this Society shows that it continues to enjoy the favour of those who sustain it at home, as also the divine blessing in heathen lands.

Financial Condition.—The income of the year is stated (in francs) to have been as follows:—

From auxiliaries	Fr. 230.185
„ individuals	220.424
„ from half batz and kreutzer collections	236.749
„ other sources	100.988

Fr. 788.346

The item of chief interest is the third. Some twelve years ago, in the dark days of this Society, a plan was devised for the special convenience of small givers. It was proposed that persons should contribute a "half batz," about fourteen mills of our money, (those living in Germany or France might pay a corresponding sum in their own currency,) once a week, or, if preferred, ten times that amount at the end of ten weeks. The "collectors," mostly females, were to keep their accounts in books provided for the purpose; but they were not to have more than ten names in one book at the same time. Whenever the number should exceed ten, they were to open a new book, or transfer a part to another. At the end of ten weeks

it became their duty to pay what they had collected to a "receiver," there being one such person for ten collectors; and he, in his turn, was to transmit all moneys in his hands to a "local treasurer," who sent them forward to a "Basle-treasurer," through whom they reached the "head treasurer," the receptacle which all the little rills finally and safely reached. Besides these weekly offerings, "extraordinary donations" might go through the same channel.

Such was the machinery; and it has worked very successfully. In 1855 it increased the income of the Society about fifteen thousand dollars. The foregoing figures show that it now produces nearly fifty thousand dollars a year! But this is a small part of the good which is achieved. These half-batz contributors are learning the art of self-denying benevolence. And they constitute also a vast "praying circle."

The expenditures of the Society have been as follows:—

For the Mission House at Basle	Fr. 63.922
„ cost of administration	89.586
„ the mission in Africa	223.438
„ the mission in India	400.503
„ the mission in China	50.058
„ efforts elsewhere	5.040

Fr. 832.547

Members of the Congregations.—The success of the different missions will appear, in part, from the following statistics:—

INDIA.

Station.	Comm-nicants.	Not Com-municants.	Children.	Total.
Mangalur ...	453	34	284	771
Mulki ...	138	9	169	316
Udapi ...	65	3	98	166
Anandapur ...	80	6	61	147
Dharwar ...	13	...	15	28
Hubli ...	57	...	71	128
Bettigeri ...	18	...	42	60
Guledgudd ...	27	1	27	55
Kannanur ...	184	20	217	421
Talatscheri ...	102	8	133	243
Tischombala	85	2	68	155
Kalicut ...	172	25	186	383
Kodakal ...	116	3	133	252
Palghat ...	31	...	27	58
Keti ...	17	1	25	44
	1,558	112	1,557	3,227

WEST AFRICA.				
Christiansborg	111	6	89	206
Abokobi ...	78	8	82	166
Odumase ...	43	3	44	90
Akropong ...	194	32	102	328
Aburi ...	77	18	88	183
Kiebi ...	22	4	11	37
Anum ...	3	...	3	6
	528	71	419	1,018
CHINA.				
Hongkong ...	64	2	8	74
Lilong ...	72	...	35	107
Tschongtschun	99	7	54	160
	235	9	97	341

Labourers.—The whole number of male labourers is reported as 91, (of whom four are "at home,") 53 having received ordination, and 38 being "un-ordained." The proportion of the latter is unusual, in consequence of the peculiar policy adopted in India and West Africa, there being a large number of mechanics in both these fields.

Nearly one half of these labourers are unmarried, there being only fifty married females connected with all the missions; and there are only two single females in the foreign service.

Germany.

UNITED PRAYER MEETING OF ENGLISH AND GERMAN AT DRESDEN.

THE day of special prayer for the children of Christian parents (June 12th) was observed in Dresden. A Union Meeting for prayer was held in the evening in the Reformed Church, which had been kindly granted for that purpose, and was presided over by Rev. Charles H. H. Wright, M.A., British Chaplain. The meeting began with singing in German Luther's celebrated version of Psalm xlii. The Rev. F. H. F. Albrecht (Lutheran), late missionary under the Basle Missionary Society, spoke in German on the various temptations which beset the children of believers. He referred to the examples in Scripture of holy men having had unholy children. Abraham had an Ishmael, Isaac an Esau, David an Absalom, Samuel sons who took bribes, and he urged, therefore, the need of special earnest prayer the more on that account. Referring to Whitsuntide, he said, that which the Church needed everywhere was an outpouring of the Holy Spirit, like that at Pentecost, and this should be a subject for

persevering prayer. Christians should not be weary in well doing, much less in prayer. God is a prayer-hearing God. The prayer referred also to the peculiar trials missionaries are exposed to in having to send their children away from their own care to be placed under that of strangers at home, and drew attention to the special temptations which beset more especially the path of children of the converts in the foreign missions of the Church. He concluded by offering up prayer in German.

The hymn, "O God of Bethel, by whose hand," was then sung in English, and the Rev. Charles Jenkins, M.A. (Congregationalist), late of the United States Army Commission, addressed the meeting in English. Parents, said he, should never despair of the conversion of their children. He had found in his experience with the American army, instances in which, after long periods of sin, the children of pious parents had been brought to Christ, and remembered with feeling the pious instruction they had received under the parental roof. Men had been comforted in the hospital by the thought that their parents are praying for them; the same thought had cheered them on the field of blood. Others had bitterly lamented that there was no one who cared for their souls. He spoke of the advantage of the Evangelical Alliance, and mentioned an interesting fact of two young lads in the American army, one a Roman Catholic and the other a Protestant, who had met together for prayer to Almighty God that they might be preserved from sin. Little as was the light these young lads had, God had heard their prayers, and they were known and marked in their detachment as separated men, pure and moral in their lives. Mr. Jenkins closed by offering up prayer in English.

A hymn was then sung in German, and the Rev. Adrian Van Andel, missionary of the Free Church of Scotland at Prague, spoke in German. His speech was listened to with marked attention. He alluded to God's promises as the Christian's great encouragements to persevere to watch and pray. There was great need for prayer. With all the advantage of Christian education, with the many schools and institutions abroad, were the youth better now than in former days? Was not one of the chief reasons of this to be found in the fact that, while the intellectual instruction of the young was carefully attended to, their spiritual instruction was very often disregarded? But the case was still worse in places where there was no

instruction available, and where the children of Protestant parents were obliged to attend Roman Catholic schools. Such was the case with the Bohemian Protestants. But there was a revival of life among them, and measures had been taken to try to establish schools of their own. Their community, however, was very poor. They had done their best, but were compelled to appeal to the sympathy and co-operation of their fellow Protestants in other lands. He (the speaker) desired to plead the cause of these poor Protestants. Help was urgently needed, help in earnest prayer, and help in material assistance. Mr. Van Andel then offered up prayer in German, after which another English hymn was sung, beginning "In the hour of trial, Jesus pray for me," and the

Rev. Charles H. H. Wright, British chaplain, addressed the meeting in English. He reminded them of the words of the Lord Jesus, "Ask and ye shall receive," &c., which injunction the Lord enforces by the consideration, "If ye being evil know how to give good gifts unto your children how much more will your heavenly Father give his Holy Spirit to them that ask Him." Parents should seek to train up their children for eternity, and not hold over before them, as was too often done, the bait of pleasing men. He appealed to them to be more constant in prayer, and more consistent in their own lives. He rejoiced to behold such numerous attended union gatherings. They reminded of heaven, where there would be but one fold and one Shepherd. Mr. Wright closed by offering up prayer in English, after which a hymn in German was sung, during which a collection was made for the Bohemian Protestant schools, and the blessing having been pronounced in German by Mr. Albrecht, and in English by Mr. Wright, the meeting separated. The collection on the occasion amounted to £4 10s. The meeting was attended by about an equal number of Germans, and English, and Americans. —*Correspondent of "Record."*

Italy.

AMERICAN MISSION.

THE Rev. Mr. Clark, of Milan, gives his annual report. He mentions the following helpers as employed by him during the year:—Sig. G. Perrazzi, G. Zahier, G. Martinetti, C. Prestello, G. Minetti, S. Muno, S. Coereghino, G. Beghi; Prof. M. Pecchini, P. Bergoglio, G. Oddo; Sig. A. Bopili,

A. Agosti, P. Gardiol, G. Gardiol, Fabrizio, C. Luigi, Zucchi, Mensi; Signora Sassi, Bergoglio, Corso, Brambilla, Lamberti (*Bible women*).

Assisted seven female and five male pupils in preparing to become teachers. In addition to these there are fifteen students in the Theological Seminary, and three helpers in Hungary. Nearly sixty persons have been in various ways associated with me in my work during the year.

Their Places of Labour.—Milan, Caravaggio, Vercelli, Livorno, Casale, Bologna, Carpi, Verona, Bassignana, Favale, Leucher, Treniso, Udine, Lombardy, and Venetian provinces.

In answer to our question respecting his own labours, he says:—"Here in Milan I have instructed nineteen theological students, assisted by four Italian professors. Here in Milan I have superintended churches in Bassignana, Caravaggio, Carpi, Verona, Bologna, Vercelli, Casale, and Carrara, and teachers in many of the above places. I sustain from ten to twenty colporteurs in Northern Italy: in addition to all this I have sustained and superintended three superior helpers in Hungary; I feel I have been blessed in my labours, and have accomplished more than I had reason to expect."

During the year a colony of converted Italians came to the United States, bringing with them their evangelist, and letters to us from Mr. Clark. This is the first fruits our land has reaped as the results of our labours in Italy. Larger harvests are in store.

The Rev. W. G. Moorehead reports from Sarzana:—

The year has been an eventful one in the history of mixed and free Italy. The intense yearnings of every Italian patriot to see the scattered and mangled limbs of his suffering country gathered into a unit, and thus grow up into a vigorous and healthy power, through the developing influences of wise and liberal institutions, have at last, after years of painful sufferings and sacrifices; been met, and Italy, with the exception of the mediæval kingdom of the keys, now reduced to microscopic proportions, is one; with but one king, one government, and one people. The Venetian States, kept out from the reunion of the other provinces under one sceptre, by the premature peace of Villafranca, in 1859, are now in the bosom of their great Italian family, and the tri-coloured flag so long proscribed by Austrian domination floats from the fortresses of the Quadrilateral, and the towers of the beautiful queen of the Adriatic.

Of course so many different elements as those which constituted Italy in its divided condition, cannot but clash from time to time. When we remember that six or seven governments ruled Italy less than ten years ago, and that the systematic purpose of these petty tyrants and puppet kings was to embitter, to the highest degree, Italian against Italian, we cannot but marvel at the close and almost perfect union that has been already formed, and that Piedmontese, Lombard, Tuscan, or Neapolitan, significant of hostility and almost hate, are fast giving way to the national appellation of Italian.

Fraternization and consolation, education and enlightenment, are certainly making wonderful progress. What, however, is most pleasing to the foreigner, especially the philanthropist and the Christian, is to find that the diffidence and suspicion with which the Italians looked on foreigners and foreign influence is giving way to confidence and friendly intercourse. The great brotherhood principle of the Gospel which knows no nationality, no geographical demarcations, is being seen and acknowledged.

The progress that Italy under an enlightening and free government is making, approaches the wonderful. The priest, whose influence was incalculable, whose power was not even second to that of the State, who disposed of the bodies and souls of men at his will, is now totally shorn of his strength, and is trusted only by the most ignorant and superstitious. Time was when all lifted hats to him in the streets; now even passing with the consecrated wafer, few are found who cross themselves. Time was when the Romish Churches were crowded with an ignorant, docile, believing multitude; now they are comparatively empty. The priests and canonicals howl their meaningless unintelligible liturgies to themselves. A few old women, and as many beggarly old men, constitute their audiences. Ask any one if he believes in the dogmas of Infallibility and Purgatory, or the power of the priest to absolve from sin, and the reply is, in forty-five cases out of fifty, an emphatic No. In one word, Roman Catholicism, as it was once in Italy, is dead. The Ultramontane party is making every exertion, is spasmodising itself, as Italians say, to hold on to its shifting power, which every day is rapidly slipping away, but it is only hastening the irresistible downfall of the Papacy. Rome is doomed.

In the great reaction from petty thralldom, great forces are at work. Infidelity on one hand, the Gospel on the other. Educated as the Italians

have been to look upon Roman Catholicism as the only true exponent of Christianity, and having their eyes now open to the deceitful system of despotism to which it has been reduced, they naturally reject it all (feeling that Christianity, as represented by Rome, is against their unity), as a system of fraud, of vile lucre and tyranny.

It has been, and still is, the work of the American and Foreign Christian Union, with other Christians, to spread among these emancipated millions the knowledge of the true Gospel, stripped of the falsehood and error with which Popery has clothed it. This Gospel, which is the power of God, is making headway in the midst of intense darkness. Churches and stations, as beacon-lights, are throwing their cheering and illuminating rays far into the night of superstitious paganism, falsely called Christianity. Colporteurs have gone where the evangelist had not time to go. The Word of God and evangelical books and tracts have been scattered broadcast over the land. On the one hand Popery has been laid bare in all her defilement and deformity; on the other the pure Gospel, with sublime power and living light, by the contrast, has been presented and made all the more attractive.

Portoferraio.—*Island of Elba.*—The progress in this church, though not marked, has been steady; several have been added on a profession of their faith; one excluded, and three reclaimed. Harmony, zeal, and devotedness characterize, to an eminent degree, the Christians of this place. Sunday-school numbers 18 scholars.

Longone.—An out-station, distant eight miles, preaching has been regularly maintained. The audience has ranged from ten to forty. In December, a new station, Recoalto, was opened for evangelization. For a time the audience was very large, but the meeting was assaulted with furious persecutions instigated by priests and friars, who roused fanatics against the work. The consequence was that many withdrew who had not the courage to withstand. As one evangelist could not properly care for the three stations, another, Sig. Callegari, has been sent to help as colporteur and evangelist. He is stationed at Logone, and with the regular evangelist, Sig. Brachelto, is extending the knowledge of the truth to different parts of the island. Books sold on the island: 300 copies of the Evangelical Almanac.

Foiano.—The devoted evangelist stationed in this town, has been exceedingly active throughout the year. Besides preaching regularly in Torano,

he has from month to month travelled over the country in a radius of more than thirty miles, evangelizing wherever opportunity offered in the public squares, cafes, &c., and selling books. A deep and solid work has been done in Torano and the adjacent villages and cities; several have professed to be converted. Though persecuted and calumniated, the influence for good of the Christians at Torano is being greatly extended, so that those most prejudiced even now invite the evangelist to visit them privately and speak of the Gospel of Christ, and this is done too by the most influential families of the place.

Sold 400 copies of Evangelical Almanac, and Bibles and Tracts, to the amount of 45 francs.

Torano.—The church and the schools are here in an excellent state; some have been added to the former; one of the original members has entered into her rest. A night school has been conducted through the winter and is well organized, which the enemies even admit to be far superior to the parish school taught by a priest; not a few have taken their children from the latter and sent them to the former. The Sabbath-school of twenty-five scholars is excellently organized.

Carara.—This station suffered much from the conduct of the former evangelist; still, all things bid fair for the establishment of an important and permanent work. Sig. Costari, a converted lawyer and a very promising young man, is gathering a large audience; his influence is already felt, and is largely extending. The schools are in a most flourishing condition. An English friend presented to them two large maps of Europe and Italy. A night school has been conducted all winter. The Sabbath-school has twenty-five scholars.

Sarzana.—A private meeting has been held since July. Now an excellent evangelist is stationed here, and five meetings have weekly been held since the first of March. A large audience, generally 100, attend, and are intensely interested in the word of life; several are deeply impressed. A private meeting is also held for some women who have not the courage to come openly. We are greatly encouraged. The Sabbath-school is conducted under the care of Mrs. Moorehead.

Spezia.—Here, a book depot has been planted and a faithful man stationed, whose duty it will be to travel from place to place selling, distributing, and evangelizing. Sold in two months 900 Evangelical Almanacs, Bibles and Tracts.

Tellaro.—A short time since, a man called on me from this place, and in the name of four others asked for an evangelist. The evangelist of Torano visited and made a favourable report. We hope to send Sig. Martinetti once a week, that the Gospel may be preached to those who, of their own accord, ask for it.

Levante and Tirizzano.—From both these places we have had earnest solicitations to place evangelists, which we have not been able to do for want of funds.

Salerno.—The devoted labourer here is instant, in season and out of season, in preaching Christ to the Neapolitans. He visits families and the neighbouring villages, holds meetings in his own house, talks and disputes in the streets, and visits the military stations. His visits range from 160 to 200 per month.

Turkey.

MR. PARMELZE writes from Erzroom (120 miles S.E. of Trebizond):—

In Ordo, a place containing about 200 Armenian, 200 Greek, and 100 Turkish houses, I found the most interesting state of things. During thirty years past, at different times and by different instrumentalities, the light of truth has found its way into that place. The chief of these instrumentalities is a young man, Boghos (Paul), who, some ten years since, then a mere boy, having an undefined purpose of learning some new thing, found his way to the Bebek seminary. There he remained more than a year, learning much of Protestant doctrines. He then returned to his native place, taking with him the Bible, and such religious books as Doddridge's "Rise and Progress" and James's "Anxious Inquirer." Diligently reading these books, he was led by the Spirit to see his lost and hopeless state, and to cast himself at the foot of the cross, where he found peace,—the sweet peace of a redeemed soul. From that moment he has been a bright light in that city, doing and daring and suffering for his blessed Master.

The visit of our colporteur, in the summer, gave a new impulse to the work. The whole city was thrown into a ferment of discussion, *pro* and *con*. Some were bitterly opposed; a few were fully convinced, and ready to join Boghos in the open defence of the truth; but by far the greater part, while quietly reading the Scriptures and defending the truth, occupied, nominally, a neutral

position in their old church. Thus matters went on, the boundary lines between the different parties becoming daily more distinctly marked.

On my visit, I found there were eight families ready to be known as Protestants and to unite in forming a new community, and they rejoiced greatly when I encouraged them to hope for a preacher. They immediately began to look for a house suitable for the preacher and for a chapel. After a few days such a house was secured, of which we immediately took possession, daily holding meetings, strengthening and guiding these babes in the new way.

Meanwhile my arrival in Ordo was made use of as a pressing argument why the bishop should visit the place. "While this foreigner," they argued with the bishop, "leaves a sick family to go to Ordo and lead astray your flock, it is a shame for you, with no family to keep you away, not to go and save them." This argument prevailed, and the next steamer brought the bishop, and with him three other leading men of the Armenian community here. These four men laboured vigorously, by threats, by persuasions, by patched-up conciliations, to heal the divisions in the community and to extinguish the flame already kindled. The bishop preached that the Bible was not for every one to examine, but only for *theologians*! They proposed to collect the Protestant books in the place and destroy them. All those used in the school, and some in private houses, they did collect. They attempted also to drive us from the house we were occupying,—and some proposed to appeal to the Turkish authorities to drive us from the town. But such folly as this was not attempted.

Justly regarding Boghos as the head of the new movement, they did their utmost to induce him to abandon the course he was pursuing; first by persuasion and hints of gain, then by threats, then by actually destroying his business (he is an apothecary and self-made physician) and attempting to drive him from his house. But he remains firm, and the Lord will provide for him. Before these persecutions began, we had intended, should every thing seem favourable, to prepare him for a preacher. Finding him earnestly desirous of the work, and apparently well fitted for it, we hope he will enter the Marsovan theological school at the opening of the next term, in March.

I am amazed at the folly of the course pursued by the bishop. I am sure the enlightened sentiment of a great majority of the inhabitants of Ordo will not countenance his proceedings, and

that in the end the Lord will cause his wrath to praise Him.

• Miss West writes from Kharpoot (about 175 miles south of Trebizond):—

I send you a detailed account of the commencement of our "week of prayer," which you are at liberty to use in the *Herald* or otherwise, as seems best to you. The paper has lain by me for several weeks, while God has been powerfully working in our midst,—such a blessed work as my eyes never before saw in this land! Oh, how I have longed to see just such a "revival;" a genuine work of grace which should sweep away all the refuges of lies, and the cobwebs of superstition which hide the truth from so many hearts among this people! And now it has come, first in the hearts of God's people, then reaching those outside, rebuking our want of faith, and bringing us down into the dust at the Master's feet, that all the glory may redound to his holy name, who has visited this people with his salvation.

This is our *fourth* week of prayer, and the windows of heaven are still open. Oh, pray that they may never again be shut! I must go, in a few moments, to hold our Monday noon prayer-meeting with the sisters of the church; but cannot let this sheet be sent without a few more words. I cannot tell you, at this time, in detail, of the scenes through which we have been passing. I fear to do so lest it might grieve the Spirit by magnifying human means. Indeed, I have hesitated about sending you the paper to Christian sisters at home, but my sisters and brothers here advise me to let you use it.

I may, at some future day, give you particulars of this Pentecostal season. I am very busy, and never more happy than now. Oh, it is good, for soul and body too, to be in the midst of such a reviving! How glad am I that I was not permitted to go to Erzurum. The dear *children* of the Protestant community are now being brought to Jesus by their parents, and coming themselves, to receive his blessing. At a meeting I had with them on Saturday last, seventy were present. Several hope they have found Jesus.

SYRIA.

MR. H. H. JESSUP writes from Beirut :—

A joyous day in the Beirut church. Six young men and five young women were received to its communion. The services were crowded and most solemn. Of the eleven received, two only were born of Protestant parents. Two were

graduates of Abeih Seminary; three had lived for several years in the families of missionaries; one has taught different missionaries the Arabic language for ten years; and eight of them are now engaged in teaching in various capacities. Only two of the eleven were born in Beirut.

The Safesta Protestants.—On January 22nd, the whole Protestant community of Safesta were arrested, men, women, and children, and thrust into prison in a small room, and a fire of cut straw was made on the floor in order to torture them with the smoke. This was a pure and wanton act of persecution, though based on a false demand made on them for money. Their sufferings were so great in this prison that they were finally released. In the evening, while they were assembled for worship, with Yusef the native preacher, Government horsemen came down on them, broke open their houses and plundered them, and dispersed them all, old and young, mothers and children, boys and girls, into the wilderness, in the night. They dispatched a messenger to Tripoli and Beirut to beg for aid.

Efforts were at once made to secure better treatment for these oppressed people, which it was hoped would not be in vain.

Sidon.—Colporteurs.—At Sidon "the attendance upon religious services has been considerably in advance of that of former years;" five persons have been added to the church; "the zeal for education, though not as great as in Beirut, is increasing year by year;" and the success of colportage has been "unexpected and cheering." One colporteur was employed by the American Bible Society and three were sent out at the expense of a gentleman in England. The report states:—

"They visited most of the villages in which nominal Christians dwell between this place and Jerusalem, and opened their packages and sold the Word of God within the church of the Holy Sepulchre. Not a few Mohammedans manifested an interest in hearing the gospel. In one Moslem village, the men called the women and children together to listen with them, for a long time, to the tidings of salvation through a crucified Redeemer. In another place, a Mohammedan kept the colporteur two days, not allowing him to depart and hardly to rest, while he read and expounded the gospel. He asked to be taught to pray, and declared that henceforth his trust for salvation should be in Christ alone.

Persia.

NESTORIAN MISSION.

DR. PERKINS of Oroomiah describes the Anniversary of the Female Seminary:—

Nine graduated, all hopefully pious, and on the whole, the best and most promising class that has ever gone forth from the school. After the school exercises, dinner was served in the seminary dining-room, followed by addresses from members of the mission and Mar Yohannan. It is but justice to say of the exercises, that they were exceedingly interesting, reflecting great credit on the long and hard toil of the teachers, and on the capacity and industry of the pupils. The subjects of the compositions were very happily chosen and well treated. The one on the "Gentility of Labour," had many admirable hits for this land of oppression, where labour is so apt to be regarded as servile and ignoble; and they would have been hardly less adapted to those who hold similar sentiments on the Western continent. The singing was uncommonly good, accompanied by an instrument played by Mrs. Rhea, who, in the feeble health of Miss Rice, presided on the occasion. The valedictory address was very touching, and had the effect to melt the class in tears; and its author read portions of it with difficulty, from the depth of her emotions. We trust that these Nestorian girls, so promising in character and well furnished in culture and attainment, are destined to be great blessings to their people. One of them expects to become the wife of a pastor in an important village; one is to be retained as a teacher in the seminary; and others go to dark places where they will be almost the only lights. In his address at the table, Mar Yohannan told them, with tearful eyes, that "when he was in America, twenty-five years ago, he attended the anniversary of the best female seminary in America (Mount Holyoke), and on that occasion lifted the prayer to God, that he would not take him hence until he should see something like it in Persia; and he now rejoiced in the answer to that prayer."

The 23rd psalm was chanted by the graduating class and their Nestorian teacher, in a manner exceedingly beautiful, and which could not fail to carry back our thoughts to the style of "the sweet singer of Israel," doubtless very similar to the chanting of the Nestorians of this day. In some of our congregations, the chanting of a psalm in the Modern Syriac, in this Oriental style, is taking the place of the first hymn in the Sabbath services,

and adds greatly to the interest of our worship. For thirty years, and more, I have been straining my lungs to train the organs of these Oriental Christians to sing our occidental tunes in a highly guttural language, and, it must be confessed, with not the greatest success; in the meantime little prizing the fact, that music, rich and melodious, was ready to gush forth upon us in torrents, from living fountains, in airs and chants incomparably better adapted to their organs, language, and tastes, and certainly more promotive of devotional feeling, than the novel, foreign style which we, with so much painstaking, essayed to inaugurate. The best of all books of chants, too, they have had in their hands—the Psalms of David—chanted for long centuries by their ancestors, though too long in an unknown tongue; but they were translated soon after the commencement of our mission. I marvel that these advantages and facilities for securing rich music here have been so long neglected by us. At least, if the one we ought to have done, we should not have left the other undone. The Scriptural motto, “Prove all things; hold fast that which is good,” is one which ardent young missionaries are not always the most ready to appreciate.

India.

THE *Southern Cross* gives an account by an eye-witness of the persecutions to which inquirers and Christian converts are subjected by the Maharajah of Cashmere. A report goes about in Srinuggur that one of the missionary's men had been converted; his name and address were sent off to the Dewan immediately. Being a servant of a European, nothing was done to him; but if he had been a common peasant, he would not have escaped so easily. Sentries were posted on the bridges, and on the road leading to Dr. Elmalie's to prevent patients coming to him, but the people came round by night; so this plan was given up. The powers in Cashmere are too sly to openly punish a man for his faith, but they have succeeded very well in letting the people understand that they will have a hard time of it should any of them turn Christians. The writer says, “It is a sad fact that our countrymen have done more to throw discredit on our religion by their conduct in Cashmere than in any other country which we ever visited. Things are not so bad now as in old times, but they are very bad still; and it is not to be wondered at, when the Cashmeres tell one,

‘You Christians with all your power and knowledge are quite as immoral as we who know nothing.’”

The *Rost Gaftar*, a Guzarathi paper, speculates on the future religion India is likely to adopt. It thinks that Christianity, though better than idolatry, has no great chance of being accepted by the people at large; for it is not free from those admixtures of absurdities which prove obstacles to the acceptance of the other systems. It believes that a good sound liberal education will do more for this country than Christianity itself, and that Bengal Brahminism is more likely to be received by the people than any other system.

The *Indian Mirror*, the organ of the Brahmo Somoj, describes a Brahminist marriage, which was free from the absurd ceremonies observed in some of the early Brahmo marriages. The father first of all gave away his daughter after an address on the duties of marriage, and the bridegroom accepted her ‘in the presence of the all witnessing God. Bride and bridegroom then declared to the ‘Minister’ their resolution to accept each other, and the rite closed with the following declaration by the bridegroom:—Making the holy God my witness I unite myself with thee in the sacred bonds of wedlock. In prosperity and in adversity, in happiness and in sorrow, in health and in sickness, I will endeavour all my life to promote thy welfare. In righteousness, in wealth and enjoyment I make thee my partner. May thy heart be mine, and may my heart be thine, and may God be my helper in fulfilling conjugal duties.’ The bride used similar but shorter words.

EUROPEAN MUSSULMANS.

The *Madras Times* gives an account of a young Irishman of abandoned character, who was found at Madras entirely destitute of means. A passage was provided for him in a ship leaving for England, but he would not go. He was then living on an allowance of eight rupees a month from a charitable source. When he refused to accept situations that would have enabled him easily to support himself honestly, he was informed that his allowance would be stopped. Marching to Triplicane he offered himself as a convert to Mohammedanism, and when last seen he was boastfully defiant in a Mussulman skull cap, short skirt and silk pyjamas. The paper remarking on

the above says, 'Nor is this a solitary case. There seems to be a formal proselyting agency in Triplicane for the very purpose of drawing over such men as the poor wretch just described. Every convert thus gained receives an allowance monthly, and when quite sound in the faith, and fully tied down to a life from which there can be little escape, is sent out to gather others into the same fold. This will, to some degree, explain the frequent recurrence in the streets of pale European faces under Mussulman habits. We have very good reason for believing that there is in the heart of Triplicane a little colony of these reprobates. Having thus severed every tie that bound them to the land of their birth, of course bitterly hating the race they have so fearfully disgraced, these men become our deadliest enemies.'

FEMALE EDUCATION IN BANGALORE.

The Annual Examination of the Canarese Girls' Day Schools, in connection with the London Missionary Society, which are conducted by the Misses Anstey, two young ladies who went out a short time ago from Edinburgh, took place on Friday the 22nd March. About 50 ladies and gentlemen, and about 100 natives were present.

As it was not expected that there would be time for a thorough examination in public, there had been a private examination of the schools on two different mornings by the Rev. B. Rice, and Colonel Dobbs, who was accompanied by the Honourable Charles Pelly from Madras. The reports of these gentlemen were read as given below.

REPORT OF THE REV. B. RICE.—At Miss Anstey's request, I examined the girls in the Central School in their Canarese lessons as follows:—The 5th or highest class, in the Geography of Asia, the British Isles, France, Spain, Portugal, and Italy. In Grammar, the number, gender and declension of nouns, adjectives and pronouns. In Arithmetic as far as multiplication. The 4th class, in the Life of Christ and Old Testament History as contained in Genesis. The 3rd class, in the Third Reading Book; and the 1st and 2nd classes, in the leading facts of the History of Christ, and in Old Testament History to the Call of Abraham. I have much pleasure in stating that all the classes did remarkably well. Almost every question was answered correctly and readily. The reading also was fluent and accurate. The girls evinced a familiar acquaintance with all those portions of Scripture History to which their

attention had been directed; also with the maps of Asia, Hindustan, Europe, the British Isles and Palestine. In Grammar they appeared to know well the part they had studied; and the sums given to the highest class were worked quickly, neatly, and with only one slight mistake. Although I was much gratified with the intelligence and progress of the scholars, which are creditable both to themselves and their teachers, I pray that an increasing measure of success may attend the efforts of our friends who are labouring so earnestly for the elevation and salvation of the females of this country.

REPORT OF COLONEL DOBBS.—Mr. Pelly and I spent an hour and a half very pleasantly on Wednesday morning, in examining some of the girls, and in hearing Miss G. Anstey examine in the ordinary way the Infant class. The subjects on which the elder girls were examined, were Scripture and Indian History. Their replies not only proved that their memories were stored with passages of Scripture, but also that they possessed an intelligent acquaintance with the facts and moral principles inculcated. Mr. Pelly remarked to me that the school was quite equal to the Madras Schools, a result which could hardly have been expected in so short a time. But what may not women accomplish in the way of education, who combine talents and aptitude for teaching with an ardent temperament and intense love to children, kindled by a Saviour's love realized in their own souls? If health is continued to these ladies (which God grant) we see no limit to the extension of female education in Bangalore; for they are competent to organize and superintend any number of schools, if only pupils and qualified teachers can be found. And I have no doubt of ample funds being forthcoming, when the public are satisfied that good is being done. I will only add that one cause of regret to me in leaving Bangalore is that I shall not be able to take a personal part in this work.

Having such testimony to the state of the schools, it was not necessary to do more for the gratification of the friends who came to the examination than to give them a specimen of the lessons taught. The number of children present was about 200. According to the desire of the ladies, the elder girls were made to read the 4th chapter of St. Matthew's Gospel, and a number of questions were put on the temptation of our Lord in the wilderness, which were readily answered. The questions throughout were put by Miss G. Anstey in Canarese, and rendered in

English with the answers by the Rev. Colin Campbell. A number of questions on Old Testament History were also put. The subject selected by Mrs. Saunders was Noah and the Flood. In Geography Mrs. Dobbs suggested Palestine, and the British Isles. The children then sang a Canarese hymn, which was led by the Misses Anstey.

The singing was followed by the examination of the younger classes, which are taught on the Infant School system. They were first made to go through some of their exercises to the delight and amusement of all present; and the whole was concluded by an interesting examination on an emblem lesson, the subject of which was "Thy word is a light to my feet and a lamp to my path." The children made it evident, by their cheerful faces, and their loud and simultaneous responses how much they enjoyed the part they were called to take in the business of the day.

All seemed much pleased with the examination, and the Misses Anstey were cordially congratulated on the result of their labours during the year.—*The Harvest Field.*

REMARKABLE WORK AMONG THE GARROWS.

The following copy of a letter is addressed to the *Friend of India*:—

MY DEAR SIR,—Permit me to lay before your numerous readers, and especially those who are interested in the education and civilization of the wild Hill tribes of Assam the present encouraging state of things among the Garrows near Gowalparra. Three years ago two Garrow young men in government employ at Gownatig made their way to me, saying that they had received books at Gowalparra, distributed in the Bazar by the Rev. Mr. Brown, of Dacca, when on a mission tour. They had read these books and were fully convinced of the truth of Christianity. After receiving further instruction, they earnestly requested to be baptized and sent forth to tell their ignorant countrymen what they had learned of the true religion. I saw in them an earnestness and stability, and, regarding the circumstance as the finger of God leading us to reach out to the long-neglected Garrows the helping hand, which nobody was doing. I sent them—one as a teacher of a school, the other as a catechist and preacher. These two men have worked steadily on, amid ridicule, opposition, and, in one instance, threatened death, and proved themselves faithful, trustworthy men. Several months ago I received

a letter signed by Garrows of several villages, stating that they had heard the gospel from their two countrymen, that at first they despised it, now they fully believed it, that they met every Sabbath to listen to the bible and learn more, and closed by urging me to visit them that they might hear from my lips about this new religion. Accordingly I set out, and have just returned to this place. I must not enlarge; suffice it to say I found a most interesting state of things among them, exceeding anything I have witnessed during the last thirty years of my missionary life. At the first station, Damaza, which is one day's journey from Gowalparra, I found a school of fifteen interesting lads, eleven of whom are Garrows, three are Rabbahs, and one is a Rajbangai. These boys have made good progress, and will compare well with any school of no longer standing; a second march brought me to Rajsimola, our second mission station, situated at the foot of the Higher Hills, at a pass through which crowds of mountaineers are passing to and fro. There I found a newly-built village of some thirty houses. The largest and best house was a chapel built for the worship of God; during my stay it was generally crowded with eager listeners. The Garrows of the Plain understood Assamese and Bengali, but the greater portion present understood the Garrow only. To such I spoke through competent interpreters. Some of the people of this village have left their relatives and friends on the mountains, and settled here because they were no longer disposed to practise heathen rites. After a careful examination, I baptized thirty-seven Garrow men and women, formed them into Christian church, appointed a pastor, introduced Christian forms of marriage and burial, &c., &c. They then asked that a school might be established; I told them to consult together about it. Soon they had arranged before me forty-nine children for school, among whom were fifteen Garrow girls; said they, we want our girls and women to learn, as well as the boys and men. So I heartily rejoiced that these rude, savage Garrows are already outstripping the Hindoos on whom so many years of missionary labour have been bestowed, and who still deem it necessary to lock up their daughters in the zenannah, and at once appointed a teacher, a Garrow pupil who learned in the Government school formerly. I have sent out books from this station for this second school; a class of Garrow youth will study with me at Nowgong during the rainy season, and thus we shall provide teachers for

any other schools that may be wanted. Garrow books may be prepared at once. By the aid of the assistants I have two ready for printing.

This waking up of the Garrows is wonderful ; I have looked on with astonishment. God's voice is "Go forward." We need not go far into the interior of the Hills. In fact, it might only prove injurious to do so. Our best policy is to work through Garrow assistants, employ Christian Garrows in the schools, supervise, encourage, and throw responsibilities upon them.

With this statement, allow me to say to all who are willing to afford pecuniary aid in this work that I must raise from some source about rs. 100 per month ; and I shall be truly thankful for the smallest assistance, to follow up efficiently the good work now begun at Gowlparra.

Believe me, my dear Sir,

Yours sincerely,

April 20th.

D. M. BRONSON.

New Zealand.

DESTRUCTION OF THE WESLEYAN MISSION STATIONS OF RAGLAN AND KAWHIA BY NATIVES.

We read in the *Daily Southern Cross* of Auckland :—

Intelligence has just been received of an outrage which will, I regret to say, cause considerable uneasiness in this settlement, but will, I trust, call the attention of the Government to the state of affairs in this part of the province. The natives residing at Kawhia, mostly refugees from Waikato and other places, have broken into and ransacked the Wesleyan Mission station established at Kawhia, the inmates, however, escaping ; and I am informed by one, that the miscreants, after driving away the cows and sheep (four cows and several sheep), destroyed all that was not portable or, in their idea, useful ; and this was effected in spite of, and contrary to the wishes of, the Kawhia natives, to whom the Rev. Mr. Schnackenburg, the Wesleyan missionary, has long been a father and a friend. I have also to add the theft from a settler of a horse by the same natives ; and really, if some steps are not taken—and that immediately—for our protection, the settlers will be forced to leave the district. "L'empire c'est la paix" is a beautiful idea, but it is not truth. The settlers here are living—and they well know it—on a mine, which may at any moment be sprung to their inevitable destruction ; and nothing will secure their safety and that of the adjoining settlements but the occupation of Kawhia. This

must sooner or later be effected, and, for the welfare of the province, the sooner it is occupied the better. The natives, I am informed, on very good authority, are fortifying themselves near Orakan, at a pa which they call the Maugawan Pa, and I have no doubt that we shall soon hear of the commencement of hostilities in the Waikato district.

A gentleman, just arrived from Kawhia, corroborates all that I have written, adding that the building is completely gutted, the doors, windows, &c., being all destroyed.

Fiji.

THE NATIVE CHRISTIANS AND WAR.

THE Rev. F. Langham, of the Wesleyan Mission, writes :

Very recently two chiefs got at loggerheads with each other, and war was imminent. The missionary heard of the affair, and at once sent a native minister to both parties to beg of them not to fight. He arrived just as one of the towns was besieged by the opposite party, and at once endeavoured to bring the contending parties together. After some time, spent in going with messages from one party to the other, and using his influence against an appeal to arms, he succeeded in his object, and effected a reconciliation between the belligerent chiefs. Perhaps it will be said that this missionary's conduct in this matter was fully approved by all around. Alas ! sir, such was not the case. Some trader or traders had heard there was likely to be a war, and a vessel was at once freighted with arms and ammunition for sale to the warriors. It arrived in the harbour just as the native minister got there ; and as he succeeded in the mission, of course the guns and powder, &c., were not required, and the disappointed owner or owners returned home indignant that the missionaries had thus "spoiled his trading." "What business had the missionaries to interfere with the native quarrels ? Why couldn't they stay at home and mind their own affairs ?" A pretty state of things, indeed, when *Christian missionaries* should try to prevent war and bloodshed, and so "spoil trading" in murderous weapons. So it would seem that we cannot please everybody. Some complain that we interfere to prevent war ; and some complain that we encourage war. And, therefore, I apprehend that our best plan is still to go on doing right, even if the heavens fall, to act for the best, according to the light we have, and leave results to God.

In the late war some ten thousand Bauans were engaged against eight thousand, perhaps, of the heathen. The latter, after a day or two's resistance, were disheartened at the evident completeness of the preparations made for their absolute subjugation, and took to flight; they were pursued, and eventually captured, sixty to eighty of their towns and villages were burnt, and nearly all their property, arms, &c., with their plantations, fell into the hands of the captors.

Some of the captors—professing Christians as well as heathens, for a large number of the latter joined the Bauans, committed grievous excesses, killing men, women, and children; some of them after they had been taken prisoners, and might easily have been brought into the camp, &c., &c.; but the large majority behaved very creditably indeed, and certainly exceeded our expectations. Some of the soldiers threw their arms around the captives; others, in parties, surrounded companies of the fugitives, and thus protected them from their more impetuous and more murderously inclined companions in arms. Others might be seen returning to camp with their prisoners, helping them to carry their children or some little property which they had allowed them to appropriate, or assisting old and infirm men and women, as with difficulty they trudged along. The chiefs particularly, non-members as well as members of our Church, were anxious to save life, and thus it is, that not more than two hundred, or three hundred at most, of the heathen have been killed, and of these about 80 were killed in consequence of their treachery. One of their towns was surrounded, and the besiegers called upon them to surrender, promising them, as usual, their lives. The besieged replied that it was good, and invited them to enter the town. A few went at once towards the gates, and were met by the heathen. One of the Christians offered to shake hands with the first man he met, and his right hand was taken hold of by the other's left, the heathen then raised with his right hand a hatchet, and tried to chop the other down; he escaped, however, but two of his friends, one a chief, were killed. This so exasperated the Christians, that, during the night, they got together a large party, and at daylight dashed into the town, and showed very little mercy to the inhabitants. Many were saved by the teachers who accompanied the different tribes to the war to conduct their various religious services, class meetings, prayer meetings, preachings, &c. They surrounded several parties of this treacherous town, and kept the soldiers from

hurting them. About eighty, however, were killed; and of this number fifty belonged to the people who committed the cruel cold-blooded murder in the first attack on Bau towns, to which I have referred in the beginning of this letter.

Only some eight or ten of the Christian party were killed during the whole month or more that the fighting was carried on.

MISSION VOYAGING.

The Rev. Isaac Rooney writes from Bua:—

The "Yasawa" group, consisting of above thirty islands, is situated about ninety miles west of "Bua."

The Islands at the time of our visit presented a very parched appearance in consequence of a drought of several months' continuance. Owing to the same cause there is a great scarcity of food, the gardens being in a very backward state. The islands, especially in the western part of the group, do not present the bold, rugged outline, and towering summits, that many of the Fijian Islands do. The hills, scantily clad with timber, have a very bare appearance. The shores are lined with cocoa-nut trees, for which "Yasawa" is noted; and the strand, washed twice every day by the "Great Pacific," is composed of beautiful white sand, presenting a striking contrast to the mangrove swamps which surround many of the islands of the "Fiji Group."

At Bukama, 168 members on trial presented themselves for examination preparatory to baptism. These were examined one by one. This done, the teachers were examined respecting the character and conduct of each one. Those of whom a satisfactory account could not be given were struck out. In this way 88 were rejected—most of them because they had not been long enough on trial (twelve months being the usual time), others because their conduct was not satisfactory. This occupied the whole of the morning. At two o'clock the great drum called the people together for service. This had to be conducted in the open air, the chapel, although a large one, being too small to contain the ordinary Sunday congregation, and now we had people assembled from all the towns on the Island. On the previous evening we had selected an open space near the chief's house. Grass, leaves, &c., were spread on the ground for the people to sit upon. The preacher was shaded from the sun by a large sail mat, and large trees shaded the congregation. Mr. Brooks preached an earnest and powerful sermon on Matt. xxii. 1—13. It was indeed a cheering sight to see that vast congregation listening so

earnestly and attentively to the "Word of Life."

At the close of the sermon, *eighty* of those examined in the morning were baptized. Altogether it was a very interesting service. At its close we met the Leaders and Stewards, which occupied us till eight p.m.

We reached "Maro" about noon, and despatched messengers to the other towns on the Island, inviting the people to the services on the morrow. At nine o'clock the tribes assembled, taking their seats on the green sward, in a part of the town where they were sheltered from the rays of the sun by breadfruit and other trees. To me it was indeed a pleasing sight to see *eight or nine hundred* black faces fixed so attentively upon the preacher, as he discoursed to them upon the "judgment to come." At noon 91 persons, who had been on trial for twelve months, assembled in the chapel for examination. In the afternoon nearly the same congregation assembled as in the morning, and the same interest was manifested, whilst Mr. B. explained to them the lessons taught in the history of "Naaman." At the close of the sermon, 70 of those who had been examined in the morning were baptized.

As I looked upon the people sitting quietly under the "breadfruit tree," listening to the Word which bringeth "life and immortality" to light, I could not help thinking of the change which had been wrought in them. A few years ago they were *canibals*, hating and devouring each other—heathens, worshipping they knew not what, and destitute of all knowledge of the "true God." Now they are peaceable and industrious; their false gods are forsaken, and they worship the "One living and true God." And what hath effected the change? Not the might nor wisdom of man—but the power of the Lord, working through his word; proving thus that the "old, old Gospel" hath not yet lost its youthful vigour, but still retains its freshness and its power.

FIRST VISIT TO A HEATHEN ISLAND.

"Waya" is the southernmost island of the Group, and was never before visited by a missionary. The wind was very light all day, so that we did not reach the anchoring place before dark. As soon as we had cast anchor, "Wesley" and two others went on shore. They found some of the people on the beach, told them that the missionaries had come to preach to them, and desired them to send messengers to the other towns on the Island, that all might attend together.

This morning, as soon as it was daylight, we

heard axes at work on the hill. Presently we saw natives carrying wood down to the beach, opposite where the schooner was anchored. In a little time three fires were burning on the beach. The next thing that attracted our attention was several natives carrying a heavy burden, which, when they came nearer, we discovered to be a *turtle*. This was put on one of the fires and cooked whole. On one of the other fires were placed "bananas" and "dalo." These were covered with leaves, and then with sand; and so cooked after the oven fashion. As the morning drew on, the people on the beach continued to receive additions to their number. At times, the path from the top of the hill where the people came in sight, to the beach—about a quarter of a mile, looked like one continued string of people; and their new, white "sulus," glistening in the morning sun, gave them a really beautiful appearance. About eight o'clock a canoe came off, bringing the principal Chief of the Island. As soon as he came on board, he perched himself on the deck at our feet, and proceeded at once, by a process of unwinding, to divest himself of his "sulu," which accomplished, he presented it to us. On measuring it afterwards, we found it to be 75 feet in length. The Chief was an intelligent looking man, with fine open countenance; apparently about thirty years of age. To look at him, one could scarcely bring himself to believe he was a "man-eater." But "appearances deceived," and I have been told that he is a very crafty and designing man. As soon as the people had all assembled on the beach we went on shore in our boat, accompanied by the Chief. The first thing to be disposed of was the "magiti." This was portioned out, and put aside till after the service. The hymn, "Oh, for a thousand tongues," &c., was then given out; and "Wesley" engaged in prayer. I then read to them the history of the *Fall* (Gen. iii.), and afterwards John Hunt's sermon on 1 Timothy iv. 8, setting forth the superiority of the Christian religion over all pagan forms. It was a sermon well adapted to their circumstances. At its close Mr. B. and the native missionary delivered suitable addresses. The service concluded, the people brought us, by order of the Chief, five stones used for sacred purposes in their heathen worship; also a number of spears, for which we paid them. Being told that there was a heathen temple in the town, we obtained the Chief's permission to go and see it. A younger brother of the Chief, and two others belonging to the town, accompanied us. After climbing to the height of five or six

hundred feet, and reaching the place where we supposed the town to be, we found that it was on the top of perpendicular rocks, still several hundred feet above us. We found also that there were no temples standing. There had been *three*, but two were burnt, and the third pulled down. Having got so far, however, we resolved to proceed. The ascent was steep, but, with the blood of Britons in us, we were not to be beaten; so we "kept on our toilsome way." The day was hot, and the perspiration poured out of us. On reaching the top, we came to a strong stone wall with a narrow entrance, closed up by logs. The walls were perforated by port-holes bearing on the path, and on its top was a strong fence. The crown of the hill was covered with houses (if they could be dignified with the name), small, dirty, and huddled together, so that there was scarcely room to move about. Many of the people lived in caves among the rocks. How true the aphorism! "Sin carries with it its own punishment." Here are cannibals and robbers, with their "hand against every man," haunted by the feeling of insecurity, and driven to this mountain fastness, fearing to live in a more exposed position. Some years ago their town was destroyed by an American ship of war, in retaliation for their eating an American. But this neither reformed nor checked them, for only last year they ate eight of the "Ba" people. But now the Gospel of "the grace of God" has reached even to them; and they have succumbed to its all-subduing power. On our return to the beach we advised the Chief and people to remove from the mountain, and build their town on the beach. This they promised to do. We then told them that we would appoint them a teacher; as soon as they had his house built on the site of the new town, he would come and live with them. After presenting a shirt to the chief, as a "ki ni loloma" (thing of love), we went on board and sailed away for "Maro," taking with us the younger brother of the Chief, who consented to go and live with Wesley, in order to learn to read, &c. Reached "Maro" soon after dark.

United States.

THE UNION MOVEMENTS AMONG THE PRESBYTERIANS.

WE cannot better describe these very important movements, now going on in the United States, than by giving the following sketch of them from an American journal:—

During the year intervening between the Presbyterian Assemblies of 1866 and those of 1867, all the Presbyterian bodies of the United States have been earnestly discussing the subject of re-union. Many of our Presbyterian brethren think for the present only of reducing the number of Presbyterian churches by fusing such of them as are separated by the smallest differences; others already look confidently into the more remote future, when all bearing the name of Presbyterians in the United States shall constitute but one ecclesiastical family. In order to fully appreciate the importance of this movement, it will not be out of place to cast a glance at the present numerical strength of the different bodies.

The most numerous body are the so-called Old School Presbyterians, who last year reported 239,306 communicants. Six years ago this Church embraced all the Southern States; but, in consequence of the rebellion and the anti-slavery and loyal resolutions of the Northern Assemblies, the Southern Presbyteries seceded, and established a denomination of their own, which, like the Old and New School Presbyterian Churches, has now the official name of "Presbyterian Church in the United States," but is commonly known as the Southern Presbyterian Church. This Southern Church a few years ago was reinforced by a union with those Southern Presbyteries which, in 1857, had seceded from the New-School Presbyterian Church. Next to the Old-School Presbyterians, in point of number, are the New-School Presbyterians, who separated from the former in 1837. They reported in 1866, 150,401 members, mostly in the Northern States, although, since the overthrow of the rebellion, the Tennessee Synod, with three Presbyteries, has been reconstituted. The United Presbyterians, with 68,968 communicants, and the two branches of the Reformed Presbyterians (General Synod and Synods), are denominations intensely anti-slavery, which have rigidly excluded slaveholders from Church communion. The same is the case with the few isolated congregations of Associate and Associate Reformed Churches which fully agree in point of doctrine with the United Presbyterians. The Cumberland Presbyterian Church had, at the outbreak of the war, about 80,000 members, and is more numerous in the Southern than in the Northern States. The Associate Reformed Church of the South has about seventy ministers.

The differences that separate all these bodies from each other are comparatively small; and for years the opinion has been growing that they are

not of sufficient importance to prevent a re-union. In particular has this feeling been growing among the Old and New-School Presbyterians. The doctrinal differences between them, we believe, have never been regarded as considerable by the laity of either Church, and the difference of their position with regard to the Slavery question gradually ceased with the progress of the war for the Union. Presbyteries and Synods of the two Churches began to meet simultaneously at the same place, and to hold joint meetings, and a number of feeble congregations consummated the union for themselves.

The current of public opinion in both churches has gradually set in very strongly in favour of union, and last year both General Assemblies agreed almost unanimously to appoint a joint special committee on the subject. This committee, which embraced many of the most prominent members of each denomination, held several meetings during the year, and finally, with entire unanimity, agreed upon a plan of re-union which, at their recent meetings, was proposed to both General Assemblies. No action will be taken upon the report this year. The churches at large will take the coming year thoroughly to examine the plan in all its aspects, and next year further action will be had by both the Assemblies.

Among the United and Reformed Presbyterians there is likewise a growing party, which regards a union with the two bodies before named as both possible and desirable. Several papers, conducted by clergymen of these churches, advocate the cause of the union, and one of the Reformed Presbyterian bodies, at its recent meeting, passed an important resolution to invite all the Presbyterian bodies to send delegates to a General Presbyterian Convention.

The Cumberland Presbyterians, at the recent meeting of their General Assembly, also appointed a special committee which is to correspond with similar committees of the other Presbyterian bodies on the subject of union.

The Southern Presbyterian Church is making steady progress in absorbing all the Southern Presbyterians who share the Southern views on the subject of slavery. For the present, slavery, though extinct, constitutes an insurmountable obstacle to a re-union of most of the white Presbyterians of the South with the Northern churches; but, with every year which removes us farther from the death-year of slavery, this obstacle will become of less importance.

Thus we see that all the Presbyterian bodies are on the road to a union which, if carried through, would establish one United Presbyterian Church, with more than 500,000 members.

THE ANNIVERSARIES.

AMERICAN MISSIONARY ASSOCIATION.—This society had its origin in the strong sympathy of its founders with the coloured people then in slavery. Following the call of Providence, it extended its missions to the North-western Indians, the Sandwich Islands, and Siam; its main efforts, however, being concentrated on the coloured race in Africa, among the emancipated slaves in the West Indies, the coloured refugees in Canada, and, as far as possible, the slaves of the South. At the very beginning of the war, it commenced educational operations among the freedmen, in the neighbourhood of Fortress Monroe; and these have been increased until the present time. The receipts of the last year were 253,000 dols. The report has the following statistics:—Whole number of teachers of day-schools, 425; number of scholars in day-schools, 28,909; number of scholars in night-schools, 9,810; whole number of scholars, 38,909; average daily attendance, 79½ per cent.; number in Sabbath-schools, 18,010.

AMERICAN SEAMEN'S FRIEND SOCIETY.—The society supports wholly or in part chaplains and sailor missionaries as follows:—One in St. John's, N.B.; one on the Labrador Coast; nine sailor missionaries in Sweden and Denmark, most of whom report revivals of religion of a most deeply interesting character; two in Belgium; two in France; two at the Sandwich Islands; one at the Chincha Islands, in Peru; one at Valparaiso, Chili; and one is under appointment for Rio de Janeiro, to sail in a few days. The demand for Loan Libraries from captains and officers is increasing every year. This system was commenced in 1859. Of these 2,210 libraries about 99,500 volumes are accessible to 112,000 seamen. The Pennsylvania Society gave during the year to merchant vessels and canal-boats 138 libraries, containing each from 20 to 200 volumes.

AMERICAN TRACT SOCIETY.—Printed during the years, 837,676 volumes, or 2,790 per day, 7,886,648 publications. Total printed in 42 years, 21,796,099 volumes, 286,464,453 publications. Printed of the *American Messenger*, 145,083, monthly; *Bootschaffer*, or *Messenger*, in German, 29,333; *Child's Paper*, 336,333; total periodicals monthly, 510,749. Publications on the Society's list, 3,784, of which

756 are volumes, besides 3,798 in 141 languages approved for circulation abroad.

AMERICAN TRACT SOCIETY OF BOSTON.—During the year over 1,500,000 of tracts and 3,163,000 papers on religious subjects have been distributed. The gratuitous distribution has been far larger than in any former year, amounting to 47,500 dols.; of which 4,000 dols. was in cash, in aid of printing abroad. The entire receipts of the society during the year were 160,569 78 dols.; the expenditures, including balance from last year, 135,466 62 dols.; present balance in the treasury, 2,642 84 dols.

AMERICAN HOME MISSIONARY SOCIETY.—The number of ministers of the Gospel in the service of the society in twenty-nine different states and territories has been 846. Of the whole number 538 have been the pastors or stated supplies of single congregations, 232 have ministered in two or three congregations each, and 76 have extended their labours over wider fields. Five missionaries have preached to congregations of coloured people, and 35 in foreign languages—16 to Welsh, and 14 to German congregations, and five to congregations of Hollanders, Swedes, Frenchmen, and Indians. The number of congregations and missionary stations supplied, in whole or part, is 1,645.

PRESBYTERIAN BOARD (OLD SCHOOL) OF FOREIGN MISSIONS.—It is 34 years since the work of foreign missions of the Presbyterian Church was commenced by itself; the General Assembly having, in 1837, received the transfer of the Western Foreign Missionary Society, established the Board as at present constituted. The Board has 70 missionaries; 20 ordained native ministers and licentiate preachers; 174 native assistants; 44 organized churches; 66 stations and sub-stations; and over 7,000 children, in schools, taught God's blessed word. The first year's receipts of the Board were 45,500 dols., and its expenditures 44,405 dols. The receipts of the year just closed were 207,526 80 dols., and its expenditures 277,290 75 dols. In the past year 16 missionaries and assistant missionaries were sent out; of these 5 were to the Indians; 1 to the Chinese in California; 2 to South America; 5 to Africa; 5 to Siam; and 1 to China. 8 young men are under appointment.

The Receipts of some of the leading Societies for the last year were as follows:—

American Bible Society—Sales and	dols.
Rents	453,165 62
Do.—Donations and Legacies	280,883 32
	734,069 41

American Tract Society—Sales	384,360 96
Do.—Donations and Legacies	159,600 47
	544,151 43
American Tract Society (of Boston)—	
Sales	91,273 72
Do.—Donations and Legacies.	44,192 50
	135,466 62
American Seamen's Friend Society	98,230 17
American Guardian Society	67,768 60
American Missionary Association	253,000 00
American Board Com. Foreign Missions	416,090 33
Methodist Episcopal Missionary Society	696,390 30
American Church Missionary Society	50,000 00
American Home Missionary Society	212,567 63
American S. S. Union	77,753 44
Protestant Episcopal Board Domestic Missions	123,273 45
" " " Foreign Missions	72,613 61
American and Foreign Christian Union	110,000 00
American and Foreign Bible Society	30,719 96
American Baptist Missionary Union	190,904 57
American Baptist Home Missionary Society	137,810 16
American Baptist Free Missionary Society	36,000 00
Presbyterian Board Foreign Missions (O. S.)	207,526 65
" " Domestic Missions (O. S.)	169,241 56
" " Church Extension (O. S.)	35,870 28
Presbyterian Committee Home Missions (N. S.)	128,508 41
" " Education (N. S.)	20,455 49
" " Publication (N. S.)	13,325 17
Board Foreign Missions Ref. Dutch Church	63,665 41
Board Domestic Missions Ref. Dutch Church	24,569 96
National Temperance Society	26,592 45
American Freedmen's Union Commission	50,000 00
	4,766,696 81

AMERICAN BIBLE SOCIETY.—The total receipts during the year past, 734,094 dols.; from sales, 431,658 dols.; from congregational collections, donations of auxiliaries and individuals, 174,855 dols.; from legacies, 105,971 dols.; and from rents of stores and offices in the Bible House, 21,606 dols. There have been printed at the Bible House 935,768 volumes, and in foreign countries 313,550—a total of 1,249,318 volumes. There were purchased abroad for foreign distribution 41,194 volumes. Books issued from the Bible House, 1,016,354, valued at 525,883 73 dols.: viz., 324,215 Bibles, 640,625 Testaments, 51,073 portions of Scripture, 424 volumes for the blind, and 17 reprints of annual reports.

Chili.

THE following circular, from the prelate in Chili to the curates of two cities, Santiago and Valparaiso, has its value in showing that some attention has been called to the truth. It is dated Santiago, and runs as follows:

"Trustworthy persons have informed me, that there are distributed even in the streets and

public squares, pamphlets, in which are reproduced the old calumnies against the holy Catholic Church, with which, though a thousand times refuted, Protestants have sought to justify their rebellion against the only true Church of our Lord Jesus Christ; and in which pamphlet effort is made to disguise the monstrous inconsistencies of those false systems, and the exhaustless multitude of varying doctrines which characterize so much the error that predominates in them all.

"As you see, Protestant foreigners and the salaried agents of Bible Societies, reprobated with so much reason by the Church, no longer claim merely liberty for themselves to profess and exercise their false sects (ejercer sus falsas sectas,) but propose openly to seduce Chilian Catholics to apostate from their religion, which alone is the true. And, although such measures can cause no injury to Catholics who have received moderate instruction in their religion; it is becoming, since there are others careless and ignorant, who may be seduced into error, whether material or resulting from simple ignorance, that you be admonished to put your parishioners on their guard, and to awaken in them zeal for the defence of our holy religion, rudely and perversely assailed by fanatical adventurers, propagandists of their false sects, or by paid agents who speculate with the funds which are collected, under the shadow of an idea to which Christian appearances are given.

(Signed) "RAFAEL VALENTIN,
"Bishop of Santiago."

This document may well encourage the friends of the Gospel in Chili. The apathy of the Roman system of death begins to be disturbed. The clergy are alarmed, and yet feel unable to prevent, through the civil power, what they so much deplore:—once it was not so; but now, this power is shorn. Force will no longer serve their turn; the inquisition has passed away; and they must defend their dogmas with argument, or

mourn while the friends of truth expose their erroneousness.

An extract from a private letter, written in Santiago, will cast light on the above circular of the prelate.

"The circular was called forth on account of some tracts which — distributed lately in this city — purchased of — a number of the 'Religion of Money,' tracts from the 'Evenings with Romanists,' etc., took station in the gate of the garden in front of the Cathedral, and as gentlemen passed out, gave each one a tract. At other times —, accompanied by —, distributed copies of the 'Protest,' 'Letter to Casanova,' and your address to the Bible Society (on the Apocryphal Books,) from house to house. . . . It is a pity we have not thousands of the tract 'Prayer to Saint Isidore' to scatter about gratuitously: there never has been any number of them distributed here. I see, more and more every day, the necessity of tract distribution on a larger scale. In spite of the anathemas of the clergy, plenty of readers can be found."

The pamphlets mentioned above have been printed in Valparaíso at private cost. The *Protest* is that of Luther and his friends in favour of religious freedom, because of which they were called in derision, Protestants. I had it published in Spanish some five years ago. The *Letter to Casanova* was on the subject of Purgatory, addressed to a clergyman who would not discuss the question, after censuring my sermon on the burning of that church in which so many perished. The *Religion of Money* is a satire on the venality of the Roman Church, printed by the Tract Society: my correspondent writes that he wishes he "could obtain 500 copies of it for gratuitous distribution." The *Evenings with Romanists* cannot be praised too much. It was translated into Spanish by Rev. Mr. Pratt of the Assembly's Board, and printed by the Tract Society. They circulate it, also, in pamphlet form, each subject discussed forming one tract.—*Christian World*.

CORRESPONDENCE.

(To the Editor of *Christian Work*.)

SIR,—You will greatly oblige us by calling attention in your valuable periodical to the approaching Conference of Evangelical Christians

of all countries, to be held in the city of Amsterdam (Holland) from August 18-28.

The previous General Conferences in London (1851), Paris (1855), Berlin (1857), and Geneva (1861), have each been followed by blessed results

to the Christian Church in many lands, and have sown the seeds of vital truths, the fruits of which will doubtless appear in the great harvest day of the Lord.

The programme, which we enclose, and by the insertion of which (or extracts from it) you would greatly oblige us—exhibits a series of subjects for public discussion of the highest importance, and all of them opportune to the circumstances of the present times. Eminent Christians from America, France, Germany, Switzerland, and the Scandinavian kingdoms, as well as from the United Kingdom, have promised their attendance; and our Dutch brethren are engaged, with diligent and anxious care, in preparing a hospitable reception to all Evangelical Christians who intend being present at the Conference.

The Committee of the British Organization of the Evangelical Alliance entertains the hope that large numbers of their countrymen will, as on former occasions, avail themselves of this opportunity to meet their fellow-Christians of different nations, and, especially remembering the associations, both historical and religious, which unite Great Britain to Holland, show their warm appreciation of the kindness of their Dutch friends.

We are, Sir,

Yours faithfully,

JAMES DAVIS,

HERMANN SCHMETTAU, } Secs.

The ordinary return tickets to Amsterdam, by Great Eastern Railway, &c., are only £2 14s. 11d., first class.

The following are the general arrangements:—

On the eve of the festival our first preacher, Professor Van Oosterzee, of Utrecht, will deliver the opening sermon in the Cathedral of Amsterdam.

The regular succession of engagements is to be as follows:—

Monday 19, and Tuesday 20: Church and Theology.

Wednesday 21, and Thursday 22: Social Questions.

Friday 23, and Saturday 24: Christian Philanthropy.

Sunday 25: Day of Rest. Holy Communion the members and friends of the Alliance.

Monday 26, and Tuesday 27: Missionary work.

Wednesday 28: Great Missionary Festival near Haarlem.

The first section will include historical reports as to the religious condition of various churches,

by Professor Doedes (Utrecht), Pastor Anet (Brussels), Professor Tholuck (Halle), Professor Rousseau St. Hilaire (Paris); Rev. Canon Battersby and Rev. W. Robertson (England), Professor Smith (America), Pastor Meille, (Turin), Pastor Frommann (late from Petersburg), Pastor Ludwig Thilo (Hungary), Pastor Rudin, (Stockholm), Professor Kalkar (Copenhagen), Pastor Nogaret (for Spain), Dr. Schmettau (for Portugal), Rev. H. J. Van Lennep (from Smyrna), Wilhelm Pressel (for Israel). Theological papers by Professor Van Oosterzee, Dr. Vinke, Professor J. Monod, Professor Herzog, Pastor Eugène Bersier, Professor M'Cosh, Professor Riggensbach, Rev. T. R. Birks, Dr. Merle d'Aubigné, Dr. Lange, M. Chantepie de la Saussaye, and others.

The second has the names of Professor Tissot, Professor Astié, Dr. E. Steane, Dr. John Cairns, Dr. E. De Pressense, M. F. De Rougemont, M. Ed. Lebeulaye, Dr. F. Bungener, Dr. L. R. Beynen, Dr. Hoffmann, Herr Von Bethmann Hollweg, M. Guizot, and others.

The third will be represented, amongst others, by Lord Shaftesbury, Pastor Bastian, Mr. John Stabb, Pastor Natorp, Pastor Panchaud, Pastor Bleibtren, Pastor Düselon, Mr. W. E. Shipton, M. Schurbach, Rev. H. Mackenzie, Dr. Andrew Thomson, Pastor Disselheff, Dra. Wichera, Helaring, and others.

The fourth by Pastor Zahn, Pastor Arbousset, Professor Gess, Rev. W. Fairbrother, Dr. E. Casalis, Dr. H. Gündert, Rev. W. Ganse, Dr. Mullens, Dr. Louis Nagel, Bishop Gobat, Rev. William Arthur, Rev. — Thompson, and a great many besides.

A detailed Programme is to be issued in a fortnight hence.

Nothing will be spared to enliven and heighten the interest of the Conferences. Several eminent preachers—Revs. Charles Birrell and C. H. Spurgeon, Franc. Cœulin, J. Monod, Drs. Grandpierre, Kogel, and Krummacher—are to preach in the evening during the time of the Conferences. A most suitable place has been secured for the meetings—a large building in the best part of Amsterdam, in the midst of the park, with a great hall, capable of containing 1,400 to 1,600 persons, with capacious rooms adjacent for holding separate meetings, and a *jardin d'hiver*, which is to be a dining-hall.

A collection of psalms and hymns has been made in the English, French, German, and Dutch languages, each set to one tune. A good orchestra is to accompany the singing.

LITERATURE.

THE Wynds of Glasgow are in the heart of the city, long, narrow, filthy, airless lanes, with every available inch of ground on each side packed with buildings, many of them far gone, yet packed from cellar to garret with human life." This is the picture of the well-known alms of Glasgow drawn by the vigorous hand of their well-known missionary, Mr. Maccoll. The people are in keeping with the houses; "like rotten wood," said a Sunday school teacher, "they winna haud the nail." Mr. Maccoll first visited the region when a student, fourteen years ago, and describes the startling effect produced upon him by the strange sight, which he reproduces with the zest of Dickens, finding drunkenness and piety, antique gentility and brutal savagery side by side, and well-thumbed Horaces peeping out among rags. "Among studies like these I spent my summer vacation; I often visited in these times thirty and forty houses in a day—now standing beside a woman busy at her washing-tub, speaking about the things of her peace till she would wipe the soap-suds from her arms, and then the tears from her eyes: again, sitting beside the shoemaker or the tailor, urging them to arise and seek the Lord, and getting, perhaps, the usual promise, 'I'll maybe give you a call!' In that summer the foundation of the Wynd Church was laid. I stood with many others that day on the walls then rising up among these ruins, and I shall never forget one glimpse of surrounding things. Some minister was pouring forth an earnest dedication prayer. My eye caught the face of many a poor wretch at neighbouring windows and stair-heads looking wistfully on; but while petitions were going up, two women commenced to fight, tearing at each other's hair, and their earnest cries went up also with ours, and mingled with our Amen!"

It soon became evident that Mr. Maccoll must undertake the church, and when it was opened, after three years of hard work, there were just 99 members, "literally the poor, the lame, the maimed, and the blind." Yet they had contributed £50 to the building fund, and had the pleasure of looking at a memorial window purchased with their alms. A hundred and fifty sittings were let, four hundred and thirty were empty, and the young minister had been left to himself. "Some came with certificates of church membership twenty-eight years kept carefully,

like title-deeds when everything else was gone. Others came, too, who remembered better days, and were looking for their return, although still to a large extent followed by the evil birds that had picked up so much of the good seed from their hearts, and had frightened away the dove-like blessings that once built about their roof. The first two sittings were taken and paid for, front seats in the gallery, the best to be got by a husband and wife of this sort, who live in the most depraved building in the district, yet were in many respects like Lot in Sodom. There were also rare specimens of the original native element, the Wynd aborigines that had lived there for the last forty or fifty years, and would not leave the old firesides, although their righteous souls were vexed by the wicked around them from day to day."

There was still the need of self-help; for, up till now, the help had been lent from outside. Yet the material was unpromising. However, "immediately after our first communion, a few young women who had been at the table came to me, saying, 'We have been very much impressed with what you have been saying about not only being hearers, but doers of the word. We think we might go round some of the houses with tracts, and here are six shillings to pay for them; we hope to give that at least every month.'"

They were hardworking girls from the factory, thirty of whom soon volunteered and invited the people to the Church. Men soon joined them; and in time there came to be a Night Brigade of men whose object was to fetch the most degraded and unwilling, and to see that promises to come were kept, "a band of male visitors, armed with bull's-eye lanterns, who penetrated the dark closes and stairs a little before the service began to get promises fulfilled. The second evening we had ninety present, the third about a hundred and fifty, and soon we had the church half filled, sometimes crowded, when some of the visitors would peep into the vestry before service, and say, 'We have swept the closes clean to-night.'"

How this modest work grew, how the principle of self-help was developed into a wonderful power, how the revival came and touched the Wynds and deepened all the work in them, and drew out of the coarse mass some of the finest and noblest servants of Christ; how building rose after building, and one hive after another swarmed off the old stock, until a Wynd Church became a common thing; how the neighbourhood grew half changed, and then the original church became the

starting point for like churches in all parts of Glasgow, and a kind of college among them, by which their training was secured, and from which many an impulse went out for the blessing of rich and poor—until in the Glasgow slums there is our nearest approach to a true home mission—for all this, and for progress still unwrought, but likely to take shape, and help in the good cause of common work for Jesus, and prevent the waste of Christian power, that has been going on in England for half a century—we must refer to the most interesting work on City Missions that has been published in our language.*

For those who live in the dense blocks of our cities, sacred to working men, Dr. Blaikie has written another excellent book, full of what he calls *Counsel and Cheer*.† Some of the papers have appeared in the *Sunday Magazine*, but fully half are new to us, and these are not the worst part of the volume. The lecture on Jewish social economy is admirable, there could scarcely be a better on the subject, and we could wish for the sake of it alone that Dr. Blaikie now found the largest audience among our artisans. *Æsthetics* are not excluded, but occupy the prominence they demand in any right effort to elevate men's minds, and as Mr. Maccoll made a point of reading Tennyson and Browning to his wild girls from the wynds, so Dr. Blaikie discourses on the use of beauty. There is a strong masculine good sense in all that is said, an honest and sympathetic appeal of one who makes others feel that he has a right to speak, one who carries to social questions a broad and liberal mind, clear Christian principles, and an undisguised reverence for duty.

Lord Aberdeen, better known as Lord Haddo, was born in 1816, and lived a simple, uneventful life until he was 32, when, during a residence with Lady Haddo at Brighton, he was seized with the deepest concern for his salvation; and after struggling with himself, and the accidents of his position, and being half resolved to resign his station, and bury himself in the desert, passed into a quiet and happy mind, and commenced a life that soon became a pursuit of health, but in which he always appeared as a sincere and earnest Christian gentleman. His letters and journals, many of them from the Nile, are extremely graphic and worth preserving. An artist of nature

and a student of art by inclination, he chose his words with an artist's perception, and his descriptions are pictures. His life would be interesting, independent of his rank; but the mingled delicacy and firmness with which he maintained a claim for consistency among his associates give it a peculiar value: and there are some to whom the simple record of a devout Christian man, who retained all his pleasant tastes and found in Christian truth what purified them all and left him happy in their enjoyment, may appeal as other biographies would not.*

The letters of Lord Haddo are the great charm of his *Memoirs*,—the frank expression of himself. The letters are all that we have in the *Memorials of a Departed Friend*. Very beautiful and rare they are, with aerial grace about them, of a deep tender piety, that scarcely belongs to the more public and less calm age of the world. They are original, the clear utterance of one who has been taught much and thought much, and whose thinkings were not always according to the schools. They are mystical, inclined to side with "the work of the Holy Ghost at Rome," full of aspiration for likeness to Christ, such letters as perhaps Terstegan would have written had he been a woman; a great rest therefore after the commonplace and sight-seeing of the lives that are now written. We mount out of the bustle and babble of the street into a high, pure room near the sky. There are more no doubt to whom such a book will do good than those whom it will hurt. It is genuine soul-converse, and for the most part soul-converse with God.†

Dr. Guthrie's escape out of harness, as he playfully describes his new volume, does not take him far from the field of his philanthropic labours. He lingers about the Cowgate and the Ragged School; nor can any one regret that he chooses his holidays there, when he contrives to invest them with so much fresh interest. He is a shrewd and keen observer and a most faithful preacher, to whom every street and incident suggests a sermon, whose eye seems to see in life a succession of parables and illustrations, and who has the faculty of using them to point a moral. There are men with whom this habit would be tedious and unbearable; but Dr. Guthrie may hold us unwearied as long as he may please. There are eloquent bursts and passionate appeals in the volume, as fine as any in his published sermons; and whether in or out of harness we trust that he will long be spared to infect men with his noble Christian spirit.‡

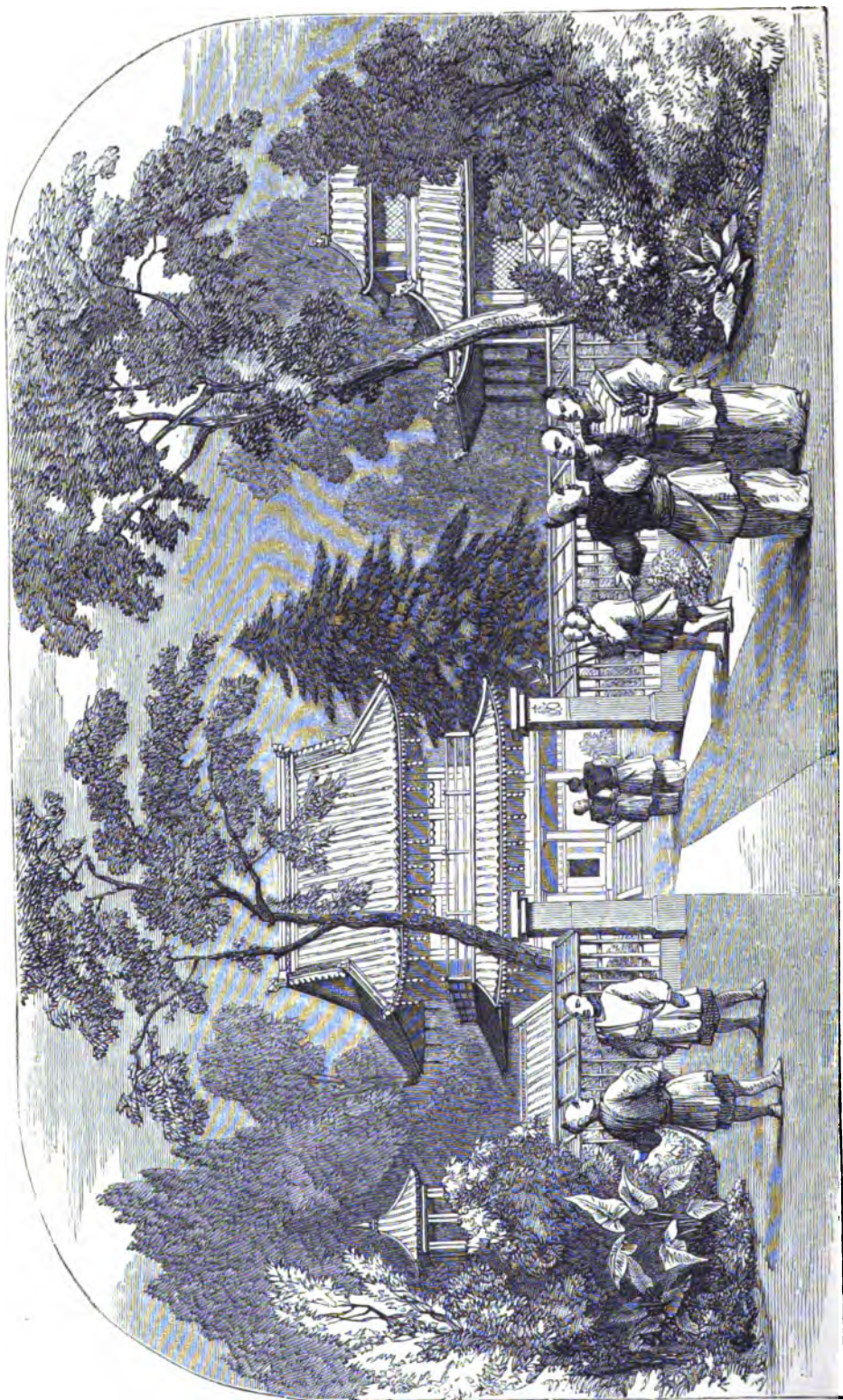
* *Memoir of Lord Haddo, in his late Years fifth Earl of Aberdeen.* Edited by the Rev. E. B. ELLIOTT, M.A. London: Seeley. 1867.

† *Memorials of a Departed Friend; consisting of Selections from her Letters.* London: Nisbet & Co. 1867.

‡ *Out of Harness: Sketches, Narrative and Descriptive.* By THOMAS GUTHRIE, D.D. London: Strahan. 1867.

* *Among the Masses: a work in the Wynds.* By the Rev. D. MACCOLL. London: Nelson. 1867.

† *Counsel and Cheer for the Battle of Life.* By the Rev. W. L. BLAIEKIE, D.D. London: Strahan. 1867.



RESIDENCE OF THE BRITISH EMBASSY, YEDDO, JAPAN.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

JAPAN AS A MISSION FIELD.

THERE is no country which has been so rapidly opened up to European and American influence in recent times as Japan. Till within a few years, it was hermetically sealed to all foreign nations. The proceedings of Jesuit missionaries in former centuries had chiefly led to this result. These Jesuits, persuaded they were doing good service, were men of indomitable courage and endurance, and flinched from no personal risk or sacrifice. Many of them were put to death under excruciating agonies. In this they seemed to be sustained chiefly by the thought that they were obedient to their vows, and were achieving the merits of martyrdom. They practised the most cunning deceptions in order to win converts or secretly to baptize children. They had a real faith in their tenets, or they would not have suffered as they did; but it was a faith such as that which guides the heathen devotee in his acts of self-sacrifice; it was a faith which permitted the free use of falsehood, and which considered it to be no sin, but a virtue, to do evil that good might come. At length they were expelled the country, and with them all foreigners. It is to be noticed that no Jesuit or Romish mission to the heathen has borne any permanent fruit. Romanism appears only to flourish by the corruption of a purer faith. It seems secretly conscious of this; for in recent times, as if by an instinct, it has followed up Protestant missions, trying to entrap their converts, but has seldom taken the initiative.

The barrier has at length been broken down in Japan, chiefly by American enterprise. No commerce had hitherto been allowed with foreign nations; but, on the 31st of March, 1854, a general convention of peace and amity was signed

between Japan and the United States, by which the port of Simoda was at once opened to the ships of the latter, for trade and shelter. By the treaty of Yeddo, 1858, the ports of Hakodadi, Kanagawa, and Wagsaki, were to be opened to British commerce in 1859, and others in 1860 and 1863. The country is now generally open to travellers, and many Europeans and Americans have visited the capital. The government is peculiar. It is despotic, but is shared by two sovereigns, one ecclesiastical, and the other military. The *mikado* or lord of the *dairi*, or court of *miako*, is the nominal head of the empire, has almost divine honours, and exerts a certain religious rule. He was anciently invested with all authority. Since 1583, a *sigioun* or high military officer, assuming the rank of second emperor, has possessed the real power, consulting the *mikado* only in foreign affairs. The *siogun*, who resides at Yeddo, has a council of five hereditary princes, and a senate, which is the legislative body, and also the judicial, deciding in all civil and criminal cases. A sort of feudal system prevails. About 200 princes or nobles govern the different districts, and have to maintain troops in readiness to move at the order of the *siogun*. The executive is composed of seven boards—those of taxation, commerce, public works, police, criminal justice, military affairs, and religion. The ancient religion is the *sin-sin*, whose priests were reported to be descended from the sun, but the prevalent religion is Buddhism. The Japanese have a written literature, a certain amount of science and music, and are altogether in advance of every other heathen community of the present day, resembling more the Greeks and Romans of ancient times.

Of course but little progress has yet been made

in missionary work. The missionaries are, in fact, only now beginning to be able to furnish books in the Japanese language. There are as yet only five missionaries in the field, belonging to the American Presbyterian Church (old school) and the American Reformed Church, recently Reformed Dutch Church. The American Episcopal Church had also a mission, but have at present no missionaries in the field. The accounts of the preparatory work of these few labourers are generally favourable. Dr. Hepburn writes recently to the Secretary of the Presbyterian Board :—"I wish I could impress you with the strong convictions I feel that the time has come for working, and that the men for this should be speedily upon the ground. I have been in Japan since it was opened, and have watched, with deep interest, the astonishingly rapid changes that have been going on. I feel that we are now on the eve of changes that will throw open the country to Christian effort, and if our Church wishes to hold her place in this work, she must increase her force. There is enough now to be done for as many as will engage in it." The Secretary of the other Board, that of the Reformed Church, says :—"Our last intelligence is decidedly encouraging. What we are doing is experiencing no molestation whatsoever. Mr. Ballagh is preaching in his own house, and all our missionaries—Ballagh, Brown, and Verbeck—have interesting scholars who make no concealment of their desire to understand the Word of God."

Dr. Hepburn has been in Shanghai since last October, bringing out a dictionary in Japanese, which will open up that language for the easy study of missionaries and foreigners generally. The task has been no easy one. He began this dictionary when he first went to Japan, not at the time with a view of publication, but because he felt its preparation to be the best means for

himself to learn the language. It grew, however, till his friends persuaded him to give it to the public. It has been a most laborious work. Each word is first spelled out in Roman characters according to the Japanese sound, then follows its equivalent in Japanese characters, and, lastly, the meaning and synonym. It is a work of seven or eight hundred pages, being in Japanese and English, and English and Japanese. A bookseller in Yeddo has engaged a thousand copies. Another missionary in Yokohama publishes a Japanese newspaper, which is an admirable channel for influencing the people favourably towards Christianity. One of the Reformed Church missionaries had just finished a version of the Bible which had cost him four years of hard labour, when it was unfortunately destroyed by fire, his house having been burned. This is a heavy loss, which we trust he and his fellow-labourers will soon be able to repair. Thus all preparations are being made. The weapons of warfare are being furnished, and, besides, there has been much direct mission work among the people, and some fruit has been already gathered in.

Meanwhile the Church of Rome is again actively in the field. Dr. Hepburn writes in January last :—"The Romanists are making great preparations for carrying on a vigorous work in Japan. Two mails ago, fifteen priests left Shanghai for Yokohama." It is to be hoped that our evangelical churches will not be behind. There is room for the efforts of many different societies. The field is a most important one. The Japanese are a people of high cultivation and intelligence, and their conversion to Christianity in large numbers would be felt in the whole South-Eastern Archipelago. May the work, begun among them, prosper more and more abundantly.

CHRISTIAN WORK IN LODGING-HOUSES AND WORKHOUSES.

IN walking through some of the lowest districts of the metropolis,—to take, for example, the Mint, Spitalfields, or the courts and alleys around Baldwin's Gardens,—the reader's attention may perhaps have been directed to the number of houses in which the announcement is made of "Lodgings for single men," "Lodgings for travel-

lers," "Good beds at twopence a night." In the Mint and in the neighbourhood of Spitalfields there are groups of houses occupied by lodgers from basement to attic; and it is one of the sights of London to spend an hour or two any winter's night in either locality, and watch the travellers who repair thither in quest of shelter. In some

instances the houses are so rickety, the cellarage beneath them so suggestive of rats and other vermin, and the general appearance of the lodgings so uninviting, that pedestrians, after a hasty look at the wretched tenements, will hurry away, preferring the cold blast of night to the questionable accommodation to be obtained within. Others, not so particular, will knock at the door; and as it opens, an odour of tobacco, onions, and of all kinds of cookery, will come steaming forth, and the ear will catch the din of laughter, loud talking, and perhaps singing, combined. If we follow the traveller who has just entered and paid toll on the threshold, we should find that he has passed through a dingy passage out into a courtyard on his way to the common kitchen of the establishment, whence came the smell of the onions and cookery and the noise of many voices. The kitchen is a room which will perhaps hold twenty or thirty people comfortably, and it is more than half filled. A good fire is blazing in the grate, and half-a-dozen people are cooking their supper by it. One is toasting a sausage, another a piece of bacon; another has a bit of steak, the gravy of which, as it drops in the process of cooking, he does not begrudge to a neighbour's heap of thick dry toast. If it were not that the smell arising from the bad tobacco which two unwashed Germans are smoking is well nigh suffocating, and that, notwithstanding laughter and singing, every one seems half-suspicious of his fellow, there might be many worse places in London on a cheerless night than this common kitchen. Supper over, the lodgers linger over the fire, or go to one of twenty beds in an adjoining room, and there repose until the inexorable dawn proclaims that they have had as much sleep as any landlord can reasonably allow for twopence.

Many strange stories might be written about those who from time to time seek the shelter of these lodging-houses. Here has been found "the university man," telling in half-sober mood anecdotes of his college days to costermongers and street beggars, and boasting of the position he might even now take if he were not too proud to accept the patronage of the wealthy! Here, too, has been that prodigal son for whom rewards have been offered in vain, and who, having spent all in riotous living, has had no other means of obtaining a lodging than by selling his attire bit by bit. Occasionally, the criminal has tried to be lost in such places from the eye of the police, and has been awakened in the dead of night by the glare of the officer's lantern flashing in his eyes.

While the poor of the district in which lodging-houses are situate use them to a large extent, they are also places of shelter for hosts of casuals who have seen better days, and who, while they can scrape a few pence together, will pay for the poor accommodation afforded rather than go into the "House."

It need scarcely be said that such persons are seldom to be found attending any place of worship, and that, unless the Gospel is taken to them, they will be out of its reach while they continue inmates of the cheap lodging-house. We are glad to know, however, that they are not forgotten, and that well-sustained efforts are put forth week by week to interest them in the truths which make for their everlasting peace. By the consent of the landlords of many of the lodging-houses, both in the Mint and in Spitalfields, services are held in the common kitchens of the houses every Sunday evening by devoted Christian labourers, who have every reason to be encouraged by the attention paid to their addresses and to the several parts of the service.

In company with one who knew every hole and corner of the Mint, we not long ago took a survey of the work done in the lodging-houses in the course of one Sabbath evening. "The Mint," as the reader may be aware, is a narrow lane leading out of the Borough, about 300 yards in length. It is frequented both night and day by tribes of the dirtiest men and women imaginable; and at almost every step the passer-by may see upon the window-blinds the announcement "Lodgings for single men, 3d. a night." In this Mint Street and the courts belonging to it hundreds of the poor congregate as naturally as the surgeons do in Finsbury Square, or as lawyers in the Temple and Lincoln's Inn. The houses are of all kinds, and lodgings are let to those who can only afford a cellar, or a part of one, as well as to those who can take a bed on the first floor. In the kitchens of several of these houses religious services are conducted every Sabbath evening by the Christian Instruction Society of Surrey Chapel, under the active superintendence of the Rev. Newman Hall. This society has gained access to no less than twelve houses in Kent Street and the Mint, and in some cases they are even warmly welcomed by the lodging-house keeper. In the first kitchen we entered, when we made our survey, we saw a strange scene indeed. It was a low-roofed room, with a good fire blazing in the grate, and receiving additional light from two flaring gas-burners. There were two or three rows of tables in the

place, around which about forty men were seated; they were of all ages, and in every kind of working dress—Sunday dress there was none. Some were smoking, some were eating or cooking their supper, some were reading Lloyd's newspaper; a few here and there had the New Testament before them, which the Surrey Chapel Christian Instruction Society supplies to all the lodging-houses under their visitation. A few stragglers lounged about the door, and would neither come in nor go out. This was the kind of audience to whom the Christian visitor had that evening to declare the Word of Life. Nothing daunted by the scene before him, he gave out a simple hymn of praise, and commenced a well-known tune. He had the singing nearly all to himself; but as he proceeded to read the Scriptures, it was good to see that the newspaper in one instance was furtively laid aside, and that although smoking was still continued, talking ceased. He had no reason to complain of the attention paid to the fervent exhortation he delivered, and at the close of his address the tracts which he distributed were respectfully received. A similar audience, though perhaps not so numerous, assembled that evening in each of the houses in the Mint district. One of the kitchens we found to be underground, and there was a very treacherous look about the place; but the voice of sacred song ascending from the depths gave one courage to venture down, and there we saw about a dozen of the most woe-begone looking persons we ever saw taking part in an evening service. It is encouraging to know that these religious services have not been without good result. Even in such abodes of poverty, and perhaps of crime, some souls have been born again, and have blessed God that the Gospel was ever taken to them. In one year, by means of this Christian Instruction Society, upwards of 23,000 religious publications have been distributed among the lodgers; and it has been computed that every Sunday evening there is an aggregate attendance of about 300 persons in the kitchens of the Mint lodging-houses listening to the preaching of the Gospel.

The lodging-houses of Spitalfields are regularly visited by members of the Christian Community. This Society has had this district under its charge for upwards of fifteen years, and twenty members are at work every Sabbath evening. In a very small area in this vicinity may be found forty-five lodging-houses, accommodating more than 2000 lodgers of every grade. The description given of some of them is most saddening. One who has

had this field of work under his care for years, says that it is next to impossible to give a correct moral picture of the district; vice in every conceivable form is prevalent, and poverty in every degree goes hand in hand with it. As handmaid to vice and poverty, there is ignorance of everything good, noble, and true; but a full acquaintance with crime and profligacy, excess and selfishness, idleness and lust, hatred, revenge, murder, blasphemy, and sins too foul to name. It is encouraging to know, however, after this fearful picture, that a great change for the better has taken place in this district, into the lodging-houses of which Evangelists go Sunday after Sunday and dispense the Word of Truth, very often with as much attention as could be secured in the ward of a workhouse.

The following is the testimony of the Secretary in regard to the reception of the brethren:—"The evidence of several of our brethren is that a great improvement has been manifest of late. As a rule, we are respected, and our visits readily permitted, and now and then earnestly solicited in some of the houses. On entering a house our brethren, who invariably go two and two together, kindly salute them 'Good evening,' and intimate their intention to speak for a short time. The salutation is returned, and a general hush goes round for silence, coupled with 'We are glad to see you; go on, go on!' The service then proceeds with reading the Scriptures, praying, and often singing, which many heartily join in; an address follows—for sermons are not of much use amongst such people—then a closing prayer. Afterwards the visitor goes round with tracts, and speaks kindly to each as he hands him one; and now he is besieged with a host who begin to tell their troubles and misfortunes, and, finally, beg for the price of a night's lodging, or something more urgent still. After a kindly 'Good night,' the visitors proceed to the next house, as they generally take two, sometimes three, in the course of the evening."

Several cases of conversion, and other good results, are among the fruits of these simple ministrations. During the past year, through the kindness of several well-known friends of the poor, a number of free tea meetings have been organized specially for the inmates of the lodging-houses in Spitalfields. These meetings have been greatly prized by the poor people; and it has been a most affecting sight to witness the mass of poverty and wretchedness thus brought together. The number of fallen women who have attended

has been remarkable; and to these words of Christian kindness and counsel have been addressed by those of their own sex. Through the kindness of Mr. George Moore, many of those who were desirous of quitting their life of shame were enabled to enter Homes, and thus to find a place for repentance. Such, then, is a glimpse of the Christian work which is being carried on in some of the lodging-houses of London; and, had we space, we could give additional illustrations of its usefulness in several other localities than those to which we have directed attention.

The religious instruction imparted in workhouses, next claims a brief notice; for, in nearly all of them, the messengers of salvation are at work with increasing efficiency, acceptability, and success. The work of visitors embraces the halls of workhouses, the sick, infirm, and able-bodied male and female wards. Very large audiences are frequently collected in the halls of some of the houses; and services have been held, which have left impressions upon the minds of the inmates which will never be effaced. The people are described as orderly and well-conducted, and willing to receive a preached Gospel with gladness. Again and again has the visitor been surrounded by anxious ones enquiring what they must do to be saved. Sometimes the question has been asked by aged men and women, who apparently have had only a few days to live: and at others by the hale and able-bodied, whose consciences have been aroused by the faithful words spoken to them. In all such cases the needful sympathy and direction have been given, and not without evidence of its having been blessed to the salvation of some of the inmates. Those who take part in this good work in the halls of workhouses, have said that it would do good to many of the refined and respectable members of our churches to hear the expressions of joy and thankfulness which they hear from the poor inmates, many of whom have, with tears of gratitude, rejoiced to have come to an asylum which has been, in the good providence of God, the means of bringing them to Jesus when every other instrumentality has failed.

But the work done in the halls is only part of the work done in workhouses. The Christian visitor is permitted to enter the sick and other

wards; and here he may offer prayer with and for those who are languishing on a bed of sickness, deliver a short address or exposition, and even sing a hymn or two when there is no dangerous case of illness in the ward. Then, at the close of these exercises, he may go from bed to bed with tracts, with kind enquiries after the health and condition of each, followed up by the direct question, whether they have found or are seeking after the Saviour? This plan often leads to lengthened conversations, in which many confessions of guilt have been made, doubts and fears stated, with obstacles and objections of all kinds, including every phase of scepticism and infidelity.

"Some weeks ago," a visitor writes, "I went to a small sick ward in Bethnal Green Workhouse. I spoke to the inmates from the words, 'He is despised and rejected of men.' Having finished my address, I was about leaving, when one of the patients called me to his bed, and, with tears in his eyes, exclaimed, 'After that word I can trust my soul with Christ.' I entered into conversation with him, and urged the importance of trusting Jesus without delay, and then left the ward, thankful in the belief that God had fulfilled his promise, 'My word shall not return unto me void.' I visited this poor man about three weeks subsequent to this, and was rejoiced to find that he was still 'looking unto Jesus,' and resting his all on Him. I may add that I have been deeply impressed and much cheered in my humble ministrations in connection with this work. Although I have come in contact with those whom the world treats as the very outcasts of society, I have never received one harsh or unkind word; but the Gospel has been uniformly received with the most reverent and grateful attention." We might multiply instances of the good accomplished in the various workhouses of the metropolis, through the instrumentality of members of the Christian Community and other friends. It is very encouraging to know that in these asylums, where a word of Christian sympathy is so valuable, and in lodging-houses, into which the broken-hearted sometimes creep, only to be forgotten, that the glorious words are still true, "To the poor the Gospel is preached."

FROM BASEL TO BOMBAY; OR, THE LIFE OF A MISSIONARY.

A YEAR or two ago a missionary died peacefully at Stuttgart. He had neither brilliant talents nor brilliant successes; but his life was an honest and loyal devotion to his work, full of labour, not without adventure. In writing it, it is like writing a thousand other lives of missionaries, save for the setting of circumstances, which must vary in each. Yet that, perhaps, is just the reason why it should be written, that the Church may get to know better, and honour more, the noble type of man she sends to plant the kingdom of God in paganism. The average and almost monotonous life, the fine, solid, earnest, but not splendid, character, have all the more interest for us, because there are hundreds like them to be found in the same calling.

Wesel, in the Wupperthal, is a little German town, where, five and forty years back, there sprang up a missionary society. It was in the early life of German missions which still drew their chief impulse from Basel in the South, and Jänike's earnestness in the capital of the North; and when the parish minister came forward, leading two lads who offered themselves to the heathen, there was deep interest and enthusiasm. It was determined to have them thoroughly examined, and to send the more promising to Basel to be educated at the expense of the society; and their choice fell unanimously upon a young tinsmith called Isenberg. He was born in Wesel in 1806, was early drawn to Christ, had been touched by a passion for reading missionary books, and, knowing of no other way to be a missionary than to become a schoolmaster, was greatly cast down, when the circumstances of his parents made his apprenticeship to trade compulsory. His master was a Roman Catholic, and made sport of the Methodism of the apprentice, whose temper seems to have been excellent, and who retained, through many fluctuations of spiritual earnestness, his yearning for a missionary's life. His desire was now accomplished, and, in 1824, he set out for the Missionary College, a lad of excellent gifts, though none of them were conspicuous, unless, it might be, an aptitude for mastering languages. He was steady and persevering, but having become a man while he was a child, he wanted freshness and natvete, and as long as he lived was characterized by a reserve that was awkward and almost cold. The life of Basel did him genuine service.

He mingled with the students, joined their societies, even formed one after the Westphalian pattern, and enjoyed the holiday rambles among the Christians of Switzerland and Württemberg. Before his studies were over he lost his father, who died saying, "Lord Jesus, I reach Thee my hand; reach Thine to me, and take me into Thine eternal kingdom." Then, in 1832, he left Germany for London, to serve with the Church Missionary Society; and, after two years' preparatory study of Ethiopic and Arabic, he was appointed to Abyssinia, to take his place beside Gobat, the present Bishop of Jerusalem.

M. de Cherville, the French Consul at Cairo, had conceived the idea of literary glory, and determined to obtain it by translating some well-known European book into some knotty Oriental tongue. For his language he chose the Amharic, which was spoken through half of Abyssinia, and for his book he could think of no better than the Bible. As the translation progressed, presentation copies of the separate books found their way to Europe, and to the committee of the British and Foreign Bible Society, among other learned bodies. It was this copy that awakened the interest of English Christians, and led to the Abyssinian mission, a mission of a very chequered, but on the whole, discouraging career. While Isenberg was on his way out, Gobat was on his way back, for his colleague had died, the country was in the throes of a civil war, and the chief who had befriended him was killed. His return, indeed, was an escape: and the meeting of the missionaries at Cairo was not cheerful. Isenberg could not venture farther till Gobat returned, but spent the interval in visiting the Holy Land and Sinai, and in diligent work at Cairo. In 1834, Gobat rejoined him with a welcome companion, a lady to whom he had been engaged; and, after his marriage, the party set out to make another attempt on Abyssinia, which they reached by a tedious and trying journey, making their way with infinite difficulty to Adowah, the principal town of the province of Tigre. Gobat here fell sick, and remained sick so long that the conduct of the mission fell upon his companion, who found himself involved in delicate and perplexing relations with Oobeah, the chief. Oobeah made it his business to receive presents, and, if none were brought, to ask for more; those under him followed his example; and the universal im-

morality of his subjects, the want of any one that could be trusted, weighed upon the lonely missionaries. Isenberg, however, studied the Tigre dialect, undertook the translation of the New Testament into it, and taught some of the young men ; while he so worked upon the chief, Oobeah, as to procure religious toleration.

At this juncture two Frenchmen, Saint Simonians, appeared ; and a scheme of intrigue was commenced in the interests of France and Catholicism. The Abyssinian priests were already jealous of the new-comers, spreading rumours that Isenberg had an underground passage to his house from Massowah, and that the English redcoats would march up by it and seize the land ; his children, three of whom died in Adowah, were denied burial ; and the Protestant customs were perplexing and offensive to Oobeah, who would say, " If you are Christians, do like us ; if you are Mohammedans, build a mosque ; if you are Falashas, use their rites." A double-barrelled gun, it is true, propitiated him and secured freedom of worship for the time ; but the *Alaka*, or High Priest, gave them no rest. New regulations were made about foreigners, whose simple baggage was searched for cannons, and whose money was carried off ; a ban was put upon all who entered the missionaries' house ; and early in 1838 the missionaries and the other Germans were summoned to the High Priest and ordered to leave the country. The enmity and jealousy of the *Alaka* was not the only cause, for a second detachment of Frenchmen had arrived, M. d'Abbadie and a Romish Capuchin of indifferent character ; and a bribe of fifteen pounds stimulated the High Priest's energy.

South of Tigre is a strip of land inhabited by the Mohammedan Gallas, and south of that an outlying province of Abyssinia, called Shoa. The country is fair and the ruler was friendly, and rumours reached Cairo that an embassy had come from him to bear back the white men, and that d'Abbadie would likely take advantage of it. Isenberg and Krapf determined to make the attempt themselves. The journey was wild and perilous, the reception all that could be desired ; even more, for among the presents waiting for them on the frontier was a female slave. Salasieh, the chief, did not turn out much better than Oobeah, and the promising way he spoke of what he wished " for my people " was only a phrase, and ill concealed that he was the people. A bridge that he had built " for his people," over a wild torrent near the capital, was kept for his

own private use, and the common folk had to cross as they could, not without frequent loss of life. A mill was erected " for his people," but it would only grind the king's corn. Yet Shoa was the best governed province, the climate was delicious, the people came for instruction, and Isenberg pursued his literary labours with such spirit that it became necessary for him to return to Europe and oversee the press. During his residence in London he drew much notice from men of science, and, among others, from Bunsen and the King of Prussia. When the grammar, lexicon, some schoolbooks, the Heidelberg Catechism, and the English liturgy were ready, he returned, leaving the gospels to be printed at a later time and when the country would really be open to the missionary ; but the country is faster sealed than ever, and it was only last year, as we learn from Dr. Krapf, that " the Tigre gospels were printed at last." Another Frenchman meanwhile had appeared at Shoa, and by judicious presents and flattery had so ingratiated himself with the king, that the missionaries were forbidden his territory, and turned sadly back to the Northern province.

There was little improvement here. An Italian bishop, de Jacobis, had replaced the monk, who is styled by the *Revue des deux Mondes* " a jovial Capuchin," and had managed matters with such skill that " Oobeah, before whom all Tigre trembled, would dismount from his horse at the prelate's door." Though the prospects were the reverse of hopeful, it was not in Isenberg's nature to yield without a struggle. Accompanied by Muhlheisen he determined on another effort, and, if he did nothing else, would scatter portions of the Word of God, of which 4,000 had been distributed already, besides 2,000 more in Shoa. They took a new route by a province where the people heard them gladly, and sent a message forward to Oobeah. The answer was that it had been credibly reported that Isenberg had added house to house and story to story, and had made a fortress with subterranean communications, for which munitions of war were secretly conveyed, with the design of seizing the country for the king of England ; he had also broken the laws of the country by having a church in his house ; but he might advance as far as Adowah, where he would be examined to see if any change had come over him. The missionaries journeyed on ; old friends and helpers came out to meet them, the clergy advanced with clatter of cymbals, the officials of the town with ringing of small bells, and parade of various relics, and the poor crowded round them in the market

place. The examination was commenced by the High Priest. Had Isenberg altered his faith? Would he kiss the cross and the church? Did he believe in the change of the bread and wine in the sacrament? Would he recognize the intercession of Mary and the saints? The answers to these questions were skilfully, perhaps some almost too skilfully, put; but, on the Alaka demurring to the answer to the last and crying out, "You hear that he does not recognise Mary and the saints," Isenberg turned to the crowd, held out to them the right hand of fellowship in the Nicene Creed, and repeating the Apostle's Creed, cried out, "If you do not consent to our remaining on this common ground, we will leave the land, and go and serve other people." Upon this, Demetrius, a Greek smith, declared that every man should be treated as a citizen, and not persecuted for his creed. Many cried out with him; but the priests compelled the Alaka to excommunicate them, which was done forthwith, their souls being given up to Satan, their bodies to hyenas, and their property to thieves. Isenberg appealed to Oobeah; and, while the appeal was pending, busied himself in spreading the truth among those who crowded round them. As the answer was long delayed, and as Jacobis was pressing his claims with such foolish stories as that Protestantism was at its last in Europe, and that five millions had already returned to the bosom of the Roman mother, Isenberg made his way to the king to prefer his request in person. The monarch was drunk, but his answer was decisive. Isenberg must get him out of the land, and return to Europe; he had insulted the Blessed Virgin in the market-place of Adowah; had not a woman that was there heard him? So, sorrowfully and resolved, he returned, and in July, 1843, the missionaries left the country and were scattered to various work. Jacobis triumphed; yet Isenberg was avenged. For when the prelate's influence was at its height, he was asked by the king, who had a quarrel with Egypt, to fetch him a patriarch from Cairo. Verily, thought the Roman, God hath delivered him into my hands; and went about his mission with alacrity. With the selection of the patriarch in his power, his influence in the country would be secure. He would get a tool of his own,—some weak, unsuspecting, and ignorant priest; he would work through him upon his people; they would fall into the snare; they would be drawn little by little until he could carry the submission of "the land shadowing with wings," and lay it at the feet of the Pope. But

the patriarch selected had been actually trained in a mission school by Missionary Lieder; and though he turned out an unspiritual, and since then a selfish and sensual man, he was filled with jealousy and hatred of the Roman See. He seems to have conducted his establishment with the license of a pleasure-loving abbot of the fifteenth century; but weak and selfish as he was, he managed to outwit the bishop, and to procure, on the score of impartiality, the same banishment for him as had been inflicted on the Protestants. Jacobis was compelled to withdraw, and settled down on the frontier to watch events,—an occupation in which he was still engaged twelve years after, when Dr. Krapf introduced the young Christian brethren from St. Crisshma.

Loosed from Abyssinia, Isenberg was now at the disposal of his committee; but the loosing was not accomplished without the most painful struggle. He seemed to hear his predecessor Kugler's voice, as alternately in German and Tigre he prayed on his dying-bed, and cried with his last breath, "Tell them that Jesus is my portion." The miserable moan of the natives, as the cholera drove them in procession through the streets, fell upon his heart,—“For Christ's sake, have mercy on us, O Lord! For Mary's sake, have mercy upon us, O Lord! For Christ's sake, have mercy upon us, O Mary!” He found it hard to leave those in whom the seed was sown and had sprung up; hard to leave the pleasant prospect of bringing back a fallen Church to the Word of God. “I am weary,” he said, “of this wandering hither and thither, and pray the Lord to give me some fixed place in the mission-field.” He was ready to go elsewhere; but after sixteen years he wrote that “the Abyssinian home-sickness had not left him; that he could take root nowhere else; that, if he dared, he would return to Adowah; that the farther he was from it the sweeter the Amharic tongue sounded in his ear and heart.” Nor was he forgotten in Abyssinia. They speak of him still as “the man that fearlessly told us all the truth.” But God had closed the door of the land on him, and as a servant he waited for his Master's will. Meanwhile he returned home, published a book on Abyssinian Missions, which was edited by Professor Nitzsch of Berlin, and soon found himself on his way to India.

In Aden, his wife was prematurely confined; the baby and their little daughter died before the next steamer took them away; and after this sorrowful prelude he reached Bombay. His

activity soon drew him into prominence, his zeal into all the various work of the Bombay mission, and his catholicity into the liveliest sympathy with the universal Church of Christ. When the Evangelical Alliance sprung up, he enrolled himself at once, and without waiting to see the attitude that would be taken by his brethren. Lamenting the want of knowledge betrayed by Englishmen of German missions, he published in his "Bombay Records" the story of their labours and successes. He maintained a correspondence with almost every region of the earth, and gathered information which he hastened to share with others, opening subscriptions for works of Christian love that would have been otherwise unknown. "He identified himself with the missionary school, the native congregation, the itinerary, and translation." As liberated Africans from slave-ships captured about the Persian Gulf were disembarked at Bombay, his interest for Abyssinia led him to an interest in their welfare; the more that in one vessel there were forty-three girls and twelve boys from the same coast as his old memories clung to. It had been arranged that he would take charge of them and educate them; but the Government, nervously afraid of even seeming to proselytize, distributed them to various Mohammedan and other families of the place. Chiefly, however, he devoted himself to preaching, and the success of his itineraries was abundantly confirmed.

In Yeolah he prayed specially that the visit would be instrumental in spreading the gospel; and it is now a station with a native minister settled in it. When, years after, other missionaries were itinerating over the same ground, they were recognised as preachers of the same Word, and the old hearers went out eagerly to hear them again. In Aurungabad, "when we commenced distributing books, a rush was made by the people on the cart, and in less than five minutes the whole were distributed." The people, often the very poorest, would crowd under the banyan and mango trees to hear the gospel; and the Mang populations were reached by an effective agent raised up amongst themselves. This man, Rambdschi, riding by on a light Maharratta pony, spied the crowd about the preachers. He dismounted, tied his horse to a tree, and listened. The preacher proclaimed a new way, and his hearer was already trying the fifth. They fell into conversation after the service was over, when Rambdschi carried off a New Testament. After a few months' instruction he was baptized, learned

to read the gospels, and, buying a new horse, rode round from village to village, calling the Mangs together, and then reading or reciting the gospel history. This simple means was of so much use that 50 of these Mang people were baptized.

After some years of incessant toil, broken by needful visiting of Europe, Isenberg entered, in 1861, upon his last phase of work. A Christian village had been founded at Sharanpur, an experiment of great interest, and subject to much controversy. Among other institutions that have grown upon it, were, an orphanage for upwards of fifty children, and an asylum for African boys, tenanted by about thirty. The missionary in charge was obliged to return to England in bad health, and Isenberg took his place. "The village consisted of thirty houses and about 125 inhabitants. With the dawn you heard the voice of prayer and praise. During the day every one went to his work, and the work was as diverse as the races of the workers; for there were Brahmans, Dongals, Koonbis, Mahars and Mangs, Parsees and Mussulmen, Telingas, Rajpoots, Portuguese and Gosaweas all together." The management of the troublesome and intricate relations of such a colony seems to have been peculiarly suited to the missionary. The debt that pressed upon it was not only removed, but it became self-supporting. The children freely offered their dinners once a week as a gift to missions, and the girls ground corn in their leisure, and gave in the proceeds. Yet, he was strict and thorough, and on the very threshold was met by discoveries that led to a remodelling of the whole scheme, and used to say that his work was rather to cleanse the Church than to add to it. But if some left unable to endure the stricter but most wholesome discipline, others joined, and filled his heart with joy. A Mohammedan particularly, whom the opposition of his father had driven to sea, yet the word of God followed him to Suez, Ceylon, Hong Kong, nay, till at last he found refuge in Sharanpur. Naturally, too, his heart was drawn to the African Asylum, to which many of the boys who came were from the interior of Africa. These, through war, or famine, or the slave-trade, were brought to Zanzibar, and other places on the Galla coast, bought and sold, and then stolen anew, traded with again, and smothered in the dens of a slaver, till an English ship set them free. Most of them retained sufficient knowledge of their native tongues to make it a basis for further instruction. They were trained as blacksmiths, carpenters, weavers, and to follow such other trades

as they could learn ; and Isenberg entertained the hope that they would afterwards be efficient evangelists, or agents in spreading the truth in their native countries.

The manifold activity of the missionary had been tested to the utmost, and was now to cease. By the quick deaths of older men he unexpectedly found himself the senior of his Bombay colleagues ; and scarcely was he this, when symptoms of serious illness came upon him, and he was obliged to return home. A day of prayer for children had been appointed by the Evangelical Alliance ; he had prayed earnestly for his son in Germany. Two days after he wrote in his pocket-book, "Received letters from Europe with tidings of Theodore's death in Kornthal." At Bombay the doctor told him that he could not reach Europe. So near a prospect of death determined him to risk the journey, and accompany his wife and daughter home. He was so ill at Aden that it was impossible for him to visit the graves of his two children. Before reaching Stuttgart, an old friend entered the train and gave him the latest news. His eldest son had just been appointed by the Church Missionary Society to the Indian mission. He was to be married, and had remained at Stuttgart till the last moment with the family of his intended wife, eagerly expecting his father ; but the steamer was inexorable, and he was obliged to hurry back to London. The disappointment of the parent was not lasting, for at Stuttgart his son met them at the station. He had received an extended leave that he might be with his father, who now quietly looked forward to the end, greatly comforted by his children about him, the visits of old friends, like Gobat and Krapf, and the prayers of the fiery Hebich. He was rapidly sinking. One morning the phy-

sician said he could not live over the evening. He shut himself up with his wife and children. "Children," he said, "dying is no child's play." They sang his favourite hymn to him. "Lord, help me," he cried ; and his wife, supposing him to be troubled with doubt or Satan, reminded him that his sins were washed away in the blood of Christ. "Oh, yes, God be praised," he replied, cheerfully ; then sighed, "Lord, help me," and fell asleep.

About the same time, seven of the best of his African scholars were setting sail from Bombay, Isenberg's pupils, whom he had selected because their hearts were given to the help of their countrymen. He had made all the arrangements before he left India ; and when they reached their destination in East Africa, they were able to take a place that astonished the Mohammedans of Bombay ; for these, that had left poor slaves, now came back educated and civilised, and speaking English and Hindustani besides their own tongue. They are to be a missionary experiment, of which Isenberg hoped the best ; and that the orphanage of Sharanpur might be a training school for missionary colonists who might settle again in their native Africa. Whether that be so or not, Isenberg had seen the kingdom of God moving forward with gigantic strides ; had seen enough to warrant him in believing that the light would scatter the darkness with increasing power, that Africa could be reached best by Africans, and that the day was not distant when it would demand all the teachers that could be given. He had taken his share in the work ; not one of the great missionaries, but one of the genuine, faithful, ardent men, in which the mission field is rich, who did good, and manly, and lasting work, because he worked with the talent that he had.

NOTES ON CASHMERE.

CASHMERE is an extensive and beautiful district lying to the north of the Punjab. It extends from lat. $32^{\circ} 17'$ to lat. 36° , and from long. $73^{\circ} 20'$ to long. $79^{\circ} 40'$; its extreme length from east to west being 350 miles, and its breadth about 270. The population has been estimated at 750,000. The country is celebrated through the East for its natural beauties, its fertile soil, and temperate climate.

The aborigines of Cashmere are a distinct

nation of the Hindu stock, and differ in appearance, language, and manners from their Tartar neighbours. All Cashmere is looked upon as holy land by the Hindus, and the country abounds in temples, many of which, however, have been destroyed by the Mahometans. At the end of the first Punjab war (1845) Cashmere was ceded to England as an indemnification for the expenses incurred ; but, next year, the greater part of the ceded territory was transferred to

Gholab Singh, in consideration of a money payment. In that district, Dr. Elmslie, Medical Missionary of the C. M. S., has, since the early part of 1865, carried on his useful labours, concerning which the late Bishop of Calcutta wrote from Cashmere (May, 1865): "I have twice been present at Dr. Elmslie's reception of patients, and bear willing testimony to the great interest and practical usefulness, as well as to the wise and Christian character of his proceedings."

The Society for the Propagation of the Gospel has received the following paper on mission work from the Rev. Arthur Brinckman, who is working in the same unpromising district as honorary missionary of the S. P. G. :—

"As yet there are no Christians in Cashmere; there may be a few, who have been converted in the Punjab, and have settled there; but there is not one Christian Cashmeree who resides in his own country. I only know of two in the Punjab, both of whom are catechists. It is only very lately, owing to the zeal of a few men, that any regular mission work has been attempted in the country at all, and the visible results are as yet simply nothing. At first you do not expect to see the fruit spring up in any ground, but in Cashmere, it seems that it will be an exceptionally long time before anything is seen to be gathered. Several experienced missionaries have tried their best in the place during the last few years, and yet nothing comes of it all. The Medical Mission has given hundreds the opportunity of hearing the Gospel; it has been in full work two seasons in Cashmere, and I should think at least eighty a day to be the average number of persons who come for medicine, and not a scrap do they get, unless they first attend to the address of the catechist. Dr. Elmslie, who is in charge of this mission, will go again to Serinuggur this year, and not remain at Chunba, as was rumoured some time ago. The Cashmeres are good listeners, and I never heard a single jeering or angry remark from any one of them when talking to them on religious subjects; yet, notwithstanding all that has been done with them, you cannot gather together two or three in Christ's name in the whole of the country. We had no right to expect an easy field for missions there, having treated the country so badly. It was ours once, and we sold it for a small sum, and the country has been going to the bad ever since. Had we kept it, the people would have had a chance of bettering themselves, instead of having every possible hindrance to both social and moral improvement.

"Fear of their own Government keeps the Cashmeres from inquiring after Christianity, and there must be some who are greatly interested in it by this time, but yet hang back from fear. Several clear cases have come under my notice of men being threatened, who were supposed to be thinking of being baptized. The authorities would not dare to imprison a man for becoming a Christian; they would accuse him of not having paid his taxes, or of having done some civil offence.

"I believe the Rajah to be a kind-hearted man, but his advisers are not his best friends. Christianity surely causes a kingdom and its king to flourish; perhaps the Rajah may see this some day, that to encourage Christianity is his best policy, and then the day may come which Vigne dreamed of, when Cashmere shall become the focus of Christianity in Asia.

"A sepoy of the Rajah was coming to undergo a severe operation, which Dr. Elmslie said must be done, else the man would die, but one of the authorities heard of it, and forbade the man being brought to the good doctor; he lingered in agony nearly a month, till he got some one to ask the Rajah's special permission to come, which was granted. The man was brought, but too late to be operated on with any chance of benefit, and died the same day. On telling some of my old Cashmeree servants (who came into Serinuggur on hearing I had arrived again from Europe) that I came out to tell them the Fujil, they came to me with tears in their eyes, and asked leave to return to their homes at once, or to take service with some officer going shooting. They said they dare not stop with me, and away they went, poor fellows. The powers in Cashmere are too sly to openly punish a man for his faith, but they have succeeded very well in letting the people understand that they will have a hard time of it should any of them turn Christians. I wish fervently that the Cashmere rulers would openly oppress a convert. Persecution always makes Christianity to flourish after a while; and we should have a good ground for interference, and be able to take this pressure off the people.

"Another great obstacle to Mission work in Cashmere is the language of the people. It is so difficult to learn. There are no books to learn it from, there is no Cashmeree alphabet, and if you write Cashmeree, you must write in Persian characters, and a few will be able to read it with ease. I have made two Cashmeres sit down and write little notes to each other, but I always find

that they understand Persian much better than their own language when written. All Bibles and tracts then must be in Persian, to be of use among those people. A New Testament in Cashmeree was printed by the Serampore Mission many years ago, but I am afraid it will be useless. It is also a difficult language to speak correctly; if you see two Cashmerees talking together, you will often notice one of them asking the other, 'Do you understand?' The best way to pick up the language is by having Cashmeree servants, and never allowing them to talk Hindustani to you. Hindustani may be used when talking to the boatmen, *kupra-wallahs* and *shikarees*, but for the peasantry nothing but Cashmeree will be properly understood. One other grave difficulty remains to be noticed, and it is a difficult matter to write upon. It is this; a missionary or two may preach to the people about our holy religion, but he is not able when challenged to point to any of its good fruits among our countrymen. But in His own time God will lift the veil, and let them see more clearly what the true Christian life is. The veil is beginning to be raised a little now, I think. The Medical Mission, a Christian scheme, and nobly worked, must touch some, and teach them that not politics, but the love of Christ is at the bottom of it all.

"The Mohammedans are more numerous in Cashmere than the Pundits; the latter are chiefly met with in Serinuggur and in the larger villages.

"You seldom meet with a Pundit in the little hamlets, unless he is one in the service of the Government. They are the governing class, and the followers of Mohammed work under their superintendence. This is the reason why the people of Cashmere suffer such cruel oppression. The Mohammedans hate being ruled by others, especially by those whose religion they despise. There is no doubt there is an immense amount of oppression in Cashmere; extortioners are there in numbers; nearly all a man earns goes to other coffers than his own; the method of getting money out of the people and soil is a very hard one; but the greater part of the discontent arises from the injustice of individuals in power among the people. All this makes the field difficult for missions, as the chief thought of all you meet is, 'How can I better my present condition?'—that is, get more rupees and keep them. A man who is oppressed by others, who is obliged to be always hiding his own to keep it, and who, therefore, always lives in a covetous, discontented

mood, is not likely to listen favourably to Christianity, when he knows he will be oppressed all the more if he does so. It will be seen, then, from the above that, besides being the hardest to win anywhere, the Mohammedan in Cashmere has extra inducements to keep him back. They are not, perhaps, so fierce in their bigotry as Mohammedans in other parts of the world, but they are more superstitious. I think if their own prophet were to come amongst them, he would disown them as his followers. I believe that many of them revere some old village saint, and cherish one of his sayings, more than the memory of the writer of the Koran. They often kill an animal, invoking the name of some saint who never was heard of out of Cashmere. This is breaking the plain precepts of that book, but they do it from real ignorance of their own religion. Most of them are Sunnites with a vengeance, holding more traditions than all the other sects put together. They say that their copies of the Koran are the most perfect to be found now. Their teachers are very ignorant men, and though they read the Koran they seem to have no idea what it is all about. They read over and over again, but do not think of what they read. One Mollah, who told me he could repeat all the Suras by heart, denied the existence of several passages I quoted to him, till he looked in his Koran and read the translation. None of them know much of Arabic, neither do they know much of our religion. Some of them seemed to think I could not be serious, when remarking that I had no faith either in Mohammed or the Koran. They seemed to have a sort of idea that Christians look on Christ and Mohammed as two great prophets, and prefer to be called after the former. The Mohammedan religion was planted there about 700 years ago, I believe, but it is very difficult to find out anything about old times in Cashmere, in the country itself, as all the old books and writings are seized and hid by the Government whenever found. Few who get hold of them can read them, and you cannot trust the traditions of the people. As regards morals, I cannot make up mind as to which are superior, the Mohammedans or the Pundits, in Cashmere.

"Many persons have said to me that the Cashmerees would be difficult to convert, because they are such very bad characters. You often see them described as liars, sneaks, hypocrites, and cowards; these hard terms being applied to the whole race of Cashmerees, and not to individuals and classes only. A short time ago I saw a letter abusing

all Cashmerees in terms like these, and making them out to be the most immoral and degraded people in the world. For my own part, I would sooner try to convert a very decided sinner than persons who live in a self-satisfied state of respectability, without caring about religion; but I do not think the Cashmerees are worse than their neighbours. I have had a good long experience of them, and, considering the state they live in, they are quite equal to the generality of the natives of India. No one considers that honesty is the best policy there, if they want to thrive; the officials try to get all they can out of every one, and the people try to hide all from their rulers. Every one knows there that every one is deceiving everybody else. If the Rajah orders five rupees to be given as a present to every coolie on his return from carrying a load to Gilghit, the coolies would only expect to receive two, or three at most, and would look on this cheating, on the part of the authorities, as quite in the natural order of things. If the country comes under British rule again, half this lying and hypocrisy would disappear at once; these vices are chiefly indulged in for self-defence. Travellers who visit the country are prejudiced against the people by their own servants from the plains—it is their interest to abuse the Cashmerees. If we abuse these people, we ought to remember that we have done nothing for them, but handed them over body and soul against their will to a government

that would spoil any nation. If they lived under the same advantages as the people of Hindustan, they would not be so badly spoken of; I would as soon trust a Cashmeree as any other native in this part of the world. They are very intelligent, and, if encouraged, they would surpass many other nations in 'arts and manufactures,' and, if Christianised, be equal in morals no doubt to those around them. As far as man can judge, the missionary would work with a better chance if the following things could be obtained:—1. An Englishman high in power, who would show the Rajah that to encourage Christianity is his best policy, and remind him of a certain paragraph in the Queen's Proclamation of 1858 about toleration. 2. A church. 3. A permanent mission in Serinuggur, so as to know the people better and be known of them, instead of being looked on as padres who come up for a few months for change of air, and talk about religion only because we get paid for it.

"I must now conclude these notes on Cashmere as a mission field. I have not given a very interesting or encouraging account, I am afraid; but I by no means despond. The good time must soon come—God's own time. I know a great many who pray for Cashmere daily; a few years ago no one did, perhaps. Doubtless some of my brother missionaries will help thus. I wish them all God speed in their labours wherever they may be."—*Mission Field.*

TOUR IN MYSORE.

Bangalore is the principal town of the Mysore province, and has been the seat of a mission for many years. It includes the native town or pettah; the military cantonment, with an English regiment and English artillery, and the little fort. The native population in the town and cantonment amounts to about 140,000 people. Bangalore is the head-quarters of the Mysore Government, and has a large Government school. The Wesleyan Missionary Society has a strong mission, with a valuable press. The London Mission has two native churches, Tamil and Canarese; a large English Institution, with three branch schools, containing 400 scholars; and a theological class, with 12 students. An important feature in the mission is the Canarese girls' day-schools, with their 177 girls, conducted by the Miss Ansteyes. The missionaries at Bangalore are the Rev. Messrs. Colin Campbell, Rice, and Walton, Miss Anstey, and Miss G. Anstey.

In December last Mr. Campbell undertook, as usual, a missionary tour among some country

towns, and was accompanied by these ladies. Mr. Campbell's labours have been especially directed to the preaching of the Gospel in the native tongue, and long service has made him thoroughly familiar with the religious views of the people. To one of these ladies we are indebted for a very interesting journal, from which the following extracts are taken:—

1. DISCUSSIONS AT DEVANHULLY. MISS G. ANSTEY.

"In the evening we drove as far as Devanhully, a distance of nearly fourteen miles, and the next morning we went out into the pettah with Mr. Campbell. It was the Sabbath morning; but what a sad contrast to the Sabbath at home! No Sabbath quiet; all was bustle and confusion; no

church bell inviting the people of the land to come and worship, or at least to hear the glad tidings of great joy; not even a Christian school-house in which we and the catechists might meet for prayer. And then the people, so dead and indifferent, or rather so bitterly hostile to the truth! In four different places did Mr. Campbell seek to obtain a quiet hearing, but failed; they would not listen, but took up all the time with vain disputes. After a vexatious morning, we returned home somewhat disappointed. In the evening, just at the time we were going into the pettah, two native gentlemen came to see us. In the course of conversation, one said that all nations have a sacred book or Bible of their own. Mr. Campbell admitted that most nations had a book which they called sacred, but the true Bible was that which had come from God. He then compared the true and false sacred books to true and false money, which must be tried or weighed to prove its real value. After this followed a long discussion in English upon the Hindoo and Christian religions, during which the young man, who knew English well, asserted boldly that Hindooism was a God-revealed religion; and although Mr. Campbell plainly showed that it was in truth a devilish invention to keep poor souls from Christ, since the temples are full of abominations, and the sacred Hindoo books full of vileness, he still tried to defend it. Oh! it was sad, indeed, to hear one who was evidently enlightened acting as the champion of this abominable worship, and upholding it as the religion God had taught. After a lengthened conversation of an hour and a half, they left us. May God graciously enlighten their darkness, and lead them into the true way!

2. OPPORTUNITIES FOR NEW STATIONS AND SCHOOLS. THE SAME.

"Later in the evening we were gratified by a request to establish a girls' school in the village. We hope to do so; but as our expenditure is already far in advance of our income, we trust our friends will try to help us by contributing of their substance to this part of the Lord's work.

"The following morning we went upon the ramparts; from this place we had a fine view of the native town, with its flat roofs, its plantain and cocoa-nut trees. Afterwards we went to the Government school (it was holiday time), and, sitting in the verandah, had a long conversation with some of the influential men. Many difficulties and objections to the Bible, which evidently had their origin in English infidel books, were

mooted, such as 'Why God hardened Pharaoh's heart!' &c., and were answered. But it is grievous to see the land from which light alone should emanate, in some cases become the spot from which the black cloud of unbelief arises. Whilst in the verandah we sang some of the 'songs of Zion,' and the people, as usual, appeared to enjoy the music. In the evening we drove to Chikka Billapoor. This is a very large town, containing, some say, about 14,000 people. The Roman Catholics have a church there, and about four or five families have nominally joined them. There is also a Government school; but no Christian mission, no Christian school, not even a resident catechist. And if you ask why, we can only say that these large towns we cannot occupy, until the Christians of England come up with more vigour to the help of the Lord against the mighty. We should rejoice to see girls' and boys' schools established in each of the towns mentioned; but the want of money is a serious drawback. Oh, dear Christian mothers, will you give the bread of life so freely and lovingly to your own dear ones, and withhold it from the perishing children of India; and, by not giving the necessary funds, are you not causing us to withhold it? The monthly expense of educating a child in the day school is 1s. 6d., or less than £1 a-year.

3. THE STREET PREACHER. THE SAME.

"On our return home, we stopped for another day at Devanhully; and this time I tried to do what I could with the women. This, however, is for some reasons very difficult. We cannot get admission into the houses. Frequently there is no compound attached, and the street is the only place in which we can speak. This is all very well for a gentleman; but, for my own part, I can say it is at first trying to a lady; for, whilst we are speaking to two or three women who are standing outside their houses, a crowd will collect, and twenty, thirty, or forty people will gather round, and the lady is placed, almost unintentionally, in the position of a street preacher, with this difference—the congregation is principally composed of women. On one occasion I sat down on the handle of an oil-mill, and began to converse with some women. A large number of people gathered and listened well for a time; then two men commenced to argue. I refused to speak with them, saying, 'I will speak only to the women; if men wish to *hear*, they may listen; if they wish to *speak*, they must go to Mr. Campbell.' This silenced them, and they went away. Another

time I was asked 'if I could speak with my God, since I could not see him.' In order to illustrate the way in which God and his people have intercourse one with another, I told them the story of my call to mission work, and how plainly God had said to me, 'Go in this thy might: have not I sent thee?' They seemed struck with it, and did not discuss the subject again. In Yellahunka, at which we stopped on our return tour, we had some very interesting work, both morning and evening. I visited the village, and spoke to nice gatherings of women.

"At one time, when I told a man that I had come to speak to the women, and that the men must not interrupt me, he answered, 'I will be a

woman, then,' and stood without making any further trouble. The women, too, seemed quite taken with the idea of having a missionary to themselves; and if men begin to interrupt or argue, the women now fight the battle, and insist on the lady being allowed to speak to them without interruption. I think a very large and interesting sphere of work will be found in this village visiting; and earnestly do we pray that the Lord may abundantly bless these few and weak attempts to sow the seed, so that at last it may be said regarding many of these villages, 'This soul was born there.'—*Chronicle of the London Missionary Society.*

MEDICAL MISSIONS IN SOUTH TRAVANCORE.

DR. JOHN LOWE, of Neyoor, is already well known to our readers. We have much pleasure in laying before them a large portion of his Report of the South Travancore Mission Hospital for the year 1896.

Being compelled by the state of Mrs. Lowe's health, as well as his own, to repair for a period of five months to the Neilgherry hills, he committed the ordinary work of the hospital during his absence to his native assistant, dressers, and students; and it was very gratifying to find, upon his return, that their services were highly appreciated, and that they had merited the confidence he had placed in them.

The following is a summary of the patients:—Medical cases, 3,145; surgical cases, 1,518; admitted as indoor patients, 150; visited as outdoor patients, 250; cases of vaccination, 2,021; poor patients assisted, about 300; total, 6,684.

It would appear that many of the diseases which came under their notice are the result of maltreatment by the native physicians. The natives, however, are gradually losing confidence in these men; and the Sircar makes zealous efforts to extend the benefits of European medical skill among all classes of the community.

"The surgical cases treated in the hospital during the year include simple, compound, and comminuted fractures, simple and compound dislocations, flesh wounds caused by falls from palmyra trees, assaults, and self-inflicted injuries, abscesses, ulcers, carbuncles, burns, and scalds,

snake bites, diseases and injuries of eye, nostril, ear, and mouth, operations for the removal of cataract, tumours, cancer, polypi, dead bones, hemorrhoids, fistulae, stricture, and hydrocele, obstetric operations, &c.

"We have had a large number of severe cases of palmyra accidents under treatment during the year. The great majority of the poor patients are mere children. At the present time there are two boys, palmyra climbers, in the hospital—one fourteen years of age, with a simple fracture of arm near the shoulder; the other, about twelve years of age, was brought here two days ago convulsed with tetanus, caused by a compound fracture of his left arm, and a severe flesh wound laying open the arm-pit. Only two days ago a boy about the same age, while climbing in the neighbourhood, fell from the top of a tree, a height of about thirty feet, and was killed on the spot.

"In obstetric cases our assistance is seldom sought till they have reached an almost hopeless stage, or until some unexpected complication occurs, when the native midwife suddenly disappears, leaving the poor woman and her friends to look out for other help, or to manage as best they can.

"About two years ago I thought of selecting a few of our intelligent Christian women, and training them as midwives and sicknurses. On communicating my intentions to my kind and valued friend, Dr. Burns Thomson, Edinburgh, he at

once secured for me and forwarded the necessary funds, models, &c., to enable me to carry out my plans.

"Dr. Pulney Andy, of Trevandrum, kindly offered to render me all the assistance he could, so far as his public duties would permit; and his knowledge of the vernacular and of the habits and customs of the people, would render his aid, in such an undertaking, very valuable.

"The circumstances, already detailed, which compelled me to relinquish my work for a season, prevented me from completing my arrangements for the establishment of a training class for women. I now rejoice to learn that there is the probability of such a class being formed in connection with the Maternity Hospital at Trevandrum; and Dr. Ross has kindly offered, so soon as arrangements are completed, to receive as students as many intelligent women as I can send.

"The two vaccinators have been busy at work, having vaccinated during the year upwards of 2,000 persons of all classes and creeds.

"*Training Class.*—It grieves me much to have to state that V. Daniel, the student who gained the first prize in 1865, and who, on this account, occupied the position of first dresser in the hospital, has fallen into sin, ruined his character, and brought disgrace upon himself and family. The circumstances I need not detail; suffice it to say that they were of such a nature that we could not do otherwise than suspend him from the communion of the Church, and expel him from the class. Up to the time that the painful disclosures were made, no youth in our mission bore a more blameless character. Our high hopes regarding Daniel have been blasted, and this is a sad disappointment to us; may it humble us, and may teacher and students, as well as the reader, lay to heart the lesson taught: 'Let him that thinketh he standeth, take heed lest he fall.'

"Regarding the character and conduct of the other students I have every reason to be fully satisfied. With one exception all the missionary students are members of the Church, two having been admitted during the year; and all, I rejoice to add, give decided evidence of the reality of their faith and love.

"During the first six months of the year, our studies were carried on uninterruptedly. The subjects taught were anatomy, physiology, practice of physic and surgery; and, tested by weekly oral and quarterly written examinations, I have been much pleased and encouraged with the progress and attainments of the class.

"We have endeavoured all along to combine practical work with systematic teaching, requiring the students in turn to examine the patients, prescribe or suggest the treatment, compound and dispense the medicines, perform the minor operations, attend to the dressing of wounds and ulcers, and to apply splints and bandages, &c., &c., all this, of course, under my own supervision.

"Regarding the first four students, namely, David, my assistant, Pakkianathan and Arumeinayagam, dressers, and Masilamani, their diligence, success, and ability have exceeded my expectations. So soon as arrangements can be made for opening branch dispensaries, I shall have no hesitation in at once placing these four young men in charge, under my personal superintendence; and I cannot doubt that they will prove themselves worthy of the confidence placed in them, and that the instruction they have received, and the experience they have gained, will enable them to be very useful, and secure for them the respect, esteem, and confidence of the communities in which they may be located.

"Of the other three missionary students, though I cannot speak so highly of them as of the others, still, with another year's training and experience in the hospital, I doubt not my hopes regarding them will be fully realized.

"Govindan, a young Hindoo student, supported by His Highness the First Prince of Travancore, has made very satisfactory progress. His conduct, diligence, and success have given me much pleasure; and, considering that he commenced his medical studies six months after the class was formed, the position he now occupies is highly creditable. The good influences with which he is surrounded, and the advantages he enjoys through the kindness of his illustrious patron, will, we trust, qualify him for a future course of great usefulness and success.

"During my absence on the hills, the students employed their time in revising the subjects we had gone over since the commencement of the class, in studying Latin under Mr. Baylis's kind superintendence, and in aiding my hospital assistant in carrying on the work of the hospital.

"*Evangelistic Work.*—In all former reports, I have, under this head, given a brief account of our evangelistic efforts in the waiting-room, and among our in-door and out-door patients. On more than one occasion I have described the manner in which this department of our work is carried on, and the pleasing and encouraging results of our labours; and year by year I have

given full extracts from my Evangelist's monthly reports, serving to give a general idea of the nature and results of our work in this direction. The routine of our daily engagements renders it very difficult for us to present to our friends anything fresh under this head. As during former years, so throughout the year under review, day by day the precious seed has been sown in a soil specially prepared to receive it by suffering and affliction. To many, who, humanly speaking, would otherwise have lived and died without having heard of the once crucified but now exalted Saviour, the story of redeeming love has been told; many poor, wounded, and diseased sufferers have, at the eleventh hour, been warned and urged to flee for refuge to lay hold of the hope set before them in the Gospel, and concerning not a few such we have reason to hope. From time to time we have been cheered by one and another of our patients, men, too, of influence and means, voluntarily giving up their tridents, clubs, devil cloths, and ornaments, and requesting us to come and pull down their devil temples, as they wished to renounce their heathen follies and ceremonies, and to worship the one living and true God.

"So far, therefore, as direct spiritual results are concerned, our labours during the year have not been in vain; but apart from these results, there are others which spring from the existence of such an institution in a heathen community like this, which cannot be so easily estimated, without taking a retrospective view, and gathering up the results of some years' experience. Instead, therefore, of entering more minutely into details regarding our ordinary evangelistic operations, it may tend more effectually to interest Christian friends in the great cause of Medical Missions, and help to promote the more extensive employment of this agency, if we state briefly the grounds, suggested by some years' experience, upon which we think Medical Missions have a very strong claim upon the Church at large for a greater share of sympathy and support than they have as yet received.

"I. During the last five years, nearly 25,000 patients, of all castes and creeds, have sought relief at the hospital, the great majority of whom were accompanied on their visits by relatives and friends, and to all of whom the way of life was faithfully pointed out. What abundant opportunities have thus been afforded for sowing the good seed of the Word! The spiritual husbandman could hardly desire a more promising field of labour.

"II. The influence which such an institution exerts in a community, apart from its success as a direct evangelistic agency, is very favourable to the advancement of the great object the Christian missionary has in view. The existence of a mission hospital is an embodiment of the benevolent spirit and gracious design of our holy religion, and, as such, cannot but tend to conciliate the minds of men towards the missionary and his work. The yearly increasing number of high caste heathen patients who avail themselves of the benefits of the hospital, is a pleasing proof that, through this instrumentality, we are exerting an influence upon a class which our ordinary evangelistic agency fails, to a great extent, in reaching.

"There can be no doubt that the establishment of a hospital in connection with a local mission, gives to that mission a position and an influence, which, in the eyes of a heathen community, it would not otherwise enjoy. This statement would, I am sure, if necessary, be warmly supported by the united testimony of brother missionaries labouring in South Travancore.

"III. From heathen systems of religion, the Christian Church might learn a lesson. In India, China, Africa, and in almost every pagan land, crude systems of medicine and the treatment of disease are intimately associated with the religions of the people. Their knowledge of disease, however, is founded on little else than superstition, and their treatment is in accordance with their foolish theories. Consequently, one of the greatest discouragements and trials which a missionary meets with, is the apostacy of not a few of his converts in times of sickness. Urged by the advice of heathen relatives or friends, or overcome by the power of former propensities, it too often happens, at such times, that weak professors allow heathen rites to be performed and sacrifices to be offered, to gain the favour of the gods, or to appease the anger of the devil, and thus, as they hope, secure their recovery.

"In our schemes, therefore, for promoting the evangelization of heathen nations, in order to counteract this evil, the importance of recognizing the healing art as the handmaid of religion is plainly indicated. What has thus been joined together and forms a part of almost every false system of religion let us not put asunder; but let sanctified medical skill go hand in hand with our teaching and preaching, and a powerful auxiliary to our missionary agencies will be gained.

"Viewed in this light, too much importance cannot be attached to that department of medical

mission work, which, wherever medical missionaries are located, is now being actively prosecuted, namely, the training of native agents to labour among their fellow countrymen as medical catechists or evangelists; for, just as such an agency is incorporated with our ordinary missionary schemes, with God's blessing, will the evil to which we have referred be successfully combated and removed.

"IV. A glance at the subscription lists at the end of this and former reports, will show that this is a department of mission work carried on, in all its details, without our having to draw upon the Society's funds for any help. So thoroughly does this benevolent agency commend itself, that I am more and more convinced that rightly directed efforts would secure for mission hospitals, wherever they existed, even were they a hundred-fold more numerously established than they are, the support and sympathy of the wealthy in the community around, to an extent that would render them independent, or nearly so, of home aid. From the first, I have never been under the necessity of applying for pecuniary aid from the Society; and, with the exception of the missionary's salary, I believe a mission hospital might form a part of every mission circle, without taxing the Parent Society with any additional expense. Indeed, the native community of a district in South India have lately offered to build and maintain a mission hospital, if a sister society, to which the proposal has been made, undertakes to send out and support a fully qualified European medical missionary.

"V. Though at the risk of being charged with egotism, I can allow no false delicacy to prevent me making use of another powerful argument in favour of medical missions.

"A missionary, in losing the wife of his youth under circumstances which, had medical aid been available, her valuable life, in all human probability, might have been saved, was led to say that he would fain stand by her grave and lift up the voice of his appeal for medical missionaries, to co-operate with them in their labours of love, and tend them in times of sickness, till it was heard all over his native land, and responded to by the Church of Christ.

"The medical care of the missionaries and their families has formed no small nor unimportant part of my work as a medical missionary; and in the discharge of this responsible duty I have always found much comfort and satisfaction, and have received many proofs of gratitude and confidence. I can safely say that the missionary brethren and their families, comprising our mission

circle in South Travancore, deem it no small privilege that there is a medical missionary amongst them, there being no other medical man within a distance of forty or fifty miles from most of our home stations.

"It is a great pleasure, too, that we are able to offer to members of our mission circle, from time to time, a temporary residence under our roof when medical assistance is required; and thus a saving of expense to the Society, and of time and trouble to the missionary, is frequently secured. And surely this is no weak argument in favour of the employment of this agency, as a part of every localized mission organisation, especially in spheres of labour far removed from the advantages of civilized society.

"Such are a few considerations, well worthy the attention of the friends of missions, suggested by some years' experience of medical mission work in a heathen land.

"Christianity, philanthropy, and patriotism unite in urging the claims of this noble enterprise; and, in a professional point of view, its claims are no less valid. A regard for the interests and honour of our profession, and a due appreciation of its high and holy aims, should impel its members, individually and as a body, to advance the cause, and lend it all possible countenance and support. The most promising fields for medical missionary labour present the widest scope for original medical and scientific research; and to medical missionaries at present in the field, we are, as a profession, much indebted for some most valuable additions to our *Materia Medica*, and for many interesting and important contributions to our medical literature.

"May we not hope, therefore, that the day is not far distant when an enterprise, presenting such claims, will receive the sympathy and support which it merits, and that, ere long, many young, devoted, pious members of our noble profession, content, for the present, with the rich reward of doing good, and with the prospect of richer blessings in store, will be led to consecrate their talents and skill to the glorious work of being the pioneers of Gospel messengers to the perishing heathen, or the valued coadjutors and comforters of the missionary band in many remote, benighted pagan lands?"

Contributions to the various objects of the Medical Missionary Society are received in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W.; in Edinburgh by Dr. Ormond, 43, Charlotte Square.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Ritualistic Commission has continued to excite interest. A discussion has taken place in the House of Lords in connection with it, bearing on the powers of Convocation. The Archbishop of Canterbury had pledged himself, in a letter, that no change should be made in the Services without consultation with the Convocations. The Earl of Shaftesbury disputed the power of the Convocations to interfere with legislation affecting the Church. The Earl of Derby signified that the Convocations would be consulted, as a matter only of courtesy. The Bishop of London clearly showed that the Convocations had never been recognised as having any legal authority. The Archbishop of York is taking a most decided part in opposition to the Ritualists, and has received and acknowledged several memorials thanking him. In one of his acknowledgments he says,—"The crisis is indeed most important, and in my humble judgment the time has fully come when the clergy and laity who wish to see the doctrine and worship of our Church preserved in safety, should express their opinion of the recent attempts to change, without authority, the one and the other." A public meeting, which was numerously attended by persons of the Evangelical school of the Church, has been held in St. James's Hall; speeches were delivered by Dr. McNeill and others; and the proceedings were enthusiastic.

At the Tercentenary Banquet held recently in Rugby, the Bishop of London said:—"He had sometimes wondered what it was that gave such marvellous popularity to the life of Dr. Arnold when it first appeared before the world. True, the character of the man was sufficient to recommend it to persons who were able to enter fully into his sentiments, and to appreciate the greatness of his character. He thought his popularity, both in this country and in America, was mainly to be attributed to the fact of his living fully abreast of the age, and fully understanding the wants of the nineteenth century, that he might be a man who entered fully into all the politics

of the Church of Christ. The same thought had suggested itself to him when their dear friend (the late Bishop of Calcutta) who had lately departed from amongst them, was so suddenly called to his account. What was it that gave to him that marvellous power in India, so that no bishop who had gone before him, though great were the names of those who had filled the see, had had the same influence as he had? What enabled him to exercise this influence over governors-general, over judges, and over military and civil servants of the Crown in that land, except that same testimony which his life always bore to the fact that a man zealously devoted to secular education, and fully alive to all the wants of the age in which he lived, could also manifest to those around him that, with all those things, he could be a devoted servant of the Church of Christ?"

The Wesleyan Conference meets at Bristol on the 25th instant. The preliminary committees met ten days before these committees, which are in number eleven and in character departmental, are mostly composed of ministers and laymen (nominated by the previous year's Conference), and review the proceedings in each branch of affairs during the year, with a view to the recommending to the Conference of such measures as in each case may seem to be advisable. The July Examination is one of the signs of approaching Conference. The candidates for the ministry, having just passed the Circuit Quarterly Meetings, and then the yearly District Meetings (which latter are composed wholly of ministers), are called upon to present themselves before a large committee of ministers in London, whose business it is to examine them and report to the Conference. That assembly, on authority which it trusts, thus becomes acquainted with the character, abilities, and attainments of each. Some the Committee recommend for immediate appointment; others for reception into one of the Colleges, either because they know so much that they might with advantage be taught more, or because they know so little that it is advisable to put them through some course of training; others again they may not recommend at all, finding them not sufficiently promising on any account.

Ninety-one (the odd man being a Frenchman) have just undergone this ordeal. Each had to furnish a manuscript discourse and to preach a sermon, a member of the committee being one of the congregation. The general examination embraces Greek, Latin, mathematics, natural philosophy, history, grammar, composition, Scripture knowledge, and other subjects, and is conducted first by means of written papers in answer to questions, and afterwards *visà voce* in full committee.

The thirteenth annual meeting of the Turkish Missions Aid Society was recently held, under the presidency of the Earl of Shaftesbury. Dr. Holt Yates, the hon. secretary, read the report of the past year's proceedings in the five missions of Western Turkey, having Constantinople for its centre, Eastern Turkey, Central Turkey, Syria, and Nestoria, showing that large bodies of Moslems, Armenians, Bulgarians, Mahomedana, Persians, Syrians, and Greeks have adopted the Christianity of the Reformed Church, and in that faith are supporting very many places of worship, with native pastors, schools for children, and theological seminaries for the youth of both sexes. Two remarkable cases of the conversion of a Persian and a Turkish officer, together with his wife, were mentioned; and at one place the Pasha of the district had been induced to attend the service. At Oorfa, the ancient Ur of the Chaldees, ninety new members were added last year to the number of the converted. The meeting was addressed by the Rev. M. Parmelie, missionary at Erzroom, in Armenia, who expressed a hope that no mistake would be made in the reception of the Sultan, or he might return to Turkey under great misapprehension. The English people should take every opportunity to show him that they had no sympathy with the corrupt system of government that prevailed in his country, where woman was degraded below the condition of a slave, and justice could be obtained from the law by those only who were sufficiently wealthy to be able to bribe its administrators. Above all, we should do nothing that could lead him into the error of supposing that the demoralising spirit and tendency of his religion found any countenance in Protestant England. The Rev. C. Wheeler, missionary at Kharpoot, in Asia Minor, said:—"The Turkish empire could not continue much longer in its present position. If it should please the Almighty to cause its downfall, we might then have to consider what should be the destiny or allotment of all those vast fertile provinces now

composing the empire of Turkey, and teeming with enormous populations. The Turkish Government were far in advance of their people, and if they were left to act according to their own judgment, a great many beneficial reforms would be introduced into the country, and he hoped this society would be enabled to redouble its efforts, and assist them in spreading over some of the most beautiful provinces on the face of the earth the great moral and social blessings of civil and religious liberty."

La Semaine Religieuse, the leading Roman Catholic religious periodical of Paris, says:—

"The return of a large number of schismatics to the centre of Catholic unity is now more than ever occupying public attention in England. It becomes more and more evident that for the last quarter of a century that country has been awakening to the faith of its fathers. In the presence of conversions, as striking as they are numerous, taking place in the highest ranks of the aristocracy and of the National Church, it is being asked if the schism of Henry VIII. is not endangered, and what are the measures to be taken in order to consolidate or replace it? This is the question which now occupies the public mind. It is discussed by artisans, by the middle classes, by the aristocracy, in the Universities, by the clergy, and by the Government. The chief organ of public opinion, the *Times*, lately exhorted its coreligionists to be upon their guard, for (it added) 'a great revolution is at hand.'

The progress of Ritualism in England is a most remarkable religious development. This name is applied to the spontaneous innovations of a large body of Protestant ministers, who not finding Anglican practices sufficient to meet the requirements of faith and piety, are introducing into their worship Catholic rites and ceremonies, even down to the ancient ecclesiastical ornaments. Thanks to the impulse given by the celebrated Dr. Pusey, some Ritualists have even endeavoured to re-establish the practice of Confession; others have petitioned their Bishops and Archbishops to establish religious communities, in order that each one may the more easily correspond to the grace of God and work out his salvation. But the chief meaning of Ritualism is the proof it affords of the insufficiency of Protestantism to satisfy the spirit of faith and piety which animates to so great an extent the majority of the English nation, and that only in the Catholic Church will it find what it so vainly seeks in schism and heresy."

The *Weekly Register* says:—"A correspondent wishes us to notice the fact that within the last three months four English ladies of the highest rank—a duchess, a countess, a dowager-countess, and the wife of a baron—have all been received into the Church. But although the information is perfectly correct, as we have reason to know, we think it more judicious not to publish particulars, as it is certainly better that these ladies should not have their names paraded in the public papers. We can assure our correspondent that among all ranks of society, what Protestants are pleased to call 'the movement towards Rome' never was more general than at present, nor the individual gains we make to numbers more satisfactory in every way—not even in the old days when the 'coming over' of the band of good men of Littlemore created a panic throughout the ranks of society. Besides this, there is another thing very much in our favour. There is now hardly a family in the land belonging to the higher middle classes, in which one or more Catholics are not to be found. This of course makes the path smoother for those who determine to join the Church."

Scotland.

(From our own Correspondent.)

THERE has been, as usual, after the General Assemblies, a lull in Scottish ecclesiastical affairs during the past month. There is, therefore, but little to report. Preaching in the open air and other evangelistic agencies have begun, and will be pursued vigorously during the month of August. The admirable concluding address of Dr. Crawford, moderator of the General Assembly of the Church of Scotland, has been circulated far and wide. It is reported that Dr. Norman Macleod will go to India, as requested, in the winter.

The Foreign Mission Committee of the Free Church of Scotland have made an appeal to the wealthy members of that church on behalf of a scheme which they have resolved to set on foot for providing manse for their missionaries in India and South Africa. The rents of houses in both these quarters of the world have greatly risen of late years; and it has been found that the missionaries are only able out of their own incomes to procure premises of a most unsuitable kind, and the occupation of which tells upon their health. It is therefore felt that even on sanitary and economical grounds something must

be done to originate a fund to build or purchase manse; and hence the appeal just made.

Dr. Buchanan, the Convener of the Sustentation Fund of the Free Church of Scotland, lost not a moment after the rising of the Free Church General Assembly, in following up the resolution to endeavour to raise the stipends of all the ministers of that church to at least £200. The seventy-one Presbyteries of which the Free Church is composed, were grouped into seven sections, and two deputies were appointed to visit each. The men selected for the work were able and energetic; and they have entered upon it *con amore*. Dr. Buchanan himself was appointed along with Mr. George Meldrum, the depute clerk of Assembly, to visit eleven of the Presbyteries, being one of the groups. It is gratifying to find, from a letter published by Dr. Buchanan, that the leading laymen throughout the Free Church are bestirring themselves in the matter, and that everywhere he and those associated with him have been cheered by the reception they have met with.

Ireland.

(From our own Correspondent.)

IF discussion may help to a better understanding of the ecclesiastical problems of Ireland the public will soon be well informed; and for the welfare of the people and the interests of religion, it is desirable that the information should be widespread. It cannot be too often repeated, that for years the extreme and bigoted faction of the Roman Catholic Church have worked with a hearty unity for ends which would not be to the advantage of the country. By moderate statements of their aim, by dwelling on measures that are only preliminary, and by concealing or disguising their real objects, they have enlisted a support that their ultramontaniam might have repelled; while the pictures they have drawn of a vast people meekly enduring wrongs and intolerance, and punished for conscience' sake, has enlisted sympathy and lent an indulgence to their views on the plea of toleration. On the ground of conscience, they claimed the full support of the State to all monastic schools; on the same ground they now claim the control of the education of their children; and as soon as an unsectarian university drew the Protestant and Roman Catholic youth together, they claimed on the ground of conscience a university of their own. The result of these concessions would be that the education of four-

fifties of the country would be in the hands of a determined, rigid, and retrograde faction of the Church of Rome. Their consciences admit no more Government interference than the distribution of the Government endowment. For the lessons, the books, the examinations, the entire education, they must hold themselves responsible. This is the real issue: whether the Roman Catholic ultramontanes of Ireland are to educate the entire Roman Catholic population in school and college as they please, drawing at the same time on the State for the support of their schools and university. Up till now they have not carried the good sense of the laity with them. In a correspondence that has passed between Dr. Woodlock, the Rector of the Catholic University, and Mr. Lowe, it is elicited that, in spite of the hostility of the Church and the most violent denunciation, 220 students braved ecclesiastical censure last year to attend the Queen's colleges, and 152 only were found contented with a college of their own. Nor has any real charge been brought against the Queen's colleges,—nothing but that they were not controlled by a bench of Romish bishops. It is a matter vitally affecting the condition of Ireland. To concede the demands that are made will destroy the best hopes that have been entertained of the country, and prepare the way for a reign of bigotry as intense as in Spain. Meanwhile, three projects of university uniform are suggested: the throwing open of the fellowships and other dignities of Trinity College; the creation of a third, or Romish, university by charter of the State; and the establishment of a university to include the various denominational and undenominational colleges of Ireland.

The Church Education Society has recently appealed urgently for help, lest its training and inspection should be paralysed. The position of the Church to the State, like that of Education, comes up for frequent debate. The Bishop of Down has been proposing vigorous remedies, reducing the prelates by five, and the beneficed clergy by 1600; but the proposal has drawn forth remonstrance equally vigorous. The Ecclesiastical Commissioners have reported 12 churches completed, 4 that they are helping to erect, and 27 that they are helping to enlarge. These grants amount to over twenty-two thousand pounds, the repairs and expenses of churches to nearly twenty-six thousand more. The sudden death of the Bishop of Derry places the most valuable see in Ireland at the disposal of the Government. Dr. Higgins, who was in his seventy-fourth year, was

a Cambridge man, and had been Dean and Bishop of Limerick before he was translated to Derry in 1853. But one name has been prominently mentioned as that of his successor—Dr. Alexander, the Dean of Emly, a clergyman equally known and loved on both sides of the Channel, and recently a candidate for the chair of poetry in Oxford.

A correspondence has been published between the Christian Brothers of Tuam and the Dean of that town on the vexed subject of Controversial Placards. The Brothers "will feel obliged if no more of these most offensive papers" will be sent to them. They marvel at the Christian charity which does not spare "the Catholics, whose feelings are deeply wounded by the blasphemous expressions." They speak of persons "pretending to have reverence for Holy Scripture, yet causing Scripture texts and holy names to be trampled under foot on all the roads." Mr. Seymour replies that the Roman Catholics of Tuam are all his parishioners; that it is not blasphemy to expose error; that though he will not place the Roman Catholics in the category of Hindoos and Mahometans, yet "they err most grievously in worshipping that which is not God;" that he would be sorry to consider them hypocrites, and therefore hopes that they will yet see the need of coming out of their Church; that "'tis true we are told in Holy Scripture not to cast our pearls before swine, but I do not look upon my Roman Catholic parishioners as swine,—numbers of them reverence the Word of God;" that he does not scatter the handbills to be trampled on; but that the priests do not warn their flocks against that sin, and even employ drunken men to tear them up; and that he "prays for their conversion, and that soon they may be Christian Brothers, not in name only, but in deed and in truth."

The Wesleyan Conference, which we noticed last month, continued its sittings in Belfast. The ordination of four ministers, the brilliant oratory of Mr. Punshon, the reception of the deputies on their return from America, and the presence of many ministers of repute, lent the meetings much interest, and the largest churches and hall were crowded. It was desired to nominate Mr. Nathan, who is an Ulster man by birth, for the presidency of the college, and Dr. Crooke for the head mastership. Mr. Nathan, however, is one of the secretaries of the Wesleyan Missions, and the Mission Committee, by a majority of one, have refused to loose him, a decision which has been appealed against to the Bristol Conference. The

deputies to America reported their encouraging reception and their success in procuring an endowment for the college. It found that the emigration, if it reduced them in Ireland, added to their strength in America; and Dr. Scott mentioned the curious fact, that when at a Methodist Conference in Canada, in 1864, he found that 700 of the ministers, though born in Canada, were of Irish extraction, and that 100 have actually been born in Ireland. The amount contributed by Wesleyans in Ireland to their missions was stated to be £5,551, about equal to the grant made to the Irish Conference from this society. It appeared also that some of the Irish districts reached a higher average of giving than any of the English, Dublin ranking highest with 12s. 0½d. from each member for the year, Waterford next with 10s. 3½d., then Cork with 9s. 3½d., and only then, York with 9s. 0½d. Ireland, however, sunk lower than any district in Great Britain, descending to 1s. 7½d. The average mission contributions of Wesleyans is 1½d. a week per member. The Wesleyan Church accommodation in Ireland is 55,564; the debt, £8,681, which was reduced by one-fifth during the year; and it was stated that a few gentlemen in Belfast have subscribed £300 a year for four years for Church extension there.

The Sabbath School Society of the Presbyterian Church has held its second Conference in Belfast. About a thousand teachers and more than a hundred ministers met, and, during two days, discussed some of the most important practical details of Sunday School work. It was recommended a class should be in every school for the training of teachers. The literature of the Sabbath School was explained with great clearness in an admirable paper, and suggestions were thrown out in connection with the teachers' books and the scholars, that, if adopted, would wonderfully help and elevate Sabbath School work. Attention was turned to infant classes, and the necessity of having them in one room, and not subdivided among many teachers. From the paper on the government and discipline of a school, it appears that there was need of much reform; of better rooms and more punctuality, and the building of rooms for Sunday schools alone was suggested. "Let the scholars come five minutes before the hour, the teachers five minutes before the scholars, and the superintendents five minutes before the teachers," was the frequent hint thrown out. Prayer and praise were dwelt upon as peculiarly the expression of the

children's minds, and that they should be manifestly that, and not, as often happened, the expression of the thoughts of men and women; while the propriety of a common hymnbook and of singing lively tunes and chants was also considered. Adult classes and teachers' meetings were brought forward, children's giving, and Bands of Hope. It was mentioned that the Wesleyans in Ireland have relatively eight or ten times the amount for missions from their Sunday schools; and the hope was expressed of a missionary museum accessible to children, and from which missionary objects could be borrowed, to interest particularly schools. Dr. McCosh, who was appointed to answer the question why is there not greater success attending our Sunday schools, laid the want of it on the unskilful and insufficient use of means, and also, as it might be, their unbelief. They wanted such a time of revival and vivifying as they had in 1859. Why not agree to ask God to give it to them? The importance of mission schools was affirmed, and statements of the vast numbers that were untouched by the Sunday School made a sad and deep impression. During the Conferences which were held during the days and evenings, there was a breakfast, attended by all the members; and there were meetings of the children, of 5000 in one, where addresses were delivered, and the children sang their hymns to one of the finest of modern organs. The interest taken was very wide-spread. The meetings were presided over either by clergymen, so well-known as the Moderator or Dr. Cooke, or by earnest laymen from various parts of the provinces; and deputies were present from the Sunday School Unions, and from America.

In this and many other movements the Presbyterian Church is at present taking an active and honourable part. The movement to increase her new church and manse fund, and, if possible, to double it, so as completely to extinguish the debt on the church buildings, is favourably met by the people; while it is suggested that churches commenced after the fund is dispensed, should be allowed to share in an annual fund in aid, and so the debt be extinguished as it arose. The probability of a dissolution of the present relations between Church and State affects this Church as well as others; and, while some members are laying down the theoretical right of the State to support the Church, and their duty to yield that support more liberally, others are leavening the Church with the idea of a Sustentation Fund. The proposed memorial to Professor Gibson has

been warmly taken up, and £1,400 have been already subscribed. There are to be students' chambers, with a reading room and common hall or dining room. Among the candidates for the vacant chair, there is one name eminent, the Rev. Henry Wallace, the author of "Representative Responsibility," and a man of unusually large gifts, and power of attracting or guiding younger minds. The election is to be made at an adjourned meeting of the Assembly on the 14th of next month.

The Reformed Presbyterian Synod met in June. The propriety of relinquishing the proclamation of banns of marriage was discussed, but a decision was deferred till next year. The Eastern Reformed Presbyterian Synod met in Derry. Deputations from Scotland and America addressed the former synod, and from Scotland alone the latter.

Another prelate of the Romish Church has been cut down, the Bishop of Ardagh—the *Young Bishop* as he was called—having succumbed to malignant fever, caught in visiting the poor. The devotion of the Romish clergy to the poor of their flocks is exemplary, and is paid back by the devotion of the poor to them. At the funeral of the Bishop of Soldeg, on Sunday, the 14th of July, the procession that wound through Dublin numbered nearly forty thousand. The Bishop of Ardagh had arranged a visit to Rome last month, where the Irish bishops made the largest show of any foreign country except France and Spain, and will return no doubt more ultramontane than ever.

The Believers' Meetings have been held as usual in Midsummer, and the attendance was, as usual, large. The Exclusive Controversy, that has divided the Plymouth Brethren in England, is also distracting them here. Meanwhile, the Churches pursue their work, and faithful men lean more upon one another.

France.

(From our own Correspondent.)

MAXIMILIAN,—Berezowski's pistol shot,—dark shadows passing over bright days! If ever Napoleon III. had proud moments they must have been this year, when crowned heads have hastened to turn to account the Universal Exposition, filling Paris with their splendour and the Tuileries with their political combinations, to be revealed ere long. But if ever darkness marred days of splendour it is now, when two bloody pages are

added to the record of Cain's followers. Of the details of Maximilian's end we are yet ignorant; but it has amply confirmed the unpopularity of the Mexican expedition, and it is a dangerous chivalry, if chivalry at all, for Napoleon to give the diamond star to the minister Rouher, who supported him in his western ambition. Berezowski has probably been spared the scaffold by the shot that killed Maximilian. His youth and his quiet life have passed for extenuating circumstances, and he is condemned to forced labour instead of death. This is well received by the public. The Mexican tragedy brought out good and bold oratory in the Chambers, and the Government heard hard truths. An odd question was brought before the Senate respecting the choice of books for popular libraries; the Society of St. Vincent de Paul at St. Etienne took alarm at certain books of current literature finding their way into the people's circulating library, and flew for Government protection! It was discussed instead of declined as no business for the Senate, which was not instituted to form an Index expurgatorius in the detail. These popular libraries are under the direction of a committee nominated by the municipal council of each town, and that of St. Etienne had admitted Voltaire, Rabelais, Proudhon, and a long list of others.

While France is rushing down the gulph of godlessness, drawing Europe with her, the Pope is preparing with his 500 bishops, met to celebrate the eighteenth centenary of Peter's death, for a general council. Ultramontanists are pushing him and them on to the rock which is far different from what they think,—a rock upon which they must split. Who will fly off to the true foundation? Surely, in the interval every effort should be made to pour light in upon the priests and prelates! France is not like England, she has not forgotten what Rome is; but while Romanism is urging France into materialism, Rationalists are tripping England over into Romanism. It is incredible to us! but Pharisees and Sadducees ever play into each other's hands, and join against the sect of the Nazarenes!

At present things take their course; a paper may seriously publish that a mother obtained the conversion of her son, by causing him to drink daily, unknown to himself, a few drops of *Salette water*! And another may "regret in the name of *morality*" that the Freemasons, after deliberation, would not give up the formula—"To the glory of the Grand Architect of the Universe." The battle is to come.

A splendid day was the 1st of July, and a gorgeous scene was enacted by crowned heads and visitors in the Palace of Industry: 16,000 guests, 1,200 musicians surrounded the twenty throne-like seats on the lofty platform. And when guests, musicians, and royal personages and suites were assembled, they filled with splendour a hall which did honour to the occasion, but which was far outdone by the brilliant multitude. Heavy hearts were there, for the fate of Maximilian in Mexico was whispered abroad, and no one was surprized at the gloom which appeared on Napoleon's brow, and which was long wearing off. But the prize-giving passed off well in presence of the Sultan and various princes and princesses.

Among the prizes given were *silver medales* to the Society for Promoting Christian Knowledge, and to the Sunday School Society of London. *Honourable mentions* to the Bible Society of Wurttemberg for its books for the blind, the Dresden Moravian Brethren's School, for their samples of writing, and to the Bible Society of Florence.

Several honours have been conferred on Protestants. Three out of four prizes of 10,000 francs, instituted by the Emperor for those who sought the welfare of the population, were gained by M. de Dietrich (forger of Neiderbrunn), M. Guldenberg (forger of Zornhoff), and the manufacturers of Guebwiller. Five honourable mentions out of ten for the same virtue were received by French Protestants. Eight recompenses for printing, or educational work, fell to the share of active Protestants. M. Fred. Monnier and four others received the decoration of the legion of honour.

The English exhibitors have now mostly left Paris, their goods being given in charge to foreigners. They steadily resisted every attempt to induce them to relax in their Sabbath rest; and even the British naval and military exhibitions in the park, which were the last to rally around the English protest in honour of God's law, now relinquish all attendance but that of a simple sentry as guardian.

This sincere testimony, silent and thorough, is striking, as it necessarily appears a pecuniary loss in the eyes of other exhibitors. The vehemence with which, however, the British workmen assert their *right* to rest on Sunday is striking.

Their souls have been and are cared for. There are evening meetings in and out of the Exhibition for them. Several have found salvation in these meetings.

The Sunday service in English at the *Salle Evangélique* is a *delightful* failure (!) there being

no exhibitors in the palace or park to attend it, and scarce a dozen English people attracted by the service,—or rather by some celebrity duly advertised,—to pay their entrance and go to the Champ de Mars on that day.

The real use of this hall is not yet attained, the nature of the auditory not having been understood or taken into account. The door stands open all day, and curiosity induces people to follow one another up the steps, on one side of which sits a valet whose duties are to hand papers giving account of services, but who cannot speak for a Saviour whom he as yet knows not. Sometimes fifty people press into the door, look at a dark painted room full of chairs, gaze at three texts painted up over the platform, receive a tract from a good old peasant who does his best to say a word for his Lord, and go out again. This continuous stream of people, increased by the slightest sound of organ or living voice, needs to be arrested,—induced to stay and hear words whereby souls may be saved. Now it is an obvious fact that this cannot be effected by university essays, exhortations, or sermons, which, though more or less bearable in Protestant Churches by drilled congregations, cannot touch the mixed masses.

The visitors from towns are exceedingly favourable to Protestantism; the villagers are curious: *both* ask us for bread,—it is cruel to give them stones, were they even polished diamonds! Priests and other parties, who would not brave opinion by going elsewhere into a Protestant place of worship, fear not to enter here. Oh! then for Pentecostal wisdom to seize on the glorious opportunities given all day long to preach a living, loving, all-mighty Saviour to these perishing ones! Various means are yet being tried; and now and then, when a man *can* speak to his fellow-men about their real wants, real malady, real remedy, the crowd is riveted. But what we long for are evangelists,—bright, bold, burning, outspoken evangelists—no matter of what nation, if he can be interpreted, if he can speak French,—to be given us for a time, to put aside the subjectivities of the schools, and to speak of Christ in Christ's name. An unique opportunity is offered; the crowds who flee from, or carelessly pass by, our Paris churches and preachers, are ready to flock in here; there is no opposition; men in power see in things spiritual the only counteraction to the materialism whose awfully-loomng results terrify them; the priests of Rome openly say that our books are good for the population, and often

induce those who hesitate to receive and read them; the people who know any thing of our glorious past history expect to be moved, those who do not are looking out for something better than what they have. We call, then, urgently on British Christians who have subscribed their gold to build this hall, to send us in succession (but each for a sufficient length of time) the best and most useful of their popular evangelists,—the men whom the Lord himself has most used to save souls. Time is passing, the golden opportunity will soon be gone.

The Bible stand, Bible society, and popular publications, are now thoroughly popular; the stream is constantly directed to their various distributors, and many of these have been fairly overdone with the incessant demands upon their activity.

Many blessed results are known to the workers, many precious souls are saved; but private details of this nature cannot be brought into the public press.

The exposition has brought to Paris not only kings and princes of nations, and kings and princes of science, but many Christian men devoted to making others, through the knowledge of Christ, kings and priests unto God. Some of these, though few we fear, have visited and become interested in the Protestant works of charity and schools in Paris. These are increasing in numbers, and many are well worth visiting.

The Sunday School Convention sat for three evenings, and although partaking of the general malady of lengthy reports and consequently giving less time than desirable to the interchange of varied thought, is likely to give a happy stimulus to the great work in France. Delegates from various nations were there, and attention was called to the real aim of Sunday Schools by Pastor J. P. Cook, Mr. Hammond and others, viz., the conversion of children. The first Sunday-school in France is stated to have been formed at Bordeaux in 1815; now we have 574 with about 35,000 children. May the Directors of the Society, as well as those of individual schools, have a single eye to the salvation of the children! The treat prepared for the Paris Sunday-schools on the 4th of July was a failure, the schools present being few from various prudential reasons, and just as the children arrived at Saint Cloud a drenching rain sent them home. A small book had been prepared for them by the Sunday School Society, but it was not distributed; the children took home small gospels and tracts un-

expectedly given to them by unexpected friends whom they met on the way. When will our Societies understand that the word of faith and power is ever needed by every individual, every class, every age, and that this word of faith and power is the simple Gospel of Christ?

The festival of the schools of the Angeburgh confession took place according to annual custom; about a thousand children met in the Church of Redemption.

In the Chapelle de Nord an interesting meeting was held on the occasion of the close of the winter courses of instruction given to women of the working-class by free agents, Christian ladies and gentlemen, teachers and professors, who have devoted their evenings to the work. This is a commencement of action upon the masses which is likely to produce much good, and the free-church initiative is already provoking other churches to emulation. The two evening-schools participated in the animating gathering, and with their friends filled the chapel. The school of the Centre, now in its second year, gave its number of admissions during the winter as 221; and the Northern in its first year, 120. The progress made in reading, writing, singing, and in some cases geography and arithmetic, are what could be expected from intelligent and industrious women. 160 received as souvenirs a book chosen by themselves from a prepared list; 51 Bibles were chosen, principally by those who had none at home.

On Whit-Monday and Tuesday, the Conference of the Free Churches of the Seine took place. The confession of want of life in the six represented, will be a step forwards if eyes and heart are thereby turned not forward to some future development of religious knowledge, but backward to Him who said: *If thou knowest the gift of God, etc.* The churches are those of Gaubert, Saint Antoine, Saint Maur, Nord, Luxembourg, and Taibout; the latter has drawn round it the posts of the Centre, Neuilly, and Batignolles. The necessity of serious sciences in the church, systematic liberality, and the necessity of manifesting our faith, were subjects treated by three able orators.

Additional care is being taken of the sick, of the aged, and of the fallen, by the enlarging of existing establishments, or the creation of new ones.

It has been pleasing to see the Protestant sovereigns who passed Sundays in Paris, attend the simple Protestant worship. The King and

Prince Royal of Prussia were at the Billettes on June 9th. The Grand Duke and Duchess of Mecklenburgh were present the Sunday after. These distinguished visitors went to see various schools belonging to the Lutheran church. The Prince of Prussia while being conducted by the Prefect of the Seine over the new park of Chaumont, perceived the pretty spire of the modest Protestant church of Petit Bois, and immediately desired to visit it; he was charmed to find it, and the work of education and charity which surrounded it, to be the fruits of faith of an old school companion of his, Pastor de Bodelswingh.

Several additional Consistories are petitioning for the restoration of the Synods of the Reformed Church. Last month several influential orthodox members had a prolonged interview with the Emperor on the subject.

The Rationalists have opened a church they have built at Neuilly near Paris, but by strange perversion of language they call their work in that place, the Evangelical Alliance!

The students of Montauban sent a request to Mr. Pécaut to deliver lectures to them; he gave five on the Supernatural; attributing the Resurrection of our Lord and all his miracles to legendary lore, and denying that the old Testament prophecies have anything to do with Messiah.

M. Bois, the regular professor of Theology of the faculty, is preparing a refutation.

Belgium.

(From our own Correspondent.)

GREAT satisfaction is felt at the result of the election of a successor to the late E. Vent, as pastor of the national church in Brussels. The majority of the Consistory are understood to sympathise rather with the broad or liberal school of theology; but they nevertheless decided unanimously to name none but a man of orthodox views. M. Rochedieu, formerly pastor of the Walloon Church at Leyden, is decidedly evangelical, as are now all the French and Flemish pastors in Brussels, both national and independent. The choice of M. Rochedieu is not merely important from the influence of his teaching on his own congregation, but also from that he will, from his position, exert in the synod of the national churches (those officially recognised and receiving a stipend from government.)

The consecration of two young Belgian ministers is another event of interest as evidence of the progress that Protestantism has made among the young. They were both formerly Roman Catholics, and after finishing their studies at the theological school of Geneva, have now entered the service of the Belgian Evangelical Society, through the instrumentality of which they were first led to study the Scriptures, and after receiving them as the rule of their lives, to consecrate themselves to preaching the gospel among their fellow-countrymen.

The Annual Meetings of the Synod of the Churches in connection with the Belgian Evangelical Society will take place this year on the 13th August. Deputations are expected to be present from England, France, etc. The society has lost a staunch friend and noble benefactor in the person of the late Mr. Henderson of Park, and since then has had to deplore the death of another devoted friend of their work, Professor Gibson of Belfast.

The Catholic papers announce that "the third session of the general assembly of Catholics in Belgium, organised with the approbation and under the auspices of the Belgian Episcopate, and to which the Holy Father has vouchsafed to send beforehand his benediction, will open on the 2nd September, at Malines. Numerous adhesions from eminent personages have already been received, and the Congress of 1867 promises to be in no way inferior to those which in 1863 and 1864, attracted so much attention and such remarkable results."

The *Revue Générale*, which was one of the results of the Congress of 1864, publishes an article by a M. Mané y Flaquer of Barcelona, on liberty of worship in Spain, to which the editor has prefixed a note explaining that, although devotedly attached to the constitutional institutions which are so admirably suited to the circumstances of Belgium, he does not consider himself bound to regard them as equally applicable to all the nations of the globe. That all parties in Spain are hostile to the introduction of the liberty of worship, is, he says, a fact which deserves to fix our attention, and of which it can but be interesting to know the causes. Thinking that the subject may also be interesting to the readers of *Christian Work* I will give in as few words as possible the substance of M. Mané's apology.

To prove that intolerance is in Spain a thing of the past, he points to the difference between the article of the Constitution of 1812 and that of

1843, relating to the liberty of worship. In the former it is as follows: "The religion of the Spanish nation is and shall perpetually be the Catholic Apostolic and Roman, the only true religion. The nation protects it by wise and just laws, and at the same time forbids the exercise of any other." The Constitution of 1843 (which in this respect scarcely differs from its immediate predecessor of 1820) says: "The religion of Spaniards is the Catholic Apostolic and Roman. The state undertakes to maintain the Catholic worship and its ministers." But the tolerance implied by this article is thus limited by the Penal Code of 1848:—"Whoever shall celebrate the public ceremonies of a worship other than the Catholic Apostolic and Roman shall be punishable by temporary banishment. This code, however, abolishes all the old pains and penalties relating to religious offences. No man can now be proceeded against for his religious opinions or principles, provided he commits no overt act of opposition to the Catholic religion." Such is the extent of religious liberty and toleration enjoyed in Spain. But, says M. Mané, the manners of the people are still more tolerant than the laws, witness the journals and books which are allowed to circulate freely, in which both religion and its ministers are openly attacked. Of the many improbable and absurd inventions of the anti-religious press the case of the too famous Matamoros the destruction by fire of some impious books and the exhumation of a few corpses are the only facts which rest on any real foundation, and do not bear comparison with the persecutions to which Catholics are so generally subjected.

"Matamoros," and here I give M. Mané's own words, as they no doubt only reproduce what is believed by his countrymen, "Matamoros was a hatter, a bad workman, not fond of work, and whose conduct was by no means exemplary. In consideration of a remuneration of five francs a day, which he received from the London Bible Society, he gathered together a few persons of his own stamp, of morals similar to his own, and amidst glasses and bottles he preached the excellence of Protestantism. These tavern predications became so public that the authorities were compelled to interfere; the culprit was handed over to the ordinary tribunal, which, regarding him as an offender against the laws of his country, inflicted upon him the sentence prescribed by the penal code. It is to be remarked that there was no greater severity in his case than still exists in England in respect of religious offences. I re-

member that Mill, in his book *On Liberty*, mentions four similar cases, which in a short space of time occurred in his own country. The English papers took up this affair of Matamoros, repeated to satiety that Spain was still subject to the persecutions of the Inquisition, and did all in their power to make a tragedy-hero of a poor wretch who was not even fit to become the hero of a *Saynète* (a low farce)." a

M. Mané quotes a speech of M. Olozaga, a declared adversary of the temporal power, and the head of the *progressista* party, in which he, who in his younger days defended, now combats the liberty of worship, which would only destroy the peace and harmony of families, dissolve the homogeneity of the different races which constitute the Spanish people; and, through the rivalry of sects, add to and embitter the divisions which political and social differences have already so lamentably multiplied, and it would undermine the very foundation of all political and civil laws.

It was religion, continues M. Mané, that armed the hands which reconquered Spanish nationality and defended its independence. To it was due the discovery and conquest of the New World; and, thanks to it, in 1808 the Spanish nation, dead and almost in decomposition, found strength and courage to rise from its tomb like another *Lazarus*, and to withstand the hitherto invincible legions of the greatest captain of the age.

Those who argue in favour of liberty of worship say that if it were established in Spain no country would have any pretext for refusing the like liberty to Catholics. The conflict of different forms of worship would stimulate the zeal and encourage deeper study among the priests. It would dissipate that indifference and impiety which are the cancer of the times, while the revolutionary spirit would lose the support it receives from Protestant countries. And again, others are of opinion that such a reform would attract to Spain a number of foreigners whose capital, intelligence, and activity would be of the greatest benefit to the material interests of the country.

But is it likely, answers M. Mané, that the introduction into Spain of religious liberty would improve the condition of Catholics in China and Japan, or even in Russia or Sweden? If the clergy are deficient in learning, and the same can be said of all professions, is not that solely due to the backward state of the country? Indifference in matters of religion is a moral malady of these times, caused in part by the very controversies

which it is desired to invoke as a remedy, and deplored by men of every communion. Why should it be a curse in Spain, when powerless elsewhere, against the wide-spread evil? Revolutionary opinions are not less prevalent in more tolerant countries; and if foreigners hesitate to devote their capital and their energies to the improvement of the resources of Spain, it is not the religion, but the troubled state of the country, that is the cause. As to those who demand liberty of worship in the name of the democratic principle of absolute liberty applied to all the manifestations of human life, such absurd pretensions have been refuted by the most eminent writers of all nations.

Such is a rapid sketch of the arguments that M. Mané can bring forward in favour of the maintenance of the *status quo* as regards religious liberty in Spain, and no doubt Spaniards and Ultramontanes generally will find them both satisfactory and unanswerable.

Holland.

THE ROMISH CHURCH.

OUT of a population of of 3,493,604, there are 1,280,062 Romanists, which is 50,000 more than in 1860. In the year 1864 the population was increased by 31,983. Among the Romanists are 1861 priests, who are stationed at 1069 churches and chapels. The number of students at the seminaries amounts to 1123, being 160 more than in 1860. There are to be found Franciscans, Capuchins, Dominicans, Jesuits, Augustinians, Premonstratenses, and Redemptorists, besides two or three congregations of Brothers of Christian Schools, etc. Among the religious women may be mentioned the Sisters of Love, amounting to more than 1000; the Ursulines, the Ladies of Amersfoort, and the Sisters of the Angels. The two last mentioned, as well as the Ursulines, have boarding schools. The Ladies of the Sacred Heart have only one boarding school, at Vaals, in Limburg. The newspapers say that more than six hundred young people have entered the military service of the Pope. Last year the newspaper, the *Tyd*, collected and forwarded to the Pope about 400,000 francs as a New Year's gift.

Germany.

(From our own Correspondent.)

THE attention of Christian people here is still greatly occupied by two questions, one of which I referred to in a previous letter, viz., What is to be

done with the churches in the countries annexed by Prussia? the other, Professor Hengstenberg's views of the doctrine of justification by faith, as set forth in a lecture on the Epistle of James, and in an article on the Pharisees and the Woman who was a Sinner. He is charged with verging towards the Romish doctrine of justification by works. Even one of his party, Licentiate Dr. Preuss, the editor of Gerhard's "*Loci Theologici*," and various other standard theological works, is of the same opinion, and has published his criticisms in Hengstenberg's own journal. The latter now says that all he meant was, firstly, to correct the tendency existing amongst some German Christians to rest in the completed righteousness of Christ, without seeing that their faith *works by love*; and, secondly, that there are *degrees in the fullness of our appropriation* of the justification completely effected by Christ, and offered to us in the Gospel. For my part, I am unable to understand what the last part of the explanation means:—*degrees* in the measure of our *appropriation* of justification!! "*Degrees of sanctification*" is an intelligible expression; but *degrees* of justification can scarcely be considered intelligible, save as it is Romish. The controversy is giving rise to no little bitterness. As you in England, so have we here, our High Churchmen, who lay great stress on the clerical office, on sacraments, and on the power of the keys; and of this party Professor Hengstenberg's journal is the principal organ. Not that our High Churchmen here are as far advanced as yours. The stress always laid by the Lutheran Church on the doctrine of justification by faith has hitherto impeded progress Romewards; but inclinations thitherward there unquestionably do exist in a greater or less degree.

A few weeks ago the Annual Pastoral Conference of the pastors in and about Berlin was held here. I cannot say that the discussions were of a nature to further practical objects. The first day was devoted to an address by the chairman, in which the first of the questions referred to above was touched upon; to a lecture by Professor Hengstenberg on the Future of the Jews, in which he vigorously attacked the views entertained by Elliott and other German and English Judsomaniaes, assuming that these views were the prevalent or sole ones in England. By the time the debate was ended, the clock pointed to 12; then came a pause of half-an-hour; and then followed a really practical subject, that of Bible Classes. The meeting was to close properly at

1 o'clock! The second day was commenced by an excellent address, delivered by General Superintendent Dr. Jaspis, of Stettin, which was followed up by a paper and debate on *Religious Tales*. It is sad that valuable time should be taken up in the discussion of themes lacking direct practical value, when the Church has so little hold on the population, as particularly in Berlin, and is so perplexed how to meet the needs, difficulties, and enmities by which it is increasingly met.

But whilst many are unpractical, some are displaying an energy and skill which would soon produce a great change if they were but more widely diffused. Pastor von Coelln, who was called from Belgrade, where he was the minister of the German congregation, some time ago to Berlin to inaugurate a city mission movement in Breslau, is making excellent progress. A few months ago a large house was purchased, to be called "The Evangelical Union House," at an expense of about £2,400. In part of it he resides; part of it is fitted up as a room for meetings for religious and kindred purposes and as a reading-room; another part is devoted to sleeping apartments for respectable young men of the working classes; a further portion forms a lodging house (*Herberge*) for wandering journeymen of various trades; and there is one room in which guests of better standing can lodge, called the *Hospice*. There live besides in the house the house-father, with his servants, a town missionary, and a colporteur. The means for bringing these agencies into existence and sustaining them, Pastor von Coelln has himself mainly raised. I have seldom met with a gentleman of more practical energy and tact. He is undaunted by obstacles, is full of faith and zeal, and is well seconded by his devoted wife. Undertakings like this, which meet needs that are specifically German, are making their appearance in various directions; but few have at their head a man like Pastor von Coelln. May God prosper him and all his fellow-labourers.

On Sunday, June 9, a collection was made for the Prussian Head Bible Society in the churches of Berlin. The sum realized in, say about 40 churches, was 384 thalers, or rather more than £58, or an average of 27 shillings per church! As compared with last year there was a slight falling off. Surely there must be something needing to be done, when an annual collection for such an object, in about 40 churches, only brings £58. And yet one can scarcely wonder that so little is given, when one reads that during the year 1866, when income was less and claims greater than

usual, about £450 of *subscriptions* were converted into capital, instead of being expended in the work of circulation.

Whilst in the rest of the world separated Churches are inclining to union, as well they may, when one considers how united the foes of Christianity are, the strict Lutherans of Germany are becoming more exclusive than ever. Nay, more, it is pronounced now to be an advance to lay stress on the points of difference between them and the sister German Churches, that is, the Reformed Church; namely, on the distinctively Lutheran doctrine of the sacraments. At a conference of 550 Lutheran clergymen, held at Hanover this month, the vast majority expressly approved of a resolution declaring it wrong to admit members of the Reformed Church to the Lord's Table in Lutheran churches, even *as guests*. In a word, the *Lord's Supper* is converted into a *Lutheran* supper; the Lord's Table into a Lutheran table. Clergymen, too, have refused to administer the Lord's Supper to sick Reformed soldiers, or Union soldiers; and, in their zeal, have even gone so far as to exclude Lutherans, from a fear of the possibility of contamination. Would to God there were the same zeal in excluding communicants who show few signs of living faith of any kind!

Spain.

A CORRESPONDENT of an American journal who is travelling in Spain thus writes:—

To the outward eye the Catholic priesthood in Spain have everything their own way. Richly endowed, upheld by Government in the most insolent demand of bigotry, with laws and precedents to favour the persecution of dissentients, strong in the ignorance and superstition of the people, and in that sentiment of devotion which is native to the Spanish race, the clergy are well-nigh absolute in the sphere of religion. At the close of high mass—a service during which all the people prostrate themselves at the elevation of the Host, I have seen hundreds line the path of the archbishop from the cathedral to his palace, that they might kiss the signet-ring upon his sacred finger; well-dressed men, ladies in elegant attire, offering this servile homage, and mothers holding up their children to kiss the hallowed symbol, the dignitary meanwhile moving slow and stately, his long purple train borne by pages, and the way prepared before him by priests and bishops walking two abreast.

Yet there is said to be among the more intelligent a distrust and even dislike toward the clergy, and a growing disposition to throw off their power. One hears this breathed in the seclusion of a railway carriage, when confidence has been established among its occupants, and there are no eavesdroppers. It must not be assumed from this that the Spaniard is ready to turn Protestant, for to him the Church may be an ideal apart from the priesthood; but there is in Spain, also, a true and living Church, numbering, perhaps, some two or three thousand souls, known to each other through a common pledge to renounce the Church of Rome and to follow the gospel of Christ. These brethren meet in secret places, a few only at a time, for prayer and the study of the scriptures; they have their evangelists, they circulate the bible, which is printed privately in Spain itself, and they are strong in the patience of hope.

Portugal.

AN evangelist writes from Lisbon :

"The work of reformation is indeed begun in Portugal, by the great mercy of God. I have been working in Azores, where I live, and there we have already a Portuguese congregation. I came here and met another Portuguese Protestant congregation, of about sixty members, that meet secretly on Sundays for Divine service for fear of persecution, as they are poor most of them."

After beseeching help, he continues :

"We have here two priests who have left secretly the Roman Catholic Church, and who desire to make public their belief, but how can they do it? If they are not helped in some way by Protestant Societies, they must starve. They could be employed in these congregations, one in Lisbon, another in Azores, but who can pay them to live?"—*New York Christian World*.

Italy.

THE MEETING OF BISHOPS AT ROME.

THERE has been an immense gathering of ecclesiastics at Rome to celebrate what is called the eighteenth centenary of St. Peter's martyrdom. Above 500 bishops, assembled from all parts of the world, were present, and the ceremonies were of the most imposing kind. Preparations were made for summoning a council next year. The Pope is in high spirits with the success of his appeal, which received certainly a response more

hearty and general than could have been expected. The Romish bishops and clergy feel, however (rightly we think), that the dearest interests of their Church in all parts, especially its outward unity for any long period, is bound up with the question of the retention of Rome as the capital. Hence the great enthusiasm and the enormous gifts that were brought by the bishops to the papal treasury. The following description is given of the splendid effect of the interior of St. Peter's on the festival day :—

The taste displayed in the decorations is much more pure and simple than that which was shown in 1862, at the last great canonisation. The effort has been to give the effect of colour, and this has been done so as to bring out in bolder relief the architectural ornaments. It would be useless to note the materials employed. One looks at the whole, at the general effect, and this was rich and gorgeous in the extreme. Richer still it became when about seven o'clock the servitori began to light the great wax tapers which hung suspended in festoons beneath the arches under the colossal statues. Still, it was a fearful sight to watch these men at times suspended in mid-air on a narrow bit of wood, swinging backwards and forwards, apparently no bigger than crows. Twenty-five thousand tapers were thus soon made to shed their light upon the building, giving to the crimson tapestry a deeper hue, now that all daylight was excluded, and lending increased brilliancy to the gilding. Sometimes a puff of wind blew aside a curtain, and then down streamed on one particular spot a sunbeam so bright and unexpected that it seemed like a flash of lightning, startling those around as if danger were near. Grandeur, however, than all else in the way of light was a colossal inverted cross formed of prisms of glass, which had been sought for far and wide. Above it were the keys, gigantic in their proportions and formed of the same material, while above them still was suspended an enormous tiara of coloured glass. Hanging, as did these brilliant symbols of the Roman Catholic faith, in the centre of the nave, and flashing and glittering with direct and reflected light, the spectacle was indescribably beautiful.

Another description mentions the following fact :—

Having reached the Chapel of the Sacrament, the Pope descended, as usual, to adore the Host, and on rising from his knees might have almost witnessed a horrid spectacle which took place within a short distance of him, where a fanatic

of the name of Rossi, from Cremona, lay profusely bleeding from self-inflicted wounds in the throat, which proved fatal yesterday. For the first time, as far as I am aware, since its erection, the marble pavement of St. Peter's was stained by blood. The unfortunate fanatic who thus made away with himself is reported to have cut his throat under the belief that, dying under such circumstances, he could not but be admitted straightway into paradise.

After this event, which was concealed as much as possible, the ceremony proceeded.

As soon as the Holy Father had taken his seat on the throne, erected at the end of the Tribune, the Cardinal Procurator, with the Consistorial Advocate, the pleader of the cause of the new saints, on his left hand, approached the foot of the throne, and did obeisance to the pontiff. Then, in the name of the Cardinal Procurator, the Consistorial Advocate proceeded to petition the Holy Father to make the requisite decree of sanctification, using the following formula :—

"Beatissime Pater reverendissimus Dominus Cardinalis Constantinus Patrizzi hic presens instanter petit per sanctitatem vestram catalogo Sanctorum Domini Jesu Christi adscribi, et tanquam Sanctos ab omnibus Christi fidelibus venerandos beatos, Josaphatum Archiepiscopum Polocensem; Petrum de Arbues Nicolaum Pichium, ejusque socios; omnes martyres; Paulum a Cruce, Leonardum a portu Maurito; Marium Franciscam a quinque vulneribus D. N. Jesu Christi, et Germanam Cousiniam virgines."

To this petition the Secretary de' Brevi a Principi replied in the name of his Holiness that, before proceeding to so solemn an act, the intercession of the Mother of God, the most holy Apostles St. Peter and St. Paul, and that of all the saints, should first be solemnly invoked. Upon this the Holy Father, falling on his knees, joined in the special Litanies of the Saints. This ceremony over, the Cardinal Procurator and Consistorial Advocate a second time approached the throne, and the latter a second time, and now more instantly, demanded the sanctification of the *beati*.

A second time the Secretary de' Brevi a Principi replied in the name of his Holiness that, the act being one of such importance, once more the Divine blessing should be invoked by all present.

Then, removing the papal tiara and putting on his episcopal mitre, the Pope descended from his throne, and, falling on his knees, joined in the

silent prayers of the whole assembly of bishops, the cardinal assisting at the left of the Pope, giving the signal for the praying to commence, while the Cardinal on the Pope's right hand gave the direction for it to cease. Upon this, the hymn *Veni Creator Spiritus* having been chanted, the Cardinal Procurator and Consistorial Advocate for the third time approached the throne, and finally the Holy Father, yielding to this third and most instant demand—himself seated, while the whole of the conclave of bishops rose to their feet—proceeded, in a voice which, for the Pope, was strangely inaudible, to make the definitive decree of the canonisation.

At the conclusion of the decree, and the *Te Deum* which followed immediately, there burst forth within the building a braying of trumpets, and without, a ringing of bells, accompanied by the roar of artillery. The ceremony of the canonisation being over, the Pope proceeded to officiate in person at the High Mass which followed.

Dr. DE SANCTIS, the Waldensian of Florence, in a recent paper compares Italy, in a religious point of view, to Ezekiel's valley of dry bones. Of a believing foreigner, a polished Italian says : "that gentleman is an excellent man, but has his prejudices." The grossest immorality has destroyed all religious feeling. The suppression of crime costs 12,500,000 dollars per annum. Religious toleration rests on no law; only on the indifference of the many, and is not strong enough to prevent petty persecution by the bigoted, and even by the National Government, when policy recommends it. The Barletta massacre is still unpunished.

Rumours of contemplated treachery on the part of Victor Emmanuel are making themselves heard. The reactionary and hasty measures of the Ricasoli ministry, in regard to recalling bishops and compounding for the Church property, originated with him, and his "devoutness" is not questioned by his Romanist enemies. He is a man of thoroughly immoral life, and therefore a fitting tool for a confessor. One minister warned him that he must clear out his palace before Prince Hubert, the heir apparent, brings home his new bride.

Greece.

(From an occasional Correspondent.)

GREECE has of late attracted so much attention, and enlisted the sympathies of the civilized and

Christian world to such a degree, on account of the heroic struggle of the Cretan patriots, that the following items will not prove uninteresting to the many Christian and philanthropic readers of your valuable periodical.

Dr. Kalopothakes is, as you are aware, the editor of a weekly religious family newspaper, published in Athens, Greece. He has also been for several years past the agent of the British and Foreign Bible Society, and, since the beginning of this year, he has engaged himself to the American Bible Society exclusively. Besides those two engagements, he has been occupied with Bible teaching in his own house, and for about a year and a-half he has been lecturing or preaching in his house every Sunday evening. His wife, who is an American lady, has on various occasions tried to open a school in the city, but never succeeded in gathering more than a few girls. In October last, however, uniting her efforts with those of two or three other ladies (among them Mrs. Sakellarius and Miss M. Baldwin, both American ladies), she succeeded in forming a Sunday-school, which increased in numbers so rapidly, that by the new year it contained over 160 children of both sexes, with nine teachers, and gave promise to become the commencement of a grand work in Greece. But both the Sabbath evening service and the school seem to have excited the religious fanaticism and indignation of a few individuals, who have been watching for an opportunity to rise in the public estimation as defenders of the faith, and thus gain some worldly advantage. To this end they commenced a series of articles against both Dr. K. and Rev. Mr. Constantine (a native Greek, but educated in America, who has also religious services in his house every Sabbath morning), trying to excite the mob against them, and especially against Dr. K., calling upon the synod and the government to put a stop to his proceedings.

Having failed to accomplish this end, they directed their attacks upon the Sunday-school, and about four weeks since they succeeded in gathering a mob outside Dr. K.'s house, where the Sunday-school is held, and in forcing open his gate, with the intention of doing some mischief; but the police interfered in behalf of the school, and thus frustrated their design.

But these failures, instead of disheartening, seemed to inspire these fanatics with fresh zeal, and they resorted to another plan. They drew up a paper, in which they accused Dr. K. of having a Puritan church, and by bribes and other

inducements trying to proselytise Greek children, teaching them to blaspheme the Virgin Mary and Christ! This paper, with over 100 signatures, was sent to the synod, with a petition to take all the necessary measures for bringing Dr. K. to a speedy and exemplary punishment. The synod has, as I am informed, referred the matter to the minister of justice, and he has placed the papers in the hands of the attorney-general for the investigation of the case.

In pursuance of these orders he has summoned several witnesses, and the matter will soon be brought before the court.

Thus far neither the synod nor the government is to blame, although the accusations are such as to excite a smile, and the character of Dr. K. so well known, that it ought to induce them to throw such a paper aside. However, it can be said, that a paper of this sort once delivered to them, they could not but take notice of it in some way or other. It remains now with them to give the matter a fair trial, and thus save Greece from the imputation of intolerance, or turn it into a religious persecution, and thus deprive Greece of all her true-hearted friends, and injure, herself, her own future prospects.

We shall watch the proceedings, and inform you in time about it, so that the Christian public of England, especially our High Church friends, may know something of the spirit of the Church with which they seek to unite.

Turkey.

THE TURKISH BRANCH OF THE GREEK CHURCH.

THE Greek differs from the Latin Church in that it does not recognize any common head, but is divided into five patriarchates. They all profess the same faith and use a similar liturgy, but submit to no common jurisdiction. The greatness of Russia and the supremacy of the Emperor in all things have given to the Russian Branch the decided pre-eminence, although it has no patriarch. The chief ecclesiastical supremacy in Russia is nominally in the Holy Synod, but this is mainly the creation of the Czar, whose will is law in religious as in civil matters. The Turkish branch has recently undergone a sort of revolution, substantially in favour of liberty.

The Greek Church in Turkey, having secured a civil constitution from the Porte like that granted the Armenians, has forced its Patriarch to resign his office. He was elected as a liberal

and a patriot, but adopted another policy, and became the suppliant tool of the Turks. The Porte refused to accept his resignation till the excitement among the Greeks, and perhaps a hint from St. Petersburg, left no choice. And he was pensioned for life as a hint to his successors.

The people went further, and restored the same liberal patriarch to office whom the Porte deposed many years ago.

India.

THE PREACHING COLONEL.

THE Friend of India in a notice of General Wheler's life, gives a strong testimony in favour of the principles on which he acted :—

Major General Wheler is better known as the Colonel Wheler who, in the first irritation caused by the mutiny at Barrackpore, was generally accused of having excited that long-gathering storm by his preaching, and was hastily punished by Lord Canning with the loss of his command and of active service. We have all become wiser since these days, and the defence made of Colonel Wheler by this journal at the time is now recognized as unanswerable. We have learned, after a very bitter fashion, that what the sepoy and the Asiatic dread is the cowardice which they cannot understand; that what they respect and do not fear, is the open and earnest profession of beliefs which, when pressed on their attention as it was Colonel Wheler's habit to do, cannot make them Christians against their will, as they believed a greased cartridge would do. This little memoir possesses historical interest, if only as a record of the expiring efforts of the East India Company's Government to sell the Christianity of their officials for the political subservience and quietude of their Hindoo and Mussulman subjects. But it has a present interest of a higher kind. Colonel Wheler was a brave soldier who gave his whole substance during the third of a century to the work of doing good. And he ended his career as he began. He saved from death, or worse, hundreds of the orphans who were victims of the famine of 1837-38, and again in 1860-61 he retired with a large number to Chittoura, the old mission buildings near Agra, and among them he died after an Indian career of fifty years. What would we not give for a few men like Colonel Wheler now, when a far larger number of famine orphans have been thrown upon reluctant public charity, than were made by the scourges of 1837-38 and 1860-61 in the North-Western Pro-

vinces. It is a state of things such as that of Orissa and Chota Nagpore which enables us to estimate at its proper value the martyr-like self-denial and ever-growing holiness of a character like Colonel Wheler.

THE GURUS IN MYSORE.

About the middle of last year there was a day of unusual excitement in Mysore. The great Guru from Shringeri was coming on a visit to the Rajah. The whole city was on the alert. His highness and his dependants, with thousands of people, proceeded some distance beyond the gate on the Seringapatam road to pay honour to the illustrious visitor. The procession that returned through the city to the palace was one of the most imposing to be seen amongst the Hindus. In front marched six elephants and twenty horses richly caparisoned. Next came the Rajah's band playing European and native airs. The band was followed by three hundred men, some bearing white pike-staffs, others poles with jingling bells attached, and others spears. Then came part of the Rajah's body-guard, sepoy, and five hundred Silladar horse. A number of dancing girls with their attendants and a crowd of mountebanks occupied the next place in the procession. These were succeeded by the wealthy men of the city and hundreds of the disciples of the Guru. A company of sepoy followed guarding the sacred box borne by a score of disciples. Then came the great Guru himself. In front walked men supporting on golden poles a wreath of golden flowers stretching across the pathway. The Guru was seated in a golden palanquin borne by twenty men. He wore a look of dignified complacency, looking round on the busy scene with apparent unconcern. Over him was carried a golden umbrella. He had on his head a diadem of gold and pearls worth a lakh of rupees. Round his neck was a string of pearls, and upon his shoulders a shawl of the richest Cashmere embroidered with gold. His highness the Rajah rode on the Guru's right; the master of the math walked on the left; horsemen belonging to the Rajah's body-guard rode behind. Then followed priests bearing the idols that had been taken out of the temples of the city to grace the occasion. A magnificent chariot, drawn by an elephant, and containing some of the pundits of the palace, brought up the rear.

As the procession entered the fort it was met with a salute of twenty-one guns. His high-

ness alighted from his horse, and walking by the side of the palanquin conducted his guest to the palace.

We have described this procession throughout, not only as an interesting specimen of Hindu customs, but chiefly to convey a proper impression of the dignity of a guru and the honour in which he is held by the people. Any view of Hinduism will be imperfect, if it does not give to the guru the chief and central position in the system. To his disciples, who sometimes number thousands, he is the highest earthly guide. His wisdom is infallible, and against his decrees there can be no appeal. He is an embodiment of learning, a pattern of sanctity and self-denial, and an oracle in the interpretation of the sacred books. Such is the guru of most of the Hindu castes, although there are cases where the pretensions are not so high.

In considering the position of the guru, it is necessary to bear in mind the entire separation in Hinduism of the office of priest and teacher. There was doubtless a period when there was no such separation. In early times the patriarch of the family held the office of both priest and guru in his own household. As, however, the head of the household was generally engaged in secular business, such a custom could not continue; it became necessary to have a family priest. This priest united the two offices; not only performing the ceremonies, but giving advice and instruction as well. It always happens, however, that in religious systems where there is a burden of ceremonies, the merely mechanical functions will be given over to an inferior class of men, while the learned will take the place of teacher and guide. It was so to a great extent in the Jewish economy: the mass of the priests exercised no influence upon the people. The great leaders were men who had no connexion with the priestly order. It is so in the Greek and Romish churches: the drudgery of the ceremonials is borne by poor and illiterate men. Italy swarms with such persons at the present time; and there is the same separation of the prophetic and priestly office amongst the Hindus. The priesthood is by no means an honourable profession. Ancient authorities pronounce ministration to idols in temples an infamous occupation. *Manu* classes the priests of a temple with persons unfit to be admitted to private sacrifices, or to be associated with on any occasion. Professor Wilson says that at the present day temple priests are considered as of scarcely reputable order by all Hindus of learning and respect-

ability. This is rather strong language; but it is probably not much beyond the truth. The priests are poor and illiterate. The highest of them receive comparatively small salaries. In the large temples they have about ten rupees a month, and may receive as much from the people who present offerings. In the small temples that abound everywhere, the pay is often only one or two rupees. The family priest generally receives no salary at all; he is merely fed and clothed. He is more honourable, however, than the temple priests. In the pariah villages the priesthood has sunk as low as it can; you may see the poor fellow who holds that office trying to eke out his scanty pittance by selling bundles of vegetables for two or three cash each.

On the other hand, the guru is a prince in influence and wealth. Kings pay homage to him, and the people regard him with the most profound reverence. An immense gulf separates him from the herd of priests.

So far as we can learn, there are three great classes of gurus, corresponding to the three modern divisions of brahmins—*Smártas*, *Mádhwas*, and *Shri Vaishnavas*. All the brahmins and many of the *shudras* acknowledge a brahmin guru of one of these classes. Wilson says that the guru is often not a brahmin at all, but a member of some of the mendicant orders that have sprung up in comparatively modern times. If, however, the accounts that the brahmins give are to be trusted, this remark can only apply to the *lingaits*—at least so far as South India is concerned. Of course the *Jains* are excluded altogether. Even the *Gosains*, although gurus themselves, pay homage to the great brahmin gurus. The *pariahs* have sometimes a guru who is not a brahmin, but he is generally only an inferior—sometimes of the third degree—paying homage in turn to the gurus above him. These inferiors, too, are often brahmins. The numerous class of *lingaits* is entirely separate. Their gurus are generally *jangama* priests—men of little learning and low position. They are exceedingly numerous.

The gurus belonging to the three classes mentioned above nominate a disciple to succeed them in their office, but the nomination must be confirmed by a council of the principal disciples. Amongst the *Smártas* a little boy is elected, and educated for the office.

The gurus generally lead an ascetic life. The *Smárta* gurus are most celebrated for their austerities. Fabulous stories are told of them living for years on milk and plantains, and one

of the products of the cow too indelicate to mention. On the other hand, the Sri Vaishnava gurus often live like ordinary native gentlemen. The gurus are generally unmarried. The Smártas may never marry at all. The Mádhwās, who are chosen later in life, must send their wives and children away. The Sri Vaishnavas do this often, but more latitude is allowed them than the other classes.

The qualifications for a guru, as taken by Ward from the Tantra Sára, are as follows:—He must not be subject to his passions so as to become an adulterer or a thief; he must be born of good family, must possess suavity of manners, must be attentive to religious duties, and honourable in the sight of others; he must be faithful in discharging the duties of his caste, must be learned in the shastras, and able to keep in order, as well as to cherish, his disciples. A person is disqualified to take the office if he is a glutton, or has the leprosy, or is blind of one eye or of both, or is very small of stature, or has whitlows, or if his teeth stand out, or if he is merry and talkative, or if he has an improper number of toes and fingers, or if he is subject to his wife.

The mathas, or residences of the gurus, vary in size and structure. They generally contain a set of chambers for the guru and his regular disciples; a temple sacred to the deity they worship, or to the founder of the sect or some great teacher; and a dharma dála, or set of sheds for the accommodation of mendicants or travellers, who are constantly visiting the math. The greater gurus have from fifty to a hundred disciples living with them, besides many who come occasionally. The disciples are taken through a regular course of instruction. The védas are studied first; then some of the shástras and puranas. The books vary, of course, according to the caste. The guru instructs his disciples in the afternoon. The morning is devoted to the performance of the various ceremonies connected with religion. The disciple supports himself if he has property; otherwise he is dependent upon the guru. The length of time he must reside at the math is undetermined, and depends upon himself: it may be two or three, or it may be twenty years. The math is in charge of a governor, who relieves the guru of all secular business. He arranges all household matters, and keeps an account of expenses. All mendicants and travellers who happen to pass are fed at the guru's cost: the number of brahmans thus supported is immense.

The mathas are often richly endowed. Grants

of land made by former sovereigns bring in a large annual income. The temples are rich in jewels. According to report thousands of rupees are given every year by the disciples. Some of the sums named seem so excessive that we scruple to put them on paper. There can, however, be no doubt that they are often very large.

The instruction of pupils in the math is only one part of the guru's work. The disciples belonging to a celebrated math may number from fifty to a hundred thousand, and are spread over the country. The guru makes periodical tours through the towns and cities where his followers abound. All questions of difficulty connected with religion are referred to him for decision. He settles disputes and punishes offenders. His decision is regarded as binding on all his disciples.

The guru demands from his disciples the most abject submission. The Tantra Sára says that whether the guru be learned or ignorant, vile or holy, only through him can the disciple attain happiness. Whenever the guru enters the house of a disciple, the whole family prostrate themselves at his feet, and the guru puts his right foot on the head of each. One washes his feet and all drink some of the dirty water. The water which remains is preserved. They anoint his body with oil and present flowers and food. Of the little that he leaves each eagerly receives a morsel. At the end cloths or jewels must be presented according to the circumstances of the disciple.

The Mádhwās and Sri Vaishnavas are branded by the guru on the shoulders and breast with a gold ring when they become disciples. The Mádhwās are said to receive the same mark on subsequent visits.

The sums paid by the disciples to the guru vary greatly in the three divisions. The Mádhwās pay very heavily. The disciples are generally rich, and the gurus are noted for covetousness and extortion. Sometimes two or three months' wages are demanded. The Sri Vaishnavas pay the least. They have, however, unlike the other two divisions, private gurus, disciples of the greater ones, who expect to have a share of the spoil.

In addition to the large offerings made to the guru on occasion of his visits, there are smaller gifts which must be presented during the most important ceremonies. When a child is born, when the name is given, the head shaved, the sacred thread put on, &c., and when any one of the household is married or dies, an offering must be given to the guru. The gift is from a quarter of

a rupee upwards, according to the circumstances of the disciple. In the large towns the gurn has an agent, whose business it is to see that all the ceremonies are duly observed, to receive the offerings, and forward them to the math.—*Harvest Field (published at Bangalore.)*

ARCOT.

From the Annual Report of the Arcot Mission of the Reformed Protestant Dutch Church the following facts are obtained:—

Eight new villages have joined us during the past year. We do not wish it to be understood that all the inhabitants of these villages have cast in their lot with Christ's people. This is seldom the case. At first but a few families come. If but three families in any village will pledge themselves to renounce heathenism and place themselves under Christian instruction, we are ready to receive them, and, if possible, place a school in the village. If we do so, we find that others will join us; and we have every reason to hope that the whole village will in a short time become Christian. Schools have been established in a number of the above-mentioned places, and we trust soon to establish them in all.

Three new churches have been formed, one at Aliendal. This was formed while we held our Annual Meeting in January, 1865. The other two are in Kundipatoor and Vellambi. In these three places we have set up our banners in the name of our God. We have had large accessions to our numbers. On comparing the statistics of this year with those of last, we find that our numbers have increased *considerably more than one-third*. In 1865, the number of native Christians was 1,124, and the number of communicants 291. This year the native Christians number 1,525, and communicants 339; which shows an increase of 401 native Christians and 48 communicants.

The dispensary was opened in Arcot during the month of April, under the superintendence of Rev. S. D. Scudder, M.D. The number of patients at first was small; but it steadily increased, so that now many resort to it for the relief of their bodily sufferings. While endeavouring to remove or mitigate these, we point them to the Great Physician who is able to remove the disease of sin, and urge them to apply to Him for the balm which will make them whole. We are thus enabled to preach the Gospel to many, who would

not hear the glorious tidings of salvation did they not seek medical aid at this institution.

Rev. J. Mayon, Arnee, writes:—

The past year will long be remembered as the year of pestilence and famine. The pestilence began at the great feast of Trinomali in December, 1865, and spread rapidly through the North and South Arcot districts. The discomforts of the rainy season are heightened by the filth produced by the immense gathering of men and cattle, as well as by the fasting and frequent ablutions on the day in which thousands walk around the mountain, and return tired and exhausted. Trinomali is the breeder of cholera, and surely on sanitary grounds alone, the great feast ought to be abolished. If its other abominations are not sufficient, the slaughter of thousands in the above-named two districts during this year should call for its suppression. Many murderous heathen practices, which have slain their thousands, have been justly suppressed by Government; why not this, which has slain its tens of thousands by wholesale? Arnee alone is reported to have lost one-tenth of its population during the year from cholera. It raged for nine full months, and daily swept its victims to the tomb. As I stood by the grave of an excellent Christian reader, I felt the full force of the horror of the Trinomali feast. I raise no cry for the suppression of heathenish abominations—the time has not come for that; but as a man, feeling the horror of the slaughter caused by the cholera which originated at the feast of 1865, of which I was a spectator—in behalf of humanity I raise my voice for its suppression.

The Report of the Arcot Dispensary and Hospital says:—

The highest people in the district, both as to wealth, education, and caste, have freely attended, and are constantly attending the dispensary, and some of them have promised to aid us, as soon as the famine difficulties are over. A Mohammedan lady, a near relative of the former famous and powerful Nawab of the Carnatic, has been medically attended in her own royal abode, and we were admitted into the inner apartments, which was certainly a most remarkable exhibition of confidence in us, and faith in our mode. This lady sent us 21 rupees, with the promise of further subscriptions. Nor has it been an unusual occurrence for the higher class of Mohammedans to bring their females in closely covered conveyances, and request us to see them separately in the women's wards of the hospital. High caste

men, both old and young, visit us almost daily, who do not come for medical treatment. Some come out of pure curiosity, but the greater part to talk with us and read our books. It is no strange sight to see two or three at a time sitting upon the benches reading aloud from the "Bazaar Book," "Spiritual Teaching," a Gospel, or some religious tract. A polite, handsome, middle-aged Brahmin is a constant visitor. He may be seen sometimes in conversation with some sick one seated by his side within the hospital or upon a bench in front, the "Bazaar Book" in his hand; and he has even attended our Sabbath services in the church. These things certainly show that the people are not afraid of us. If there be opposition it is carried on with great secrecy and care, altogether unknown to us.

China.

A MISSIONARY of the Church Missionary Society writes from Ningpo :—

"During the latter part of the year, several of our people have been passing through a good deal of positive, though not very violent, persecution. In Sœn-poh, a young man has been sorely tried by the passionate abuse heaped upon him by his father, because the son refused to subscribe to the restoration of the village temple. The father, after much violent abuse, paid the money himself, and then broke pots and pans freely in his fury; but the son quietly and firmly held his ground.

"An old man is with us now for a few weeks, diligently learning to read, that he may tell to others and read to others about the Saviour in whom he trusts himself.

"A young catechumen in Sœn-poh, whom I hoped to have baptized last month, but was unavoidably prevented from going down, has just been to his native place, some sixty or seventy miles away, and he returns with joy, saying that a scholar and an incipient monk, and several others, have believed through his preaching.

"There is no great stirring of the dry bones, but an increasingly rapid spread of the heaven of Christian truth. It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. It is talked about amongst the people, and signs are apparent that our arch-enemy is disturbed and uneasy, though the number of Christians is at present insignificant, and our apparent success is small. There is enough Gospel knowledge in thousands

of hearts, I believe I may truly say, to save them, when applied by the teaching of the Holy Ghost."

Another missionary from the same society writes from Hang-chow :—

"Of the baptized, the most interesting was P'un-singsen, who, having practised as a doctor, was christened Luke. He belongs to one of the best families of old Hang-chow. His immediate ancestors, on both sides, filled very high offices, one grandfather having been special envoy to Annam, in the reign of Taakwang, on the occasion of conferring the regal investiture on the Annamese king; and the other grandfather, still living in Hang-chow, having had the doubtful honour of commanding as Futai in Soo-chow when it fell to the Taepings. He is now about thirty-seven years of age. At the time of the first invasion of this province, and capture of this city in 1860, he was living here a life of ease and sensual pleasure with his mother (his father as well as elder brothers having died long before). At the very eve of the capture of the city his wife died, leaving him two little boys. Next day, before her funeral could be performed, the city was sacked, and he was carried off to a six years' captivity.

"In the interval his mother died of starvation; and his little boys—he knew not how or where. The bones of his mother were buried by the faithful old nurse, who is now, like her master, a Christian. P'un did not regain his liberty till the spring or summer of 1865, when, being somewhere north of the Keang, he attached himself to a relative of his late wife's, who held high office in those parts. He had been a lover of pleasure from his youth, being specially addicted to conviviality, and, when with his relative, he became for a short time an opium-smoker; but, on the relative's death, having no means, he thought it prudent to leave off the habit, which he did successfully, with the aid of a prescription he was possessed of."

Dr. McCarree, of the American Presbyterian Mission (O.S.), writes from Ningpo regarding the death of a native Christian woman :—

"She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of Chinese literature. When her husband was taken under the care of the presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations as well as he."

Another missionary of the same society writes from Tungchow :—

"Yesterday Mr. Mills baptized two women and an old man from Tsi Hea. This old man came once to be Mr. Nevius' teacher, but got greatly offended at Mr. Nevius for saying something against Confucius, and went off in a passion. The truth stuck to him, however, and now, after four years, has brought forth fruit. Brother Nevius felt grieved for the man, and prayed for him, and his prayers have been answered. He is quite old, but still strong and hale. He has a literary degree, and is greatly respected throughout the region. He goes home just at the Chinese new year, and will meet strong persecution; but I trust he will be found faithful. Two young men were baptized a few weeks ago, and there is still a number of inquirers, and some of them decidedly hopeful. One old broken-down opium-smoker is trying to break off and learn the doctrine. He has been a man of very quick mind, and if restored to health and really converted, will be a useful man. One old man was yesterday excluded from the Church for complicity in worshipping ancestors, and for Sabbath-breaking. On the main, however, we are much encouraged, and are both hoping and praying that a far greater blessing may be given.

Formosa.

FORMOSA is about two hundred miles long by eighty in the broadest part, and lies off the coast, in front of Amoy, about a day's sail in good weather. A chain of mountains running north and south divides the island. The side facing China is occupied by Chinese, speaking the Amoy dialect, who have brought the soil under cultivation, whilst the farther side is covered chiefly with forests, and inhabited by aboriginal tribes, apparently of Malayan origin. There is a population of another class whose origin is not definitely settled, and of whom we present some conjectures in the course of this article. The entire population of the island is estimated at about three millions. The highest mountain of the chain rises to an elevation of ten thousand feet, and is called Mount Morrison, in memory of the missionary. These mountains are covered with snow during a portion of the year.

In 1624 the Dutch East India Company occupied a part of the island, and made a settlement of Hollanders at Tai-wan-foo, the chief town of

the territory. In 1626 George Candidius, a Holland clergyman, was appointed minister to the settlement. He became deeply interested in the natives, learned their language, endeavoured to instruct them in the truths of Christianity, so that during a residence of sixteen months, by God's blessing, he was permitted to see one hundred and twenty of the natives inquiring into the truth, and many of them becoming outwardly Christians. The number of persons renouncing heathenism and accepting the gospel, it is said, was almost daily augmented. Internarrriages of the Hollanders and natives were encouraged, churches and schools were multiplied, and in all some thousands of the islanders received baptism. The governors of the company, fearing that this Christian work would injure their commercial projects and disappoint their hope of gain, frowned upon the movement. This was a serious obstacle. At length the Chinese pirate, Koxinga, determined to expel the Dutch, and after many conflicts succeeded in 1666.

Now for the sequel as far as yet known. Dr. Maxwell, in traversing the island, met with a race of people, numbering about ten thousand, who disclaimed being either Chinese or Malays. In fact they claimed kindred with the Doctor, and loaded him with every species of attention and kindness. It is thought that they may be the descendants of the Holland settlers. Further information will be looked for with interest. The only connecting link between the accounts of the Hollanders and those of Dr. Maxwell, is a statement of Du Halde, a Jesuit writer, who wrote a century after the expulsion of the Dutch, and says that although all traces of Christianity seemed to have perished, yet the people had no idolatrous worship, and that many fragments of pious Dutch books had been found among them.—*Christian Intelligencer, New York.*

New Zealand.

(From our own Correspondent.)

THERE is reason to believe that the war with the natives of the northern island is over. Having lost confidence in the King movement, several great chiefs have of late sought for and obtained an *imperial* title to their estates. The few petty engagements that have been within the last month or two were attended with little loss on our side, and were of such a character as to show that there is nothing to fear from the rebel tribes. The

imperial troops have all left except one regiment, which is on the point of departure. In the middle island, the few natives to be met with here and there are peaceable and industrious, and supply neighbouring markets with vegetables and fish; while a few raise stock, and ride fine horses. There is reason to hope that a remnant of the Maori race will, in the providence of God, be spared to aspire after and attain the advantages, social and religious, of Christian civilization.

"An earthquake," says an old missionary in a local periodical, "may cause an unusually high wave to arise and overflow the dry land; in its recoil it will lay bare a corresponding portion of the bottom of the sea, expose its mud and filth, and fill the air with its noxious effluvia; the water, however, soon returns to its usual channel, and the land again resumes its accustomed appearance. In a similar way the war has rolled over this island with its pestilential tide; it has risen above its barriers, and swept away the works of man. In its recoil, it has laid bare the natural depraved state of the heart when no longer under the control of the Spirit. But will these depths of human depravity never more be concealed? Will not the ocean of God's love flow back again, and cover up the evil?"

The writer denies that all the rebels embraced the Hau-hau fanaticism, and states that "one of the principal hostile chiefs of Wanganui fought on the side of the Hau-haus; but when they wanted to turn him to their new creed, he laughed at them, and asked where they got it from. He said, 'We have the Word of God to rest upon, but what have you?'"

Within the last year or two there has been a large influx of population to the west coast of the middle island—the most mountainous and barren part of the colony. But it is highly auriferous and densely timbered, and over fifty thousand gold miners and their purveyors are developing its mineral resources. Hundreds have obtained splendid prizes, and thousands are still in hopeful pursuit of fair fortune, as prospects of the precious metal are to be found along a hundred and fifty miles of coast line. The miners have come chiefly from Australia and Otago, and, like their class, they are among the most enterprising of the sons of men.

Schools and churches have risen rapidly on the west coast, and French priests are usually the first to open their religious establishments in every little mining town. Methodists, Episcopalians, and Presbyterians follow in the order in

which they are named. The people contribute pretty liberally to churches: the Catholics of Hokitika set about building a chapel before a priest had made an appearance; Wesleyan local preachers have collected funds and erected chapels in little villages where they have not been long required, owing to the fluctuating character of the population; the Presbyterians of Hokitika built a fine church in four months, and opened it free of debt, after collecting over £150 to bring out a minister, for whom they purchased a parsonage the week after his arrival; the young men of Greymouth built a place of worship for the use of any Protestant minister who might come among them, and, in the absence of a minister of their denominations, they supported a young preacher, who informed me that he had not met with one of his own persuasion on the coast. Ladies are famous on the gold field for raising church funds; between begging, bazaars, concerts, lotteries, balls, and tea-parties, they afford invaluable aid to the clergy, whom they respectively patronise, and to none more than to those of the Church of England.

In the province of Canterbury, in which we write, the clergy of "the Anglo-Catholic Church," as their diocesan would say, manifest laudable activity in organizing and erecting churches and in promoting denominational education. They are partly supported by the rents of 10,000 acres of the best lands in the province, and of 200 town lots, or quarter acres, in Christchurch—the provincial capital. Over twenty ministers received last year a dividend of £40 each; this year they will receive £50; and as the value of the property will greatly increase, the clergy in Canterbury will be sure of liberal support in a few years. The Presbyterians in Otago have also large church reserves, the rents of which are not distributed among the ministers, but invested in building churches and in improving church property. To each of those provinces the Episcopalians and Presbyterians of New Zealand must look hereafter for their respective teachers and ministers, and time will tell which province shall have proved itself more worthy of its important trust.

Looking over the last Report of the Synod of Otago, we were much pleased with the business-like shape in which the financial statements were given. It was not a report of great projects and small results, but a compendium of facts and figures, arranged both for reference and comparison, and affording gratifying proof of religious progress and enterprise.

We have looked into the published "Proceedings of the Synod" of Canterbury, and, like all the reports of the Episcopal church of the colony, its statistical returns are well arranged and its financial details numerous and important. One may see at a glance the income of every church, the salary of every clergyman, the disbursements of all its trust-funds, as well as its standing orders and regulations; among the latter of which, one is sorry to read, that, "Except in the case of persons 'dying unbaptised, or excommunicate, or who have laid violent hands upon themselves,' no body shall be interred in these cemeteries without the burial service of the Church of England, read by the incumbent of the parish, or some person authorized by him, and no other religious service shall be performed over bodies buried in such cemeteries." "*Dissenters' burial ground*" is ignominiously mapped out on the town plans of the province; and a case has been brought under my notice of a Presbyterian minister bearing the remains of his unbaptized infant ten miles to a Dissenters' graveyard. These statements will seem incredible to some; but it must not be forgotten that the pioneers of this province were Churchmen of the High and narrow type.

I have space merely to state that, while depression is felt in commercial circles, the colony continues to progress and churches increase. The clergy are active and generally efficient, and none more so than those of the Wesleyan, Congregational, and Baptist persuasions, of the progress of which we shall report on a future occasion.

West Africa.

OVERTHROW OF SUPERSTITION.

BISHOP CROWTHER, the well-known native bishop of the Niger, gives an account of a most important event in Bonny, where he resides. The Bonny River, near the mouth of which the town is situated, in Upper Guinea, forms one of the arms of the Niger at its delta, between the Old and the New Calabar River, lat. 4.30 N., long. 7.10 E.

"A decided and most important step has been taken in the right direction by the king and his chiefs, most favourable to Christianity, but a great downfall of one of the strongholds of Satan in this place. The guanas, which have hitherto been the juju, or sacred reptiles of the gods, and which have been worshipped, have been renounced, and declared, at a meeting of the king and his leading chiefs on Easter-day, 21st April, to be no longer

Bonny juju. The consequence was, these reptiles were doomed to destruction.

"No sooner was this renunciation made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcasses all about in open places, and in the markets by dozens and scores; fifty-seven were counted at one market-place alone, where they were exposed to public view as a proof of the people's conviction of former error, and that they were determined to reform in good earnest in this respect: everywhere one went the carcasses of the guana met the sight.

"There was another decision made respecting the removal of the guanas: lest any should hereafter say he had not had some share in the extinction of the sacred reptile, it was decided that some of the blood should be sprinkled into all the wells in Bonny town, to indicate that they had all concurred, not only in its destruction, but in its use as food. Many soon after began to feed upon the flesh, roasted with fire. This reminds me of the passage, 'And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it' (Exodus xxxii. 20.)

"It cannot be expected that all the people had the resolution of the king and his chiefs to act fearlessly: superstitious fear does not soon vanish away from the minds long held by it, consequently the wells of water were shunned from superstitious fear rather than from disgust. The water girls were instructed to direct their way to the mission premises for a supply out of our well for their use. The girls poured suddenly upon us in great numbers, with their pitchers on their shoulders, many of them in a state of nudity. Here was an opportunity for me to correct the evil of such habits, which I could not do in the town. Now I have made a strong rule that no one should be allowed to enter the mission premises to draw water unless clothed: they have clothes at home to use, but the habit of going without them from childhood has made them careless and indifferent. The poor girls were in a dilemma: the blood of the guana drove them from the wells in the town, and here they were driven back for want of clothing. The rule had the desired effect: the consequence was, a hasty share of handkerchiefs or wrappers with those who could spare some from their persons. From

that time it was rumoured all about the town that no one could be allowed to get water from the mission premises unless clothed. Since the last three days there was scarcely a case to be corrected : all came with their wrappers on.

"Not only had the people suffered great losses by these reptiles devouring their chickens, but several persons had seriously suffered, either by being severely beaten or even put to death for hunting or unwittingly killing one of these sacred reptiles. Being thus protected by such severity, the guanas became tame, and ranged about everywhere, like domestic creatures, unmolested. It was superstitiously believed that if any person should kill one of them, the vengeance of the gods would be felt throughout the country ; hence every one was afraid to offend. Many civilized visitors have laughed at and ridiculed their foolishness for worshipping such creatures ; but the reply which was generally given was, 'Your country fashion be good for you, my country fashion be good for me ;' so ended the matter. God, in his mysterious providence, seems to have made the late king Pepple's exile from Bonny for a time the means of paving the way for the changes which are now taking place here. When he was at Fernando Po, in 1854, at which time he first invited me to Bonny as a missionary, one of the promises he made then was, that he would clear the guanas from the town as being no longer juju. But the Lord's time was not yet come ; he had it in his mind to do this when the mission was actually established here, but he had many prejudices to encounter, which only time could remove. He died without accomplishing this ; but it was left for his son George, who has succeeded him on the throne, to strike the blow."

United States.

THE *Christian Intelligencer* says there are 54,009 churches in the United States. Of these more than half belong to the Methodists and Baptists,—viz., Methodists 19,883, and Baptists 11,211. There are not so many churches connected with the Established Church in England as there are connected with the Methodists in America. The Presbyterians come next to the Baptists, with 5,661 churches ; to which may be added 1,600 others of a Presbyterianial character. The Congregationalists have 2,334 ; the Lutherans, 2,138 ; the Episcopalians, 1,146. The Roman Catholics have 2,559 churches,—a small number when we

consider the immense immigration from Roman Catholic countries, in the last twenty or thirty years.

THE FIRST AFRICAN CHURCH IN RICHMOND.

The Rev. G. S. Stockwell, Pastor of the first African Church in Richmond, sends the following letter to the *New York Observer* :—

"We are often reminded that here in old Virginia we are living under a new dispensation. As we look around and witness the wonderful changes that have taken place within the last three years, we are ready to exclaim, What hath God wrought ? I came to this city soon after the fall of the Confederacy, and have been engaged with the freedmen since that time, who number in the city some twenty thousand. The first African church is supposed to have a larger membership than any other on the continent, if not in Christendom. It has 30 deacons, and numbers on its records more than 4000, with over 3000 resident members. Many of the absent ones were sold to the Cotton States before and during the war. When freedom came to them, many returned to their families and the church. Some cases of touching interest have come to my notice, one of which I will mention here. More than twenty years ago an aged mother had all her children sold away from her but one ; that was a daughter on whom she leaned for help and comfort in old age. But her master decided to sell this daughter, then a young woman ; and, said the slave mother, 'I thought it would kill me.'

"'Well,' said I, 'aunty, what did you do then ?'

"'What did I do ? Why I prayed all night, and de Lord He promised me dat I should see my daughter again.'

"And sure enough, when the war closed, this long-lost child came all the way from Mississippi in search of her aged mother, from whom she had been separated more than twenty years, and of whom she had heard nothing. But when she found her, the change was so great that the mother did not know her ; and when she was told that this was her daughter, she exclaimed, 'Well, I knew I should see her again, for de Lord He promise me dat my daughter should come back some time.'

"The religious interest here among the coloured people, since the war closed, has been great. In one church the additions by profession have been nearly 700. Last Sabbath 17 were received,

by profession, in the presence of a large congregation, and several strangers. Of these, one had been the slave and wife of a slave trader lately deceased. She is an excellent woman, and, though never legally married to him, he left her with his property; and the premises used for the confinement of slaves will soon be converted into a school for the instruction of coloured men preparing for the ministry. Another was a little boy, twelve years old, who gave a very intelligent account of his Christian experience, and of his interest in Christ.

"It does seem as though God is preparing this people, so long oppressed and wronged, for some great mission in the future. And is it not strange that the good people of the South do not more fully comprehend their duty to redress these wrongs, and to unite with the people of the North in every effort for their improvement. They are now free in the eye of the law, and will claim their rights."

AMERICAN EVANGELICAL ALLIANCE.

The first public meeting of the American Branch of the Evangelical Alliance, since its re-organization, was held in New York, on Sunday evening, June 23rd. The church in which it was held was crowded in every part, a large number standing during the whole of the exercises.

Rev. Wm. Adams, D.D., Pastor of the Madison Square Presbyterian Church, opened the exercises, by giving out the 137th Psalm,

"I love Thy kingdom, Lord,"

and by reading the 11th chapter of the prophecy of Isaiah. Rev. Mr. Ganse, of the 23rd Street Reformed Dutch Church, led the assembly in prayer.

Rev. Henry B. Smith, D.D., Professor in the Union Theological Seminary, and chairman of the Executive Committee of the Alliance, said: It is now twenty-one years since the Christian Alliance was formed in London. Owing to causes which he need not enumerate, the American Branch had but a short existence; but it was resuscitated a year ago, and this is now the first meeting which it has held before the public. He then proposed that George H. Stuart, Esq., of Philadelphia, one of the Vice-Presidents, should preside in the absence of the President, Hon. Wm. E. Dodge.

Mr. Stuart, on taking the chair, said he had once been connected with a great Christian Alliance, the American Christian Commission,

which had not only been instrumental in enlisting the hearts of the young men of the country in sustaining the union of our country, but which in the true spirit of Christian union had followed these young men to the battle field, ministering to their wants, and preaching to them Christ and His salvation. This instrumentality had been blessed to the conversion of thousands upon thousands of souls, and he believed that God had thus blessed it because Christians of every name had united in the common work. When down among the armies no one could tell who was a Presbyterian, or who a Baptist, or who a Methodist. He related an incident, showing the impression which this union of Christians had made. A soldier once remarked to him that he was not a member of the Church, he was only a rough man, but he wanted to be a Christian, and he wanted to become a member of the Church that the Christian Commission belonged to, supposing they were all sent out by the same church.

Rev. Dr. Schaff gave a history of the Evangelical Alliance and a statement of the basis on which it was organized.

Rev. John Hall, D.D., of Dublin, had the pleasure of attending the meeting at Bath in September last, the most interesting part of the exercises of which was the report which the Rev. Dr. M'Cosh made in regard to the churches and cause of religion in America. Dr. M'Cosh had just then returned from his visit to this country. The report occupied about two hours in the reading, but it was heard with the deepest interest to the close, and was often interrupted with rounds of applause. In coming to this country Dr. H. said he was charged by Dr. M'Cosh, and by others connected with the Alliance, not to lose any opportunity to present the object, and to press it upon the attention of Christians here.

Rev. Dr. J. T. Duryea, one of the collegiate pastors of the church in which the meeting was held, having returned from an absence of nearly a year in Europe, made an interesting address, dwelling first upon the question which he had found on the lips of men everywhere in Europe, viz., Where is the Church? He said men were inquiring on the subject of religion even in Papal countries, and were ready to talk upon it. He related scenes and incidents which he had met with in his sojourn abroad, and urged upon his hearers their responsibility in connection with the object of the meeting.

THE MISSIONARY SOCIETY OF THE METHODIST
EPISCOPAL CHURCH.

The appropriations of this body for the year
1867 are as follows :—

I. FOREIGN MISSIONS.

	dols.	cts.
1. Liberia	15,400	00
2. South America	43,645	00
3. China	20,344	00
4. Germany and Switzerland	34,884	00
5. Scandinavia	15,545	60
6. India	46,924	59
7. Bulgaria	4,112	11
8. Mexico and Central America	10,000	00
Exchange (estimated)	115,818	70
	306,674	00

II. FOREIGN POPULATIONS IN THE UNITED
STATES.

1. Welsh	150	00
2. German	47,000	00
3. Scandinavian	13,200	00
4. Chinese	4,000	00
	64,350	00
	4,600	00

III. INDIAN MISSIONS

IV. AMERICAN DOMESTIC MISSIONS.
Missions in fifty-seven Annual Confe-
rences, (including six conferences in
the South, 158,400 dols.)

V. MISSIONS IN THE UNITED STATES, NOT IN-
CLUDED IN ANY ANNUAL CONFERENCE.

1. Western Georgia and Alabama Dis- trict	30,000	00
2. Indian Territory, New Mexico, and Arizona	11,554	00
3. Dacotah and Montana	8,000	00
4. Utah and Idaho	6,000	00
	55,554	00

VI. FOR BUILDING CHURCHES IN THE
SOUTH

VII. MISCELLANEOUS APPROPRIATIONS.

1. For the gratuitous distribution of <i>Missionary Advocates</i> to the fami- lies of the Church	15,000	00
2. Contingent fund	25,000	00
3. Incidental expenses	15,000	00
4. Office expenses	20,000	00
5. To the Irish Wesleyan Conference, for Missions	5,000	00
	80,000	00
Grand total	1,030,978	00

The Mission to Liberia labours chiefly among the people who have emigrated from this country, and has 1,306 members, and 122 probationers, of whom 156 are natives.

The South American Mission is conducted mainly among the emigrants from Germany, Switzerland, and Great Britain, who have settled in the cities of South and Central America. The South American, Mexican, and Central American Missions seem to be under one head in the last report, and no table of membership, etc., is given.

The Mission to the Bulgarians is about ten years old, has three missionaries, and makes no report of membership.

The China Mission is located in Foochow, was commenced in 1847, and reports :—

Missionaries	5
Assistant Female Missionaries	7
Native helpers	36
Baptisms, adults, 65 ; infants, 7	72
Members, 203 ; probationers, 70	273
Boarding schools : boys, 18 ; girls, 26	44
Day schools, 9 ; pupils	141
Sunday schools, 10 ; pupils	193
Pages printed, about	8,000,000
Pages circulated, about	6,000,000
Mission residences, valued at dols.	30,200 00
Chapels and parsonages	15,687 00

Total value of Mission property dols. 45,887 00

Contributions :—

Missionary	84	00
For Poor	26	00
Centenary	79	45
Total	189	45

The India Mission was commenced in 1856, is in Lucknow and the vicinity, and has seventeen American missionaries in the field, sixteen of whom are married, and their wives are assistant missionaries. Two brethren are under appointment, and expect to reach the mission by next winter, when the number of American missionaries will be nineteen. The other statistics are :—

Native preachers	23
„ exhorters	21
„ school teachers	135
Church members : men, 122 ; women, 67 ; probationers, 144	323
Orphans, in asylum	244
Baptisms during year : men, 42 ; women, 5 ; children, 46	93

Schools	64
Scholars : boys, 2,825 ; girls, 425 ...	3,250

Church Property :—

Chapels, 13, value	dols. 8,592 50
Parsonages, 23, value	„ 28,575 00
Schoolhouses, 9, value	„ 1,950 00

The contributions received in India amounted to 22,803 dols., a considerable portion of which consisted in government “grants in aid” to the orphanages and schools of higher grades.

Canada.

STATISTICS OF RELIGIOUS DENOMINATIONS.

FROM the *Canadian Almanack* for 1867, published at Toronto, we gather the following statistics of the number of clergymen belonging to the various religious denominations in Canada :—

Church of England... ..	420
Roman Catholic Church	905
Methodists, viz. :—	
Wesleyans	560
Episcopalians	202
New Connexion	115
Primitive	71
Others... ..	55
	—1003

Presbyterians, viz. :—

Church of Scotland	136
Presbyterian Church of Canada	273
Other	6
	—415

Congregationalists (Independents)... ..	70
Christians (two sections)	71
Baptists	230
Evangelical Churches	29
Lutherans... ..	21
United Brethren	23
New Jerusalemites	5

Total... .. 3192

The aggregate will give one pastor to every 1000 souls ; but deducting one-third from the populations for infants and children of tender years, there will be a minister to every 666 persons capable of receiving religious instruction, and, allowing four persons to each family, one minister to every 133 families. There are, however, several small religious denominations not reckoned in this table ; for instance, the “Disciples,” the Jews, the Quakers, the Plymouth Brethren, the Irvingites, and, probably, half a

score more, which, between them all, will make a respectable figure, and reduce the average of souls under each to about 500.

CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATION IN MONTREAL.

A correspondent of an American journal gives an account of this convention, recently held, from which we obtain the following particulars :—

An “Army of Occupation” holds Montreal. A large section of it crossed the River St. Lawrence at Cape Vincent, and surprised Kingston, capturing its hotels. Then, through the “Thousand Isles” and the “Rapids,” it rushed to this city, having, in view of it, while nearing, sung “Homeward bound.” The forces gather in Zion church, singing their victor-songs and recounting their battle-deeds. Heading this army of occupation is one who cannot see, but knows what it is to feel, and to make others also feel, H. Thane Miller, of Cincinnati, now twice made president of the convention. Lead him, to-night, upon the platform of the American Presbyterian Church, where the “Meeting of Welcome” is to be held. Crowds are gathered here, their eyes fixed upon that tall, dignified, soldier-like man in the chair. Who is he? An English officer—“Companion of the Bath and Commander of the Troops” garrisoned in Montreal. He speaks words of Christian welcome with a simplicity worthy of a primitive saint, telling of his conversion among the American missionaries in Burmah, those godly men with whom he had enjoyed holy converse on the banks of the Irawaddy and Salween. Another soldier-like man sits near him, son of the sainted Havelock, who, hearing Chamberlain, of Hartford, speak of his father, the General, and finding that honoured name responded to with rapturous applause, springs to his feet, declaring that till now he never knew how great was the inheritance left to him of an honoured name. From Londonderry, Ireland, Dr. Denham—a man physically, mentally, and vocally strong—comes, telling of the young men's work in his city ; of their mission and Sabbath-schools ; of their visitations among the poor and sick ; of their scientific lectures and philosophic discussions. Seeing the flags of Britain and America spread out together, he ends his words with the wish that they might never wave in aught of hostility.

From time to time essays are read. Discussions, brief, spirited, and pertinent, follow these essays. These alike occur upon the questions, “What is the primary aim and object

of a Young Men's Christian Association?" and, "How can Young Men outside the Church be the best reached?" That which most of all rouses the convention to the highest acme of enthusiasm is the scene of a Southern minister grasped, after his speech, by the president's hand, and held thus while he calls for Mr. Eato, a coloured delegate from New York, who is also seized and held while the loud cheers of the convention keep him from speaking. Gaining utterance at last, he says: "I rejoice to stand on soil which has ever furnished a free footing to the oppressed, and now too under the banner of Christ." This incident brings great triumph of joy to Montreal. Eleven years ago a convention like this in the same city asked the Southern delegation if coloured men were admitted to their associations. The question met with repulse—in contempt and disgust. Montreal and Canada then declined further fellowship till that curse of caste and colour were repudiated. To-day the triumph comes, and faithfulness to principle is honoured.

WESLEYAN METHODIST CONFERENCE.

The correspondent of an American paper describes this Conference in a letter from the city in which it was held:—

"On the 5th July, the Forty-fourth Annual Conference of the Wesleyan Methodist Church in Canada, was commenced in the city of Hamilton—a beautiful city at the head of Lake Ontario. The city contains about twenty thousand inhabitants, and is as lovely a city as it is prosperous. Methodism is relatively strong here. It has four

churches, and a fifth is in course of erection, designed to contain about twelve hundred hearers. About three hundred ministers and preachers are hospitably entertained in the various homes of our members and friends here. This number is attending the Conference—about two hundred more remaining at home on their several fields of labour. Twenty-three young men, having successfully passed through a probation of four years, were received into full connection with the Conference, and ordained.

CONFESSION.—The wife of Rev. H. M. Field, in a letter from Paris, gives some of her girlish reminiscences when a child in the Catholic Church in France:—"When the time came for me to go to the first confession, I was greatly puzzled *what* to confess. My old *bonne*, who was in a pet that day, said I was such a naughty child that I might as well confess all the sins in the book! So taking her direction to the letter, I copied the whole list of offences. With this fearful catalogue in my hands, and a trembling heart, I went to the priest, who sat dull and heavy in his confessional box. He paid little attention as I rattled off my lesson, till I came to one word which struck upon his ear. It was "*simony*," which was one of the sins I was confessing. "What is that my child?" he said. "I do not know, *mon pere*." He then asked how I came with such a formidable registry of evil doings; and when I told him, he laughed so immoderately (he was a huge fat man like those burly monks we saw in Italy), that I thought he would tumble out of his box. But he gave me full absolution for simony and all other offences, and spoke a few kind words, and I crept away, with an inexpressible relief to my poor fluttering heart that I had not committed the unpardonable sin. Of course this little incident proves nothing but the ignorance of a child; but it may show you how impressions are mingled in the memory of those far-off years."

SUGGESTIONS AND REPLIES.

THE SPANISH SCHOOL AT PAU.

Leeds, July 20th, 1867.

DEAR SIR,—I am indebted in part to your kindness in circulating the application on behalf of Miss Coles's School for the sums of money—in all amounting to £45 12s. 6d.—which appear in your advertising columns this month. Will you kindly convey my grateful thanks to the donors. A large proportion of the money consists of donations; but I am encouraged to hope that some at least will become subscribers. If you can spare me a little more space, I shall feel grateful for the insertion of the following extracts from letters from Miss Coles.

Yours respectfully,
SAMUEL SOUTHALL.

"Villa Caisnel, Pau, April 16, 1867.

... "However painful to myself or to my own feelings to be thus brought before the public, I feel that I owe a clear statement of the truth—the whole truth—to those who have kindly come forward to help the work. In fact, I have done nothing but receive these dear children in Christ's name, looking to Him alone for the means and for the supply of all our need. I did indeed pray long and earnestly for direction, and I asked Matamaros again and again if no one else could be found better able to undertake the work; but when he answered that there was *no one*, I determined in God's strength, and in simple dependence on his faithful word, to make the attempt.

The blessing is from Him *alone*, and (instrumentally) through Matamoras and our pious and excellent governess, who has given herself to the work for the *work's sake*. . . .

"Mr. Albert Fox paid us a very nice visit on his way to Spain, and greatly interested the little girls, who were much moved on hearing of his death."

"July 1st, 1867.

"Your letter with the draft reached me safely; accept my warm and heartfelt thanks. . . . How I wish you could see and talk to these dear children yourself! The two eldest give us daily and hourly cause for rejoicing. The work in Maria has been deeper perhaps than in her sister Carmen, and it was longer before she found settled peace in believing; but now her heart is so overflowing with joy and happiness, that her very countenance is completely changed. The one thought of both these dear girls is, what they can do on their return to Spain. Indeed they would even now be quite capable of instructing a class of young girls of their own age, so that I have sometimes thought whether we should not soon send them back to take two others in their place.

I am unwilling, however, to lose the influence of their conduct and example with the younger ones. As I write I hear them singing their morning hymn in the garden, where they take their lessons when it is fine. Our dear and valued governess (Madlle. Cuendet) told me lately that she had never met a young girl of the age of Maria so thoroughly consistent in her daily walk and conduct—so deeply anxious to serve Christ and to suffer for Him.

Their remarks on Scripture truth are often so simple and beautiful, that my own faith is strengthened in listening to them. Oh for the faith of a little child! We trust a quiet work is going on in the hearts of some of the younger ones. On asking dear little Joachina whether she thought the little children loved Christ when He took them up in his arms and blessed them? she replied, after a little hesitation, that she did not know, but she thought they would love Him ever afterwards. Yes, I quite believe they will all be folded in the arms of the Good Shepherd. . . .

"Truly and gratefully yours,
"M. MATILDA COLES."

LITERATURE.

It would be a pity that a work so excellent as Dr. Kitto's *Bible Illustrations** should ever fall into disuse: yet the rapid growth of our knowledge of Palestine has threatened to throw it aside under the impression that it must be antiquated. It is true that that impression would be exaggerated, for the book is so constructed that it is wonderfully independent of mere new discoveries; but it is one which is constructed to receive additional illustrations as they occur, and they could not be in better hands than Dr. Porter's, who has charge of this new edition. The text of the original is complete, and the lessons are drawn so broadly, wisely, and suggestively, that they need nothing to make them clearer or more impressive. Professor Porter's work has been chiefly to enlarge the number of incidents that throw light upon the Bible history; with excellent judgment the additions have been simply put into the form of notes appended to each chapter.

A quiet vein of reply to such arguments as Dr. Colenso has advanced will be found running through the notes to this volume, and will add

greatly to its value. For there many young men who would be ashamed to rank with the mere sceptical inquisitors who put the word of God to the torture in order that it may appear to think with them, and who yet are influenced by the general incredulity of the time. To young men so circumstanced and thrown upon life at a time when thought is so unsettled, Mr. Guest addresses some sensible and manly counsels.† It is one of the fairest and most rousing appeals that could be directed to ingenuous minds; and those who have young friends who are setting out in life would render them a great service by letting them have these earnest hints on how to use life, how to solve sceptical doubt, how to assert force of character, and how to become great. It is such a book as many a man is tempted to write, but which few men can write well; and so many

* *Daily Bible Illustrations*. By JOHN KITTO, D.D. New Edition: revised and enlarged by Professor Porter. Vol. I. Edinburgh: Oliphant. 1867.

† *The Young Man Setting out in Life*. By WM. GUEST, F.G.S. London: Jackson, Walford, and Horder. 1867.

weak and unwholesome books have appeared with the same end in view, while that end is so important, that the author of this has conferred a genuine service on his country. Mr. Bertram is the author of another manly book, a defence of the *Imprecatory Psalms*;* and he meets the difficulty with such honest boldness that he succeeds in producing the impression of success. His argument may sometimes halt, and his illustrations might be chosen with more reticence and sometimes closer application. He is, however, not only thoroughly independent, he draws the reader into sympathy with his independence, and leaves the conviction that he is defending his point without artifice and with all his soul. His conclusions may be briefly stated: "1. That in these Psalms only temporal judgments are besought; 2. That some of the so-called imprecations are simply predictions of the natural consequences of persistence in certain wrong courses of conduct; 3. That the Psalms are psalms, poems, and are to be interpreted according to the laws of poetry, which demand frequently that not the mere words employed, but the sentiment intended to be conveyed, should be estimated; and 4. That the Psalms are not expressions of the narrow and personal sentiments of the writers in their private capacity as men, but their utterances as public functionaries, and as the leaders of the worship of the congregation."

It is not easy to throw a vivid interest into an ancient theological strife; and surely the difficulty is increased by the necessity of tracing the strife through the dreariest of all the centuries. Dr. Preuss deserves all the more credit for having written a lively and entertaining history of the Dogma of the Immaculate Conception.† He traces it from its earliest start by a kind of poetic license in the Hymns of the Syrian Ephraim; notes a little of its way at the Lyonnese festival of the 13th century, and follows up the narration through strife of contending Franciscans and Dominicans, with interspaces through which we get glimpses of the University of Paris, the Council of Basel, &c., until, with unabated and almost romantic interest, we find ourselves within the horizon of our own times. Then, dwelling upon the festival which is linked anew with Pius IX., he unravels for us the curious history

of the proclamation of the dogma, and closes his book with the prophecy that we must speedily witness a proclamation of the Infallibility of the Pope, that it is the logical and irresistible sequence of the act of the 8th of December, 1854. What has happened since confirms this expectation: but for the way in which he has arrived at it we must refer to the author's pages. "We have reached," he says, "the goal. Before us lies the bull *Ineffability*, and the Liturgy of 1863; sad, bitter fruits. Their history has passed before us. We have seen how Satan sowed the seed, how the germ sprang from the seed, and the plant from the germ. Then the plant became great and strong; and at length it grew into a tree whose branches stretched over the West. Then we have seen how the tree began to bloom, and the blossoms produced fruit, with self-existent, almost unavoidable necessity. The seed, an undisciplined devotion—the germ, the festival of the Conception. The plant was the teaching of Scotus. It grew into a tree at the *Quartier Latin* at Paris, but it spread its branches over Brussels, over Madrid, Montenegro, and, lastly, also over Rome. Now here in Rome it put forth blossoms—Alexandrian blossoms of so strong a scent that schismatic Dominicans and other people were almost suffocated thereof. Then came the summer heat, the white leaves of the flowers fell off, and its fruit ripened. It is in accordance with God's ordinance, whatever a man sows, that he must reap."

It is enough to notice the appearance of Mr. Allon's *Congregational Psalmist*‡ in a cheaper issue and compressed form, after having reached a circulation of 53,000 copies in a year or two. It is a compilation of Church Music that well deserves its popularity, not by any means faultless, not even in the editings of the music, but worthy of praise for the great advances it shows in the genuine worship of praise.

The *Hymns of Heaven* will be found readable by those who have already mastered *Our Heavenly Home*, or *Grace and Glory*.§ Mr Grant, we notice, believes that Sir Roundell Palmer must hold that literal harps will be used in heaven, since the frontispiece he has chosen for *The Book of Praise* represents "an aged venerable saint with a harp in his hand."

* *The Imprecatory Psalms*. By the Rev. R. BERTRAM. London: Stock. 1867.

† *The Romish Doctrine of the Immaculate Conception traced from its Source*. By D. EDWARD PREUSS. Translated by G. G. GLADSTONE. Edinburgh: T. & T. Clark. 1867.

‡ *The Congregational Psalmist: Compressed Score*. London: Jackson, Walford, and Hodder. 1867.

§ *The Hymns of Heaven, or the Songs of the Saints in Glory*. By JAMES GRANT. London: Partridge. 1867.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE EVANGELICAL CONFERENCE AT AMSTERDAM.

[A notice of Missions at Canton and several other articles have been necessarily kept back to enable us to insert the first two articles, which have arrived as we are going to press.]

OUR readers are already acquainted with the fact that the Executive Committee of the Evangelical Alliance in Holland, invited their brethren of all Churches and all nations to hold their Fifth General Conference in the city of Amsterdam, during the month of August. The response to this invitation was so general, that on Saturday, August 18th, a numerous company had arrived in Holland, numbering amongst it representatives of Churches in all parts of the world. We cannot attempt to give a correct list of all those who attended, either as visitors or as speakers; but the following names will shew the different denominations making up the assembly:—Rev. Drs. Guthrie, M'Cosh, Mullens, Gladstone and Steane; Revs. Archdeacon Philpott, J. Howard Hinton, J. Davis, F. Tucker, Canon Battersby and T. R. Birks. Amongst foreigners present were Drs. Tholuck, D'Aubigné, Krummacher, Lange, Doodles, M. Bersier and many other distinguished and well-known names. The countries represented were, England, France, the United States, Germany, Holland, Belgium, Switzerland, Italy, Spain, Sweden and the East.

The good friends in Holland left nothing un-done to secure a hearty reception for their visitors. Those who had signified their intention of being present were comfortably quartered in private families or hotels, and the general impression made upon visitors was that every care had been taken to ensure them every comfort in their Dutch home.

On Sunday, sermons preparatory to the forthcoming Conference were preached in the English Episcopal church, in the French, Presbyterian and national churches. The sermon in the French church was by M. Bersier, the greatest pulpit orator of France, and was a masterpiece of eloquence. It was an earnest protest against the present divisions in the Churches of Christendom, and an earnest appeal to Christians, generally, to live and labour in a spirit of union, and to contend together for the faith once committed to the Saints. The official sermon in connexion with the Conference was delivered by Professor Van Oosterzee, one of the most popular preachers of Holland. The church selected was the *Nieuwe Kerk*, or second cathedral in Amsterdam, a splendid structure, lighted by more than seventy painted windows and capable of accommodating about seven thousand persons. It is supposed that about five thousand were present on the occasion. Professor Van Oosterzee's text was most happily selected from the last chapter of the Acts of the Apostles:—"We came to Puteoli, where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome. And from thence when the brethren heard of us they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw he thanked God and took courage."

On Monday morning the visitors assembled at eight o'clock in the large and elegant hall set apart for the business of the Conference. The hall had been decorated with the arms of all nations, and along the walls were inscribed in gilded letters the names of Calvin, Luther, Cranmer, Egede, Zuingle, Savanarola, Washington, Mariux

St. Aldegonde and Gustaaf Adolf. Fronting the platform was inscribed the motto of the Evangelical Alliance, "In necessariis unitas, in dubiis libertas, in omnibus caritas." The growth of the Alliance was tastefully represented by four figures very well executed, size of life, showing the Alliance laying the foundation stone in London, 1846, adding a second stone in Paris, in 1855, a third stone at Berlin, in 1857 and a fourth at Geneva, in 1861.

Previous to the formal opening of the Conference, a prayer-meeting was held, and ministers of various countries led the devotions of the assembly.

At nine, Baron Van Wassenaar, the president of the Alliance in Holland, took the chair, and, speaking first in German and next in French, cordially welcomed the brethren to Amsterdam, and trusted that the blessing of the Most High would rest upon all the proceedings of the Conference.

Professor J. J. Doedes, Utrecht, then read a lengthened paper upon the religious condition of Holland, which was well received. He was followed by Pasteur l'Anet with a paper on the state of Belgium. Dr. Tholuck spoke hopefully of the religious condition of Germany. Pasteur Fromman gave an account of Russia and the Slavonic Churches.

After such a quantity of Dutch and German, it was pleasant for visitors to hear an address from the Rev. Canon Battersby, upon the religious condition of the Church of England. Assuming that the point of view of the Assembly was that of Evangelical Christians, he spoke of the doctrines taught in the Church, and the religious life of its members. In proof of the revived life of the Church of England, he alluded especially to the efforts which had been made to build churches, to the work of the London Diocesan Home Mission in connection with the Bishop of London's Fund. He glanced also at the work of education which was being carried on simultaneously with the work of Evangelization, to Home Mission work, conducted by the societies of the Church, and concluded by asking that the Church of England, as at present circumstanced, might share in the prayers of all Christians.

The Rev. J. Howard Hinton next read a paper upon the Nonconformist Churches. In relation to statistics, he said it was not possible to present a complete statement of the number of Evangelical Nonconformists in England and Wales, under the two heads of churches and church members. The returns were at once too defective and too

dissimilar to render this possible. At present the Baptist denomination, particular and general, was the only one whose return was perfect, and this contained 2,264 churches, with 238,000 members. The churches in the Congregational body might be set down at 2,500, and, on an estimated average of a hundred members to each church, the members at 250,000. The Wesleyan Methodists had in Society 326,000 persons. The Methodist New Connexion reported 23,000; the United Methodist Free Church, 66,000; Primitive Methodist, 70,000; Bible Christians, 26,000; the Calvinistic Methodists, 90,000; Lady Huntingdon's Connexion, probably 3,000. Beyond this everything was conjecture. The sum of members was nearly 1,100,000; and, making a conjectural addition for the Evangelical sects and congregations unreported, the gross number might be estimated at a million and a quarter. The support of the Nonconformist ministry, the number of colleges, and kindred topics, formed the concluding particulars of a very interesting paper.

The condition of the Scottish churches was next introduced by the Rev. W. Robertson, who, from the increased liberality in these churches towards benevolent objects, argued an increase of spiritual life.

Professor Rosseuw St. Hilaire, Paris, read a paper on France and French Switzerland. He alluded to the favourable prospects of religious liberty in France, and to the permission which the Emperor of the French had granted for the preaching of the gospel in connexion with the great Exhibition. This paper was exceedingly well received.

Dr. Prime, of New York, next referred to the organization of the Alliance which had been formed in America, and concluded by giving a hearty invitation from his brethren to hold the next general conference in that country.

The Conference then adjourned to dinner; and in the evening a conversazione was held in the gardens surrounding the hall, which were beautifully illuminated. An excellent concert of sacred music was given. On Tuesday morning the subject before the conference was Theology. Professor Lange, of Bonn, presided, and introduced to the assembly Professor Herzog, of Erlangen, who read a paper upon the Spirit of Criticism. He was followed by M. Eugene Bersier, Paris, who reviewed the principal questions concerning the life of Jesus. The Rev. T. R. Birks delivered an extempore address upon scepticism and theology; and Dr.

G. J. Vinke, of Amsterdam, read a paper upon the Authority of the New Testament.

What are usually known as "the salutations" were now given. Rev. E. E. Bliss, of Constantinople, brought the salutations of the Turkish branch of the Evangelical Alliance, and bade the assembly greeting in the name of the Christians of Macedonia, Bithynia, Galatia, Cappadocia, Mesopotamia, and of all Asia.

Count Bernstorff, in expressing his congratulations, alluded to the good work which had been done by means of Sunday schools,—an institution which, he said, they had received from America.

Rev. Dennis Wortman offered the salutations of America, and expressed the hope that by and by they might have the pleasure in that land of receiving the Alliance. General Burrows spoke on behalf of Canada, and Mr. John Finch on behalf of the British branch of the Alliance. The most interesting feature of the day's proceedings was the delivery of a brilliant address by Rev. Professor M'Coah, Belfast, upon "Moral Philosophy in Great Britain in relation to Theology." We have space for only one passage in the address:—

"In a paper read in 1864 at the Conference of the British Branch of the Alliance in Edinburgh, I spoke of the period as one of transition in respect of religious thought and conviction. Opinion has progressed rapidly since that time, and we are seeing more clearly the final issue. People were then trying to stop half way on the sliding scale; they are now made to see that they have no footing; they must either remount to the top or sink to the base. We are now far beyond the age of essays and reviews, which made such a noise a few years ago. The writers of these papers are reckoned antiquated by younger thinkers, who have gone a good many steps further on in the same direction. This advanced school is seizing some of the tutorships and professorial chairs in our colleges, and watching the examinations in our competitive trials for public offices, which have now such influence over the reading and studies of our educated young men. Parents and ministers of religion and thinking men generally should watch with deepest anxiety the effects of such a training. I happen to know that some of our youth have had their hearts wrung till feelings more bitter than tears have burst from them as they feel that they cannot

reconcile their old faith in Scripture with the sensational philosophy or materialistic psychology in which they are now being instructed. 'Before I attended these lectures,' said a young man to me, 'I thought I had a soul; but as I listened to them, I was not sure whether I had a soul or not.' Not a few of those who were sent up to the colleges with the view of entering the office of the ministry, have felt that they could not go on, and so have turned aside to other pursuits. Some of them have become active contributors to our literary journals, and are writing against the old orthodoxy and all that is peculiar in Christianity, with the bitterness of personal animosity. Others with their faith shaken have entered into the Church, only to find how uncongenial the office is to them; and some of them have fallen before the temptations to which they are exposed as they find themselves bound to articles which they no longer believe, and reading prayers into the spirit of which they cannot enter. We are being constantly told that infidelity is not characterized in these times as it was in former ages by immoral practices; but those who urge this overlook the circumstance that the new form of infidelity has not yet had time to bring forth its proper fruits and show its effects. These we cannot discover till we have a generation trained under its influence. We all know what debasing and immoral consequences flowed from the prevalence of the sensational philosophy in France; but these results did not appear till half an age after the time of Condillac, the founder of the school. We cannot see the full influence of the training to which some of our young men are being subjected till the generation reared has shown what it is to the world; that is, till the evil has been done, and those who have sown dragons' teeth will be made to acknowledge their criminality and folly, only when they find that armed men have sprung up, and are working havoc and destruction."

The Conference adjourned as usual to dinner, and in the evening public services were held in the city—Pasteur Fisch preaching in the French Church and Mr. Daniels, of the Aldershot mission, conducting a service.

On Wednesday morning the subject of "Christianity and Nationalities" was introduced, but we must reserve until our next any resumé of the proceedings.

RELIGIOUS PERSECUTION IN EGYPT.

[We would direct special attention to the accompanying letter. This is the first full statement, we believe, of facts as to the late persecution, which has reached this country. The Viceroy of Egypt has recently been our visitor, and if proper representations be made from England we have little doubt that the persecution will be stopped.]

THE following important communication has been addressed to us from Egypt. The date is Alexandria, 12th August :—

Permit me to solicit the attention of the Christian public of Great Britain through the pages of your periodical to the proceedings of the Patriarch of the Coptic Church and certain officials of the Egyptian Government, towards the American missionaries and the native converts who, under their auspices, are engaged in "Christian work" in this country,—proceedings which have reached their climax, and received their interpretation in an official communication made a few days ago by H. E. Chérif Pacha, Minister of Foreign Affairs, in which it is stated that the Government of His Highness the Viceroy "has quite decided to take all proper measures to repress religious propagandism, whether secret or public, whoever may be engaged therein."

The persons engaged in what H. E. the present Regent of Egypt is pleased to style "religious propagandism," are the agents of the United Presbyterian Church of America. Our mission staff consists at the present time of eight ordained missionaries, three female missionary-teachers, and a printer, together with from thirty to forty native converts who are engaged in the service of the mission as teachers, preachers, and colporteurs. We have three mission stations in Lower Egypt, viz., in Cairo since 1854, in Alexandria since 1856, and in Monsurah (half-way between Cairo and Damietta, on the E. branch of the Nile) since 1865; one in Medeenet El Fayoom, in Middle Egypt, since 1865; and three in Upper Egypt, viz., in Osioot, since 1865, and in Ekhmeem and Ghooos (between Osioot and Luxor) since 1866. At these central stations, and at several out stations in the province of Osioot, the gospel is preached in the Arabic language—the vernacular of all native Egyptians—and native congregations have been formed at the different stations with an aggregate membership of nearly one-hundred and fifty

males and females, and about six hundred adherents. There are also connected with the mission fourteen day-schools—8 for boys and 6 for girls—attended by over seven hundred children of all creeds and sects; two boarding schools for training female teachers, a theological academy, and an Arabic printing-press; while, over seventy thousand volumes of Scriptures, in whole or parts, and other religious and educational books, have been sold from our book-depots, and by means of colportage in our two Nile-boats during the past ten years.

Such are the agencies and operations which the Egyptian government "has quite decided to take all proper measures to repress," and that, forsooth, under the plea of a praiseworthy solicitude for the preservation of the sovereign rights of conscience!

Before proceeding to describe some of these "proper measures" which the Government of this country has "quite decided to take" in order to put a stop to our mission work, and, if possible, drive us out of the country, permit me to make one or two remarks bearing on the probable causes of this change of feeling towards our mission on the part of the Government.

First.—Tangible proof was given us five years ago that up to that date our missionary operations were approved of by the Egyptian Government. I refer to the donation then made to our mission of a house in Cairo worth more than eight thousand pounds sterling, as a mark of the good will of the Viceroy. This gift was presented to our mission after one of our native agents had been attacked by a Moslem mob in the town of Osioot, and almost beaten to death, under the plea that he was a "perverter of the faith of Islam," and Saïd Pasha had been compelled, at the instance of the late American Consul-General, to imprison thirteen of the leading men of the town, and fine them in the sum of £1,000, which was paid over to our agent, Faris E. C. Hakeem, in indemnification of the personal injuries which he had received.

Half a year afterwards, when a deputation from the General Assembly of the church, with which we are connected, waited upon the present Viceroy, to thank him in the name of the church for the gift made to us by his predecessor, his Highness declared to them and to us who accompanied them, that the American missionaries were doing a great

and good work in Egypt as educators of the people, and that he not only wished us all success, but would also show his gratitude by lending us his support—"mon appui"—should we have occasion to need it. Three years after this, viz., in the autumn of 1865, the boys' school at the new station in Osioot, was suddenly broken up by the boys—seventy in number—being seized by the sheykhs of their respective villages, and sent off to work for two or three months at the railway-works. We referred the matter to the Viceroy, reminding him of his promise, and asked that the favour granted to all schools alike from the days of his illustrious grandfather, Mohammed Ali, should be extended to our school at Osioot, viz., that the children should be exempted from the government levies while they were in attendance at school, when the Viceroy gave us, through H. E. Nubar Pasha, the following reply:—"The sole aim of the American missionaries is to change the religion of my subjects. In changing their religion, they change to some extent their nationality. Were I to grant the favour requested of me, I should *ipso facto* aid them in undermining my own influence over my subjects. This I cannot reasonably be expected to do." I give the sentiment, not the words.

Second.—It will be seen from the above that the feelings of the Government towards us have changed, and that the change dates as far back, at least, as 1865. In 1862, we were patronised as "educators of the people;" in 1865, we were frowned upon as "religious propagandists." Now, this change in the feelings of the Viceroy towards us is not the result of any change in our missionary policy. We never pretended to be "mere educators of the people;" though, from the fact that scores, if not hundreds, of natives trained in our schools are now occupying influential positions in the government service, we could hardly fail to be regarded in that light at a time when there was a daily demand for educated young men for the railway and the telegraph. And if we admit that our only object is to evangelize Egypt, or, as the Viceroy puts it, "to change the religion of his subjects," we maintain that, in seeking to accomplish this object, we have not "fallen into the abuse, nor strayed from the limits which befit the enjoyment of a wise liberty," nor in any way sought "to exercise upon the conscience of another a pressure which injures liberty, and tends constantly to change it." If the presentation of truth, as that truth is contained in the Old and New Testaments, which are admitted by both Copts

and Moslems to be divinely inspired, be to exercise such a pressure on the conscience as destroy liberty, then are we verily guilty; for our single aim has ever been to disseminate the Word of God throughout the whole land, to preach it in our pulpits, and to teach it in our schools, carefully shunning all controversy which engenders strife, and stirs up evil passions which blind the mind and prejudice the heart, and thus prevent the calm and candid consideration of the sovereign claims of the truth. Not only have we never attacked the Mohammedan religion in any of our publications, or by holding public discussions, but in all the seventy thousand volumes, besides the tracts which we have disseminated throughout Egypt, there is no direct mention made of the peculiar errors of the Coptic church, nor *exposé* given of the nameless immoralities of the leading members of the Coptic clergy; although for the past five years the latter have done little else in their public discourses than curse the Protestants, while the present Patriarch has done the utmost in his power to prejudice the Viceroy and other high officials of the Government against us.

Third.—The success with which the Lord has crowned the labours of the American missionaries in Egypt, the doubling of our mission staff in 1865, and the opening in one year of several new stations in different parts of the country, as if with the intention of ultimately occupying the whole land,—such I believe to have been the principal, if not the sole reasons of the recent change of feeling on the part of the Egyptian government. This success has chiefly been amongst the Copts, or native Christian population, who, amid all their darkness and ignorance, have retained such a veneration for the Bible, that in scores of villages, the simple perusal of the Word of God in their mother tongue has convinced many of the degraded state of their church and clergy. I believe that I am within the mark when I state that while we count the members of our native evangelical church by tens, we might count by thousands those who are Protestants at heart, but who are waiting, and many of them working, for a reformation of the church of their fathers, rather than, by joining the Evangelical church, expose themselves to the taunts of their friends and the persecution of their religious and civil rulers.

This state of matters could not come directly under the cognisance of the Government, but it was fully reported, with Oriental exaggerations, by the Coptic Patriarch, who, knowing how sen-

sitive the present Viceroy is on the point of foreign influence, scrupled not to impute political and sinister designs to us and our agents. Instead of proceeding to overt measures of persecution at once, the Viceroy began by aiding the Patriarch to open opposition schools at the various stations occupied by us, and sent a firman to the governors of the provinces in Upper Egypt to be read at a public meeting of the Sheykhs of the villages, which was to the effect that the Copts were the loyal subjects of the Government, equally with their Moslem brethren; and, whereas many of the former were changing their religion, because of the oppressive exactions of the Sheykhs of the villages, orders were hereby given to the latter to treat them henceforth on a perfect equality with the Moslems, for such was the sovereign will of his Highness the Viceroy. This was understood by those who heard it read at Osiot, as a significant warning to the Copts of Upper Egypt to beware of "changing their religion," and thus attracting the notice of the Government as malcontents. To become a Protestant was henceforth to rebel against the Government.

These measures failed however to effect the object aimed at. Whether they were intended from the first as merely preliminary to something more decisive, we cannot tell. If so then the event which I am about to mention merely hastened its adoption. At our annual meeting of Presbytery in March, a paper was laid on the table, signed by twenty-six persons in the town of Ghous (about twenty miles below Luxor), who, during a recent visit made there by the Rev. Dr. Lansing, had, at their urgent request, and after a careful examination, been admitted into the communion of the evangelical church. The paper referred to contained a petition from them to the Presbytery, requesting us to ordain one of our native agents—Mikhail, formerly a Coptic monk—

and establish him among them as their settled pastor. After hearing his trial discourses, etc. we ordained Mikhail to the pastorate of the infant church of Ghous, and when he left I accompanied him as far as Osiot—my own station—where he was joined by the Rev. Ebenezer Currie, who had been labouring in Osiot during my absence in Scotland, who now went with him to introduce him to his flock.

This event filled the Patriarch with alarm. Hitherto he had only heard of single individuals joining the evangelical church—and these, too, few and far between—now he learns that a full-grown Protestant church has sprung up as it were in a day, and that too away in the Southern extremity of Egypt, where the intercourse of the people with the American missionaries must have been very limited. We do not know what representations were made by him to the Government on the subject. He probably mentioned the common report that 'the whole people of the town of Ghous, had become Protestants, and the Coptic Bishop had been obliged to take up his quarters in the neighbouring town of Negadeh.'

Be that as it may, it seems that now, if not before, the Government of his Highness the Viceroy "quite decided to take all proper measures to repress the religious propagandism" which had created this evangelical church in Ghous, and which threatened, if not checked with a strong hand, soon to fill the country with similar institutions.

I shall send you in a future communication a fuller detail of the persecuting measures adopted by the Government, than would now be compatible with your limited space, meanwhile I enclose a translation of the official document occasionally referred to and quoted above.

JOHN HOGG.

THE PARIS EXHIBITION.

DR. DE PRESSENSE gives the following sketch* of the effects and lessons of the Paris Exhibition:—

Omitting descriptions, I shall confine myself, as usual, to the moral side of the great exposition

in the Champ de Mars. And, first of all, it must be acknowledged that the exhibition has succeeded beyond all anticipation. It presents a *tout ensemble* truly magnificent. Never has there been such a manifestation of the grandeur of humanity, and such a testimony of its supremacy over the material world. The exhibition is intoxicating

* Taken from the Boston Watchman and Reflector.

and full of peril, unless we ascribe all the glory to God. Doubtless this triumph of intelligence over matter is one of the designs of an all-wise Providence. The world is given to man to be subdued, adorned, and enriched by him; but only on condition that the glory of all his conquests should be rendered to the Great Being who alone has given him power to multiply them. Woe will be to humanity if, glorifying itself in its works, and forgetting that it is itself the workmanship of God, almighty and good, the author and sustainer of universal life, it makes itself a god, and shouts, in the presence of its own greatness, as did the foolish people of Tyre and Sidon before Herod,—“It is the voice of a god, and not of a man.” The gnawing worm by which this false and imbecile greatness is to be consumed lies concealed under the purple. Moral decadence is the result of that senseless pride which seeks to make a god out of a man. The new paganism will be no better than the old, which had its day of incomparable splendour and irresistible power in Athens and Rome; and yet the beautiful product of Greek and Roman culture faded under the air of that heaven which blights every plant that God has not planted, and the cross alone has survived above the gigantic ruins of a civilization which worshipped only itself.

Such is the peril attending this splendid industrial exhibition,—a peril so much the greater, because the current of materialism and pantheism in the present generation flows so much more strongly. Nevertheless, the exposition itself will suffice to secure for the religion of the Gospel its true place. Let us only compare the productions of the East with those of the West. The East displays only a sterile luxuriance, telling of soporific leisure and refined pleasure—the effeminate ideal of the harem, pleasing to the eyes and flattering to the senses. These elegant rooms, where the light of day enters, softened, by passing through delicately stained windows, these rich divans, are the monuments of pleasure. These beds of repose belong to an enervated race, whose history is one of violent contrasts, whose idols are as often dashed in pieces as they are honoured by burning incense before them, and who consume at the feet of their favourites the treasures acquired in the epochs of their ancient valour. But where are the engines with which they subdue the material universe and fashion it according to their will? Where are the productions of labour ameliorating the condition of the masses? I see their jewellers, but I look in vain for their

weavers, their machinists, and their miners. Where are the pictures of their painters or the books of their writers? In fact, among objects of art Egypt displays only its images of Isis, Osiris and Apis; Islam has nothing but its jewels, reads nothing but its Koran. If, on the other hand, I turn my eyes to the West, I see those giants puffing at the bellows, and toiling without intermission or rest in the service of human thought; I see these tremendous forces of nature, disciplined and directed at will by an intelligent spirit. Here is a Hercules of iron and steel, spinning, not like the hero of ancient fable for the amusement of a vain caprice, but at the feet, or rather under the hand of universal humanity, weaving its raiment.

Side by side with works of utility and necessity I observe triumphs of beauty and skill, reminding the spectator that “man does not live by bread alone;” that he has also living thought, an immortal soul. Here is the gallery of fine arts,—first, books, journals, and all the numberless helps of intellectual life; then, cloths and marbles, into which the soul has put its laugh, its grief, its wonder, diffusing over the dead matter that indescribable expression which goes beyond the prose of existence, and shows, as poetry teaches, that the soul, though it often walks and creeps in the low paths of earth, nevertheless has the wings of an angel. I listen to the majestic voice of the organ, like the sonorous echo of the Infinite in the heart of man, seeming to purge the air of the vapours that roll up from beneath.

In this same Western quarter I find higher and nobler exhibitions, the fruits of a charity which condescends to the weak, the ignorant and the suffering. Here is a crib for little children; there are tenant houses, offering for the use of the labouring classes at the lowest price a comfortable dwelling, and by means of a moderate annuity becoming, at the close of a few years, the property of the tenant. Farther on is the exhibition of societies to aid the wounded, and among them the American Sanitary Commission holds the first rank. True, we find, side by side with them, the terrible cannons and the latest inventions in the art of destruction, to remind us that this world of wonders is still the abode of the spirit of evil, who only slumbers in the depths of the human heart.

Distant as the East is from the West, equally striking is the superiority of the latter to the former, in every point of view. If we ask the reason of the difference, we soon discover that it

is in their religions ; for religion, in the language of one of our great writers, is the soul of all distinctions. And here an explanation of the radical difference between the East and the West is before our eyes. On one side are the mosque, the fatalism and the worship of Allah, and the idols of India and Japan. On the other are the Catholic chapel and the Protestant temple,—different forms, indeed ; we do not set them in the same rank as forms of worshipping the living and true God as revealed in the Gospel. But if I would strike upon the true genius of Christianity, the soul of Western civilization, and which never appears to better advantage than when it is free from all intermixture of human superstitions,—let me enter this unassuming room called *la salle evangelique*—the evangelical room. There I shall hear the living and simple Gospel, addressing itself, in the name of Christ, to the heart and conscience. Let me enter this Bible-house, where the Book of Life is sold at a low price, or given to all who desire it. This religion of love, which spreads itself abroad and is propagated on the wings of a sincere and ardent faith,—and of which the Missionary Museum in the exposition is a glorious monument—explains better than all theories, the superiority of the nations who practise it or on whom it has only breathed. This is that moral force where all the energies are tempered. The nations which have neither extinguished nor covered this holy flame under the ashes of superstition or the mud of materialism will be the greatest in all lands. Such an industrial exposition as that of Paris is enough to carry conviction. Let those who have eyes to see, see and understand.

The light and profane press makes a good deal of fun of the efforts to proclaim the Gospel in the Champ de Mars. Laugh as much as you please, say we to these mockers. It is none the less true that it is such a religion, sincere and pure, and that has triumphed for eighteen centuries, which has saved the world from the awful destruction by which it was threatened—which has created modern society, and made the mighty difference between the West and the immobile East. If by your raillery or your impiety you drive it out of our country, if the deadly doctrines propagated by you should prevail over it, and you ensure our ruin from the day when this religion shakes off the dust of its feet as a witness against our ungrateful land—beware lest it become more sterile than if a ploughshare had been passed over it and it had been sown with salt, as when vengeance

was poured out in the Middle Ages. After a few years, when the sap of Christianity left in our trunk is exhausted, we shall fall into a remediless decline, and a new incursion of barbarians will be necessary to reanimate us.

This is the grand lesson of the exposition. May it be duly apprehended. Unhappily, our great city seems to be seized with vertigo. It is pouring out a cup of giddiness for the hundreds of thousands of strangers who throng the streets. It has become an immense caravansary, an incomparable place of public entertainment, where everything is arranged to produce pleasure. Nothing can equal the vista of its walks, crowded by people in every kind of costume and speaking every language. The theatres are carried on with an unheard-of enthusiasm, especially those where the most immoral dramas are performed. I will not even attempt to give the reader an idea of the corruption of manners which results, which must result, from this feverish, cosmopolitan life.

Look at the other side of this beautiful medal of the exposition. People who never reflect, strangers from the provinces, dazzled with the splendour, the crowds of officials who go from fête to fête and eat good suppers at the public expense, exclaim with enthusiasm that never was there such glory as that of Paris in 1867, and that the second empire surpasses the grandeur of the first. I grant that never were so expensive balls as those given to their Russian and Prussian majesties in the hotel Deville and the Tuileries. It is undoubtedly a fine spectacle, to see senators and counsellors of State and all the embroidered coats in our pay strutting in the palaces, amusing royal or imperial guests, and revolving around these suns from which they hope to catch a few rays, that is to say, decorations of every order.

But this does not prevent men of sense from being pained by the condition in which our legislative body has been left, having no power to discuss a single one of the laws promised, to secure to us a little liberty. To tell the truth, these laws are nothing but provoking pleasantries, the greatest mockery in the world. Thus political liberty continually recedes from us. But for our consolation we are likely to see a military law passed, which will put eight hundred thousand men at the disposal of the emperor,—that he may not have the annoyance of waiting for the convocation of his docile deputies, to realize some new fancy, like that of Mexico or Cochin China. When the last notes of the Cantata of Peace have

sounded, then will follow the eminently pacific work of arming all the young men of France.

This is all very sad, and the brilliant festival now going forward is no compensation for the moral and political state of the country. But we must not lose courage. We must redouble our efforts to cast liberally into this seething mass

the salt of the Gospel, the only remedy for the corruption of nations as well as of individual souls.

Thanks be to God, every opportunity for doing this is embraced. I pray that the salt may not lose its savour, and that the church may, as its highest work, seek to become itself pure.

LONDON MISSIONS IN SOUTH TRAVANCORE.

I PURPOSE in this paper briefly reviewing our progress as a mission during the last few years.

At the outset let me give a general idea of the London Missionary Society Mission in South Travancore.

The province forms a narrow strip of territory along the coast, extending from Cape Comorin, the southern extremity of the peninsula, to Cochin on the north. The field occupied by the London Missionary Society extends from Quilon on the north to the southern boundary of the state. To the North of Quilon the Church Missionary Society has established large and flourishing missions.

The whole of the field occupied by our Society is divided into seven mission districts. The home stations, which give the names to the respective districts, are distant from each other from ten to fifteen miles. At two of the home stations, namely, Nagercoil and Neyoor, two European missionaries reside, at the others one only. Tituvillie, a new mission district formed last year, is placed under the superintendence of our first ordained native minister, the Rev. A. Yeandian.

Each district comprises from four to eighty separate congregations; and the missionaries are assisted in superintending these by ordained native ministers, evangelists, and catechists. There are in each district from twelve to fifty village schools connected with the mission; besides these, there are our mission seminary at Nagercoil, and boarding schools for girls and boys at each of the home stations. We have also a mission hospital and dispensary at Neyoor; a mission press at Nagercoil, at which 3,410,357 pages of Christian literature were printed during last year; and a Tract and Book Society, which issued during 1866 78,200 copies of religious publications, including about 50,000 monthly magazines, upwards of 15,000 pamphlets and tracts, and a commentary on the Epistle to the Galatians.

Our converts have chiefly been gathered out the Shanar caste. As a class they may be said to correspond with our labouring population at home. Many of our converts are men of intelligence and influence, but the great majority are poor and ignorant. In their heathen state the Shanars are not worshippers of any of the Hindu deities; but demonolators, attributing to the agency of evil spirits all misfortunes, diseases, and untoward events, whether personal, domestic, or national. When suffering under any calamity, they spare neither time, wealth, nor comfort, in order to appease with sacrifices the supposed anger of devils, and thus secure immunity from their attacks or bribe them to relinquish their malicious purposes.

It is principally among these poor deluded devil-worshippers that the Gospel of Christ has won those glorious triumphs which we would now briefly review; and, no doubt, the following record of missionary success will lead many to exclaim with adoring gratitude, "What hath God wrought!"

It is not our intention to trace or even to glance at the history of these missions; we shall content ourselves, for the present, with a brief review of the period which has passed under our own eyes, and bear testimony only to what we have seen. I trust my readers will bear with me while I inflict upon them a statistical paragraph or two. I shall confine these statistics to important points.

At the close of 1860, the number of converts, including children, connected with our mission was 18,624; at the close of 1866 there were 28,440. At the former period there were 1,175 church members and 366 candidates; at the latter 466 communicants and 496 candidates. At the former period the total contributions of the native Christians for the year amounted to £422; during 1866, they raised for the support of religious

ordinances and privileges £968. At the close of 1860, 214 separate congregations existed; at the close of 1866 there were 240. To carry on the work in these congregations there were, at the close of 1860, 199 native agents of all grades, but no ordained native ministers; at the close of 1866 we had 240 native helpers, including 11 ordained native pastors or assistant missionaries, and 18 who had been raised to the position of evangelists as a preparatory step to their being ordained to the office of the Christian ministry.

Previous to 1860, the mission was comparatively almost entirely dependent upon foreign aid, since that period its latent power has been wonderfully developed, and now we have ordained native ministers in charge of distinct districts or superintending extensive sub-districts, self-supporting native churches presided over by ordained native pastors; and in each district zealous and successful efforts are being put forth by the people to secure that at least all the larger and more prosperous congregations should be formed into self-sustaining churches, having their own native pastors. We hope to see, ere long, many such churches established in South Travancore, churches which shall be to the Church at home powerful pleas for missions, and glorious witnesses for Christ in this dark land.

In 1860, the total number of children receiving instruction in our mission schools was 6,729, in 1866 there were 7,863. In 1860, with the exception of the mission seminary, no Anglo-vernacular schools nor village night schools existed in connexion with our mission; at the close of 1866, there were, besides our seminary, 10 Anglo-vernacular and 17 night schools established and in a flourishing state.

While thus, during the period under review, we have been permitted to see a great increase and a steady progress in all the outward evidences of prosperity and stability, it is a special source of encouragement to observe that during the last few years there has been a marked improvement

in the spiritual state of our churches and congregations. There is a growing vigour and earnestness among our converts, a healthy feeling of independence is springing up, greater delight in prayer and in religious ordinances is manifested, and a decided advancement appears in all that will make individual Christians, as well as the Church strong, fruitful, and an acknowledged powerful influence for good upon the masses still sunk in heathenism around.

Our converts are surrounded with many evil influences, and exposed to many strong temptations; but we would say, in the words of our most experienced missionary in these missions, the Rev. F. Baylis, who, in his report for 1864 observes, "I cannot but think that, taking one thing with another, the Church here would bear comparison with most churches of the same numbers at home."

Facts such as these should surely excite in the hearts of all who daily pray "Thy kingdom come," feelings of devout gratitude and praise. We would remind our readers, however, that though in this brief statement we have presented a bright picture, a dark, a very dark picture might be presented too. "Travancore for Christ" is our watchword; but the battle has still to be fought, the victory is not yet won. Satan still holds his ground, and his hosts still frown defiance from their high towers and massive strongholds around us. In the name of the Lord our God we have gone up, we have unfurled our banners, and, though amid much opposition, still we have gained a footing in the enemy's land. Brethren, help us! help us with your prayers, help us with your sympathy, and prove the sincerity of your sympathy and your prayers by helping us with your means; and as a grateful sacrifice for prayers heard and answered, in Gospel triumphs won for Christ in Travancore, bring your offering and lay it upon the missionary altar.

JOHN LOWE, *Medical Missionary.*

OUR SEAMEN AFLOAT AND IN HEATHEN COUNTRIES.

I LATELY made a voyage from Calabar in a vessel belonging to the Royal West African Steamship Company, and having during the last twenty-seven years made repeated voyages to and from Jamaica and the Guinea Coast in sailing vessels

and steamers, it has frequently struck me that more might be done for the mental and spiritual benefit of seamen afloat. They of all classes of our labouring population are most cut off by their calling from means of improvement, and are very

much placed out of the reach of the efforts which are now being so extensively made to lift up those amongst us who are sunk in ignorance and vice.

The admirable institution of sailors' homes, now I suppose to be found in all our principal ports, provide a means of immense benefit to seamen when coming to our shores, and show that they have many friends who are earnestly seeking their good. There is, moreover, in sailors' missionaries and chapels, and in the libraries which some ships carry for the use of the crew, other most valuable means of usefulness provided for them, and further proof of the desire to promote their welfare, when their privations are pointed out and a way of remedy known.

The following statements and suggestions are made, in order to excite attention towards these. The first is offered to shipowners.

As a rule, even Christian shipowners take little interest in the seamen in their employ. It is true they cannot possibly have that intercourse with them that employers of labour commonly have, or may have, with their workmen; but even at the points of contact where a kindly interest might be personally shown towards them in engaging and discharging them, the opportunity is, we fear, seldom improved. The employer is, moreover, frequently quite indifferent to the character of the commander whom he may set over those whom he employs, any farther than as concerns seamanship. He may be a man regardless of all good, and a tyrant to those under his command, making their service bitter,—as he can easily do, next to absolute power being put in his hands, and as is frequently done. When such a one is in charge, the seamen are denied their day of rest, and unnecessary work is carried on at sea and in foreign ports, as if God had given no sacred day of rest; or if so, that it was not meant for those who follow a seafaring life. Christian shipowners can do much which, as a rule, is not done to manifest a greater interest in, and largely to promote, the good of those toiling amid many dangers in their service, by having a regard to the moral character of those whom they place over them and otherwise.

It is frequently said of seamen by their superiors that it is useless to try to do anything for their benefit, for they will not take advantage of the good offered them, and that they are destitute of gratitude. This charge is not utterly groundless; but that they are often found to reject or abuse a kindness, and to prove ungrateful for efforts made in their behalf, shows, I think, the neglect with

which they are treated. Such conduct is that of men who feel themselves a sort of outcasts, and who are little accustomed to meet with kindness.

The second is offered to the community at large. It is, that in the case of vessels carrying the mail, if all are under the same regulations as those of the West African Steamship Company, the Sabbath is quite ignored. It is numbered in with the other days of the week, and the consequence, at least in the case of the line mentioned, is, that it is as frequently a day of severe and constant labour as any other day. After the vessels leave Cape Coast going into the oil regions until they return to it, the places where calls are made are numerous, and the day of the Lord is as often filled up with busy toil, in discharging cargo and loading palm-oil, as Saturday or Monday. The men are thus deprived of their day of rest; and though religious observances may occasionally be kept up, the few seamen who attend turn from the prayers read or from the short service into the hold.

Moreover, when the mail packet enters or leaves any of the oil rivers on Sabbath, all is excitement and bustle, and those who have cargo to take or give have their work-people all activity in their worldly toil. Our fellow-countrymen thus contradict all that we teach the native tribes respecting the sanctity of the day, and the obligation under which all lie to observe it. The agents of the Calabar Mission at the commencement of the mail packet service on the coast, petitioned the directors of the company to permit their steamers when entering the river on a Sabbath, to remain over till Monday and then to deliver and receive cargo. They civilly acknowledged the communication and did nothing more.

In speaking with the commanders of the steamers respecting this evil of the system, they uniformly plead that they can do nothing, and the company can do nothing to put an end to it, as they for their own sakes would gladly do, for the Board of Trade makes no allowance for God's day, but in the time bill counts it in with the other days of the week, so that they are obliged in order to keep their time to "add Sunday to the week," and frequently to labour as unceasingly on that day as on any other. Such is the case. And thus, as a nation, we enact iniquity by a law, and exhibit ourselves before the heathen in a manner utterly disgraceful to us as professing Christianity.

Nor can any necessity be pled for this un-

righteous conduct on the part of our Government authorities. It is but the world ignoring every higher interest, and trampling on God's duty and man's rights in grasping at its gain, a gain which at the same time would be none the less that that duty and these rights were respected. Is there no one of our Christian senators, who can move our Senate or Government to decree right and justice in this matter.

The third is offered to both. The great vice of seamen is drunkenness, and the license to which it leads; and the practice of dealing out a daily allowance of grog, which is still followed in most

vessels, private and national, begets and nourishes this terrible sin. The conduct of English seamen on shore everywhere, but especially in those places in which no civilized rule is established, is too frequently a disgrace to our nation, an unspeakable injury to heathen tribes when displayed among such, and great hindrance to the missionary efforts being made on behalf of these tribes.

These hints are offered in the hope that they may fall under the eyes of some who may be able to give them effect.

HUGH GOLDIE.

THE CHINESE IN VICTORIA.

THE Chinese have formed a part of the population during the past twelve years, and during the past nine years there has been no considerable variation in their numbers, these being from 24,000 to 25,000; neither is there any marked alteration in the position they occupy in the colony. Many of them, no doubt, would be glad to learn the English language, as a step towards improving their position in Victoria. Their continued ignorance of our language is decidedly prejudicial to the interests of law and morality.

Not a few of these members of an alien race find their way into our prisons, and it is observed that very few of these can speak our language. As a rule, those Chinese who speak English in even a defective manner are the more steady and honest part of this portion of the community.

Here and there may be found a worthy colonist endeavouring to assist the Chinese around them in obtaining a knowledge of English, and some good is already resulting from their labours. A respectable Chinaman, named Ah Gel, applied for the use of my church in which to assemble his countrymen, that he might "tell them to leave all bad ways, and learn about Jesus." This man has been taught by a Christian colonist.

The accompanying extract will show that the blessing of God is vouchsafed on the labours of native catechists. The transference of the statements made by the native converts to the pages of *Christian Work* may encourage such as are interested in the conversion to steadfast prayer and faith:—

On Sunday evening, March 31st, a deeply

interesting service took place, in the Wesleyan Church, Castlemaine, on the occasion of the baptism of five Chinese. Their names are Wan-yuk-chau, Tam-hoi-man, Lee-man-ching, Tam-ge-hung, and Lee-ah-heung. They have been under instruction from six to fourteen months, and have given satisfactory evidence of having experienced a change of heart. Their experience, taken down from their own lips in Chinese, has been faithfully translated by the Rev. G. Piercy, of China. The church was densely crowded, Christians of various denominations being present. The usual questions contained in the service for the baptism of adults were now put, and answered through the catechist, and they were then solemnly baptized in the name of the Holy Trinity. Afterwards the Lord's Supper was administered, and it was with no ordinary emotion we witnessed the five newly baptised uniting with seven others of their Christian countrymen in "showing forth the Lord's death." The solemn service being ended, they retired to the house of their teacher, and received an exhortation from him, founded on 1 Peter ii. 1-3, and then went home rejoicing in God. Should not this important mission be sustained by the sympathy and prayers of the Church of God.

Wan-yuk-chau, baptised by the name of Paul, thirty-three years of age, of the village of To-tung, in the district of San-nung, Canton province, states his reasons for believing the doctrine:—

"In youth I went to school eight years, then left the class of literary men to become a merchant. Scarcely had three years passed when,

moved by the love of gain on hearing what the gold fields contained, I said now is my opportunity, the way to wealth is open, and so thoughtlessly came to this land. At first I was a digger, but not finding enough, I turned to business, kept a carriage for hire, and let out a store-room; but although I had many contrivances (to make money) I fell into the snare of the devil by going to the gambling booths till my purse was turned inside out. How stupidly ignorant! I blindly rushed on to be first, and then found that I was last of all! All this was because I had never known the way of God, so I relied on my own strength, and was like a ship without a rudder, at the mercy of every blast. I thus went on sinning against God till my sins were innumerable. Happily, Leung-on-Tung was preaching in Castlemaine, and as he had formerly received the truth with my younger brother, Yuk-teen, he was an acquaintance, and came to my dwelling to seek me; and urged me to repent and enter the path of light. He also explained the doctrines of the gospel, and often exhorted me with many words, so that I became greatly alarmed, and whenever the Sabbath came I went to the chapel to hear him preach, or to his house to hear him explain the way of the Lord. Moreover, he constantly prayed for me that I might receive the Holy Spirit into my heart to show me clearly that my past life was all sin against God, and led me to know that this gospel was pure and good. Therefore I believe and sincerely seek to turn from my old ways, and rely solely on the Saviour. But for Leung-on-Tung I could not thus have known Him. I have been learning the doctrine some time (nine months) now, and ask for baptism that all my defilement may be washed away, and I may now walk in the new way. I pray God to give largely of His Spirit to establish my faith, that I may walk in the good way observing the ten commandments to my life's end; and in the world to come, I hope God, for Christ's sake, will reward me with 'an inheritance incorruptible' and that cannot perish. Amen. I respectfully pass this up to the pastors to look upon."

T'am-hoi-man, baptised by name of David, fifty-four years of age, from the village of the Fountain (Ts'in) in the district of Tanning (Renewed Tranquillity) province of Canton, briefly states the way he has been led to believe this doctrine:—

"I had only two years' schooling; then I went to labour on a farm; so I learned but few characters, and was very ignorant as to my words and deeds. I was disobedient to my parents and not

respectful to my elders, and as I grew stronger I became more and more wicked, so that my sin was great against God, although then I always thought myself right. After coming to these gold-fields, I also vainly followed my former practices, hardly observing any duty; thus I associated with evil men, gamblers and opium-smokers, and dissipated my substance. Although formerly I had been invited by Leung-on-Tung to the chapel, and had heard him preach on Matt. iii., about the fan being in the hand of Christ, and that the chaff would be burnt up with unquenchable fire; still I did not perceive my danger or repent, but lightly regarded his words, not believing these words to be truth. How foolish! really I cannot explain it! I was not in want at that time, but afterwards I was involved in difficulties, and poverty came on me; then I often pondered these things in the night, and thought of my impenitent state.

"Moreover, as I lived near one who had given himself to the Saviour, named Lee-Tsong, I was exhorted by him; and Leung-on-Tung, although not yet preaching in Castlemaine, sometimes came to see Lee-Tsong, and he also earnestly exhorted me to repent. Thus seeing these believing friends, each holding to the way of the Lord and closely united together, as I perceived them loving others as themselves, I was the more moved by the words of Jesus.

"But this was only for a moment, for I again went into evil, not being yet converted by the Holy Spirit. When Leung-on-Tung began to preach in Castlemaine, I went immediately to the chapel to hear the gospel, and what he said pricked me to the heart; he also invited me to his house, and with good words exhorted me and prayed for me, causing me to weep over my ignorance and stupidity in not formerly coming to the Saviour, but waiting till sin had involved me more and more in misery. I remembered my increasing years also, which are now like the evening sun, fast declining. If I had not met with Leung-on-Tung, or received these impressions from the Holy Spirit, how could I have escaped the bitterness of hell? Now God having spared my life until I fully believed in the Saviour; how can I delay longer? I lament that I so late believe the doctrines (of Jesus). But, happily, there still is an opportunity, so I would diligently learn the doctrine, reverently praying to God to pardon all my sins, and for the Holy Spirit to confirm my heart in the faith of the Redeemer. It is now several months since I thus resolved, and now

feeling that life is not for long, I earnestly desire to be baptised—to wash away all former sins, and thus obtain peace in this life and salvation through our Saviour Jesus Christ in the world to come, and with the saints enjoy eternal glory. This is my heart's earnest desire. I respectfully hand this up to the pastor to look upon."

Lee-man-Ch'ing, baptised by name of Thomas, aged forty years, from the village of Ying-chang, district of Lan-ning, province of Canton, reverently seeking for baptism, would briefly set forth his reasons for believing the doctrine (of Jesus). "When a boy, I was at school nearly three years, and learned a few characters (of the written language); but, from poverty, I was obliged to give up the idea of an education, and betake myself to farming. I was always desiring riches, and prayed to the gods and to Budha for secret help to enter the path of wealth; so, when once I heard of the gold-fields, I vowed to these false gods that, if I was successful, I would speedily return (to my native land, and present offerings to them). I came to the gold-fields, and have been a digger nine years, and sometimes I got hold of money, but I was never satisfied; so I did not return to China. Formerly, although I had heard Leung-on-Tung preach the gospel, yet I did not know the truth and beauty of this doctrine. I only gathered that I was not to worship idols; so I despised his words, for I was always bent on worshipping them. On recalling my disposition to worship idols, I now see that it arose out of my covetous desires as I only asked them to help me to wealth and profit by directing me to the right ticket in the lottery. Once I had a few pounds in my purse, but soon lost them; and being without any resources, I went to Ma-lat (Ballarat?) Yet still I gambled. I had heard the teacher Yeung (Young?) and Cheung Pingnam preach, but my covetousness shut out the gospel. I became poorer still; so I returned to Castlemaine, where happily I had a partner fellow worker) who was a believer, and he led me to the chapel to hear the gospel, and to Leung-on-Tung's house. As he knew me, he explained the Word of God, and exhorted me, showing that 'the love of money is the root of all evil,' and that covetousness was equally with idolatry sinful in God's sight. He showed me the falseness of idolatry, its sinfulness and rebellion against God, and that God must punish all idolaters. He spoke of Jesus atoning for sin, so that believers might be saved from everlasting punishment. He also prayed with me. When I first heard these exhortations, I

thought my sins were too many to be forgiven; but, as I continued to learn, I saw the forgiving love of God. As I further thought over these things, I recognized this doctrine as the truth, and every Sabbath attended the chapel. He also taught me in private to pray for pardon and the light of the Holy Spirit, so that I might see the way of God. Now, having given up all idolatry and the sinful customs of the world, I worship God only, asking for the aid of his Spirit, that I may diligently observe his commands without swerving to the end; and that my soul, in the life to come, by the merits of Christ, may sit down in the kingdom of God. This is my sincere desire. I respectfully hand this up to the pastors for their glad reception."

T'am-yi-hung, baptised by the name of Matthew, aged twenty-six years, from the village of Hoi-Sam, district of Hoi-ping, province of Canton, respectfully asks for baptism, for the following reasons:—

"When a boy I was at school only three years, and know but few characters. By occupation, at first a farmer, then, hearing of the gold-fields being discovered in this land, I thought of gaining with others a share of the wealth, so I sought means to pay my passage, and came to Australia. I have been a digger nine years; but at that time my mind was only bent on getting rich, even dreaming of it by night, not at all aware that the more I sought for wealth the poorer I should become. In my extremity I began more earnestly to worship idols, hoping they would open out my way to profit, going from three to five miles before daylight to the temple for worship. But in the worship of these senseless things I became very wicked, and my heart was hardened. Happily, while thus providentially driven from place to place, last year I moved from the great gold-field (Sandhurst) to Ka-ling-kau, and became acquainted with one who had believed on the Saviour, named James Tam-ying-tun; he taught me the way of the Lord, showed the folly of idolatry, and night and morning prayed with me. Then I first knew my errors. He introduced me to Leung-on-Tung, and by him I was taught more of the gospel. I resolved to leave all my former practices, give up my idols, and seek the only Saviour. I prayed for forgiveness, although my companions reviled me and left me, some of them snatching my New Testament to throw it into the fire, and threatening that if they saw me kneeling to worship God they would drag me out into the street. I was thus hated because I believed in Jesus, who

has said, 'Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' (John xv. 19.) I took comfort from the Scriptures, and also exhorted them, but they would not hear my words. I found I must sell out of my partnership, and work alone to have freedom from them, so I have joined my friend Tam-tun. Leung-on-Tung has constantly written to me to conform my faith, and sometimes he has visited my place of residence, pointing me to the fountain of the doctrine. Sometimes, also, I have gone to his house to be instructed. Thus, I have been under instruction about fourteen months. Formerly I placed most value on gold and silver, now I regard faith in our Lord Jesus Christ as better than thousands of gold and silver. Therefore, I joyfully ask for baptism. I humbly ask God to add to my strength and knowledge, and help me to keep the Ten Commandments to the end of my life. And I trust in the world to come to be an inheritor of the kingdom of heaven. This is my heart's desire. I now hand this up to the pastors for inspection."

Experience of Lee-ah-heung, baptised Philip, aged thirty-four.

"I am *Lee-ah-heung*, aged thirty-four, of the village of Hong Kong, district of Hoi-ping, province of Canton. I ask for baptism from the following reasons:—

"I was at school four years before I entered into business in Kong-mon. All I thought about was to gain money. And hearing that there was gold in Australia I came out here, going back and returning here three times. I still had a great desire for wealth. Never thought about the future life after death, therefore my life was very wicked. At this time I never thought, because I knew nothing of the true God. I did not therefore fear God, although I had heard Leung-on-Tung preach. I would not give up wicked practices and idolatry, so I could not come to Jesus Christ. But I was beginning to understand a little about the truth.

"For the first time, about six months ago, I heard Leung-on-Tung preach in Castlemaine Chinese Church. I was living at Maldon, but being told of the service in Chinese, I came over on purpose to hear him. His text was 2 Cor. v. 10—'For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' I felt that my actions were wrong, and I feared greatly. I thought God knows all about my sins. I cannot escape punishment.

"Next month I came to hear Leung-on-Tung again. I came to his house on the Saturday, and stayed over Sunday. He comforted me very much, and talked to me about John iii. 16-17—'For God so loved the world that He gave his only begotten Son,' &c. He explained it all to me, and kneeled down and prayed with me that the Holy Spirit might come and comfort and convert my heart, and make me a true believer in the Saviour, and that God, for Christ's sake, would forgive me my sins and save my soul, and teach me how to pray night and morning. Hereafter my heart was very pleased. I am very glad ('lucky') God sent his Son to save me from my sins. I truly repent of my past sins, and believe in my Saviour. I try to keep God's commandments and serve God. It is six months since I began to learn the truth.

"Last Tuesday, I came again from Maldon, and found that some of my countrymen were to be baptised. I wished to be of their number. I thought I might not live for another opportunity. I wished to profess my faith in Christ, therefore I desire baptism; and I wish to become Christ's disciple, and may God the Holy Ghost keep my heart true and help me to keep his holy commandments to the end, and not let me turn away, and give me everlasting happiness in heaven."

COLAC, AUSTRALIA, June 1, 1867.

MEDICAL MISSIONS.—THE INDIAN ARCHIPELAGO.

ALTHOUGH we have retained our usual heading, we are not going to describe medical missions already in existence, but to call attention to a very extensive and important field where, in our opinion, they might be established with great

advantage. The Indian Archipelago, although resorted to by many of our countrymen, not a few of whom are and have been enlightened Christians, being under the dominion mainly of the government of the Netherlands, has suffered

greatly in spiritual matters from the blight which has come over the Dutch Reformed Church. We are informed, on very reliable authority, that in Batavia, the capital of the Netherlands Indian possessions, a town larger than Calcutta and with as large a European population, there is but one place of worship where the truth as it is in Jesus is faithfully preached. From every other pulpit of the Dutch Reformed Church in Batavia, as well as elsewhere, little else is now heard than the rankest Unitarianism. And yet there are 5600 Europeans, besides 3000 European troops in Batavia, three-fourths of whom are nominally Protestant Christians. Throughout the Dutch possessions (Java and the outposts), there are 35 clergymen of the established church and three assistants, all of whom—with perhaps one or two exceptions—as already remarked, belong to the so-called modern school, and teach Socinianism with more or less openness.

This, when seriously contemplated, ought to awaken not only a warm interest among Christians at home in the Church at Reheboth, where the Rev. Mr. King proclaims the Gospel with unwonted faithfulness and power; but, at the same time, an earnest desire to devise something effectual for the neglected, the worse than neglected, population of Java and the adjacent countries.

Let the reader examine his map of the Archipelago, and he will gradually realize, in some measure, the demand which there is for missionary effort. Under the Dutch rule, and so imperfectly provided for in spiritual matters, there are *eighteen millions of souls*, and of these upwards of thirteen millions in Java alone.

The Netherlands Missionary Society of Rotterdam, established in 1799, did good service at first; but since it came under the direction of the heterodox church, already alluded to, it has dwindled to almost nothing. At present it has, we believe, sixteen missionaries:—five in Amboina, Boeroe, and Ceram, and eleven in Minahassa, the northern part of the large island of Celebes. It is only, however, in the last place, that real work has been done. On the Sangar islands, there were five missionaries; on the Talant islands two; and at Dorie, in New Guinea, two (Germana) supported by other societies. But of these little has been heard lately, the communication being very uncertain. In all Sumatra there are only two missionaries, and these amongst the *Buttacks*. The settlement of the Barmen Society at Bandjermasin, which was

promising before the massacre in 1857, has been given up, and a few weeks ago three new missionaries arrived at Batavia, on their way to resume or revive this mission. These, we believe, are all the places where there are missionaries now, and of the latter, it is to be feared, not more than one-half are evangelical Christians, while one-fourth of these again are workmen without any regular education, and under no superintendence. The map will show the places we have named, and will indicate also those parts of the Archipelago where no missionary work is carried on.

In Java, with its thirteen millions, there were at Batavia two German missionaries, both of whom died last year, and in the Residency Japara there used to be two good Baptists, but, it is believed that they are either dead or gone. Besides this, there is nothing doing; and, moreover, there are 48,000 Chinese in Batavia alone, without any effort being put forth in their behalf. There was an idea formerly, and there was reason for it, that missionaries were not allowed in Java. Now there is no prohibition whatever, the field is open, and the Javanese Mohammedans are not bigots and have no caste.

The islands between Florio and Timor, and northwards as far as the Sangar and Talant islands, contain a population mostly of *nominal Christians*; that is to say, they were Christian 150 or 200 years ago, and now retain the name and nothing else. They have ever since been neglected, except when one of the Dutch clergy makes a voyage amongst them and baptizes them by dozens at a time. These poor people would hail missionaries with open arms, but they have called for the last hundred years; and there has been no one to answer their call.

If the Dutch have one thing to answer for more than another, it has been their neglect of these poor Christian communities. But now the field is open to the whole world, and not only is there no obstacle in the way, but every encouragement would now be given by the authorities in Batavia. Surely this is a work for some powerful missionary society to take up and to prosecute with vigour. Twenty missionaries, by two and two, according to the apostolic plan, which seems the best, could soon be placed advantageously in these neglected islands.

Let us look at the circumstances which ought to encourage the friends of truth to immediate and energetic action.

1. The Reheboth community, or persons from it,

presided over by the Rev. Mr. King, could form a local committee to work for the Missiary Society at home, superintending, corresponding with, and otherwise aiding the missionaries. We have already spoken of Mr. King as a faithful and powerful preacher of the Gospel. He is more than that. His labours are manifold and greatly blessed. In spite of the most virulent opposition, he has not only built a church, but created a community, so to speak, more numerous and more regular in their attendance than those who belong to the large Willem's church; and this is the case, although one-half of the congregation have five or six miles to drive every Sunday. There is service in Dutch morning and evening, while in the afternoon he preaches in Malay to a very considerable native community. Every morning of the week, between 6 and 7, he has a short service in Malay for the natives and children of the asylum, which is close by. Besides this he visits the prison and the large military-hospital once a-week, and has regular service in both institutions—on Tuesday in the hospital, on Friday in the prison. This he has done unremittingly for years back, and with results which will only be made known at the great day. It may be added, that he has a true helpmeet in Mrs. King, who, in her own way, does just as great a work as her husband. We have mentioned these things to show that any missionary undertaking may count upon being earnestly backed by this community in Batavia, upon whom so much vitality is brought to bear.

2. The Governor-General is most favourable, and will do all in his power to forward the work. In a few years he may be gone, and who his successor may be no man can tell.

3. The lines of steam communication through the archipelago are at present under the direction of a gentleman who takes a very warm interest in the spiritual welfare of the islands, and may therefore help very materially in putting down any missionaries from Batavia at the localities for which they may be designed.

4. Most of the islands referred to already are under the local jurisdiction of the Resident of Amboina, Mr. Vander Crab, who has expressed himself as most friendly to the cause, and anxious that something should be done for the spiritual welfare of these islanders. His advice and assistance, as well as protection at the outset, would be of the utmost consequence. His official position also enables him to furnish the best and latest information regarding the several islands.

5. The islands are, with few exceptions, most highly favoured by nature, both in climate and fertility; and the missionary has thus the opportunity, by *instruction* in agriculture and other useful arts, to contribute to the temporal as well as the spiritual welfare of these poor people.

For all these reasons, there is surely a strong case made out for active exertion in behalf of these islands in the Eastern Archipelago, where so little has been attempted in the way of missionary enterprise. We indulge the hope that the representations now made, *upon undoubted authority*, may lead the London Missionary Society, or some other, to inquire seriously into the state of the case, and then to put forth a helping hand without delay.

Contributions from England since last Statement in January.

	£	s.	d.
Anonymous for India, sent to J. P. Coldstream, Esq.	30	0	0
Anonymous for Medical Missionary Society, ditto	15	0	0
Broomhead, Mrs., Rugby, by Hon. Miss Mackenzie	1	1	0
Cambridge Contributions, by J. Maxwell, Esq., King's College	5	11	0
Copeland, Misses, Ledbury Lodge, Middlesex	1	0	0
Ellis, Arthur, Esq., R.N., Brompton ...	10	10	0
Fox, Rev. G. T., by Miss Mackenzie ...	5	0	0
Gellibrand, W. E., Esq., by Mrs. Swan ...	5	0	0
Harrison, Miss, Weston, Sheffield, by Mr. Bell	20	0	0
Heist, Miss Fanny, by British Linen Co. ...	2	0	0
Hope, Charles, Esq., Manchester	5	0	0
London Medical Aid Society, by Mrs. Ward	20	0	0
London Subscriptions, by James E. Mathieson, Esq.	14	3	0
Lewis, Miss, Bath, by Rev. Dr. Leechman ...	5	0	0
Marley, H. T., Esq., Cornwall	0	5	0
Prescott, Miss, Yorkshire, by Mr. Bell ...	1	1	0
Do. an additional Donation	0	10	6
Richmond, Mrs. Richard, Liverpool	2	2	0
Sommerville, William, Esq., Bristol	5	0	0
Subscriptions and Donations, by James Watson, Esq., London	45	5	6
Thomas, Henry, Esq., Sheffield	1	1	0
Wedderburn, Lady, Gloucester	1	0	0
Whitaker, J., Esq., by Miss Mackenzie ...	1	0	0

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Wesleyan Conference has, this year, held its annual session at Bristol. The Rev. John Bedford was elected President by a large majority. The reports of the Preparatory Committees, which are composed of laymen as well as ministers, and at which much of the most important business is done, furnish a number of interesting particulars.

There are now 631 day-schools connected with the Conference, with 99,128 on the roll and 65,064 in average attendance. The Sunday-schools number 5,137, the scholars 556,502, and the teachers and officers 100,000. Complaints were made of the compulsory attendance in many parts of the country at the Church Sunday-schools of Wesleyan children attending the day-schools of the parish, in districts where they had no day-school of their own. Some discussion took place also on the future prospects of national education. Dr. Rigg said that if they had to choose between a universal system of education which was absolutely intolerant, and a universal system of education which was absolutely apart from all direct religious instruction, he confessed he should go for the latter. Furthermore, if the alternative were between such a universal system of education as that which the British and Foreign School system might be said to typify, and a system of education absolutely clerical, and absolutely limited to the clerical members of one particular Church, he confessed at once he should go for the British and Foreign School system.

It was stated that within the last six years 16 chapels had been erected in London, at a cost of £80,000, and that several new sites had been got for others. The number of additional sittings provided in these chapels had been 13,000, and the seat-rents already amounted to £3,600 annually. It was stated, however, that in the rural districts, especially of Lincolnshire, Somersetshire, and Gloucestershire, Methodism was on the decline. Mr. Punshon reported the entire success of his effort to raise £10,000 for the erection of

places of worship in watering-places, £10,590 having been got. Grants had been made to thirteen new chapels, which cost £27,290, and had 5,854 sittings.

A good deal of attention was occupied with the subject of ministerial support. It appeared that there were men in the denomination, who, after fifty-five or sixty-five years' service, were only receiving £90 or £100. So inadequate was the present remuneration felt, that in the Oxford district a resolution had been passed to raise £25 in addition to what was allowed by the general committee of distribution, as at present there were some preachers in the district who up to that time were not receiving from all Methodist allowances the sum of £100 a-year. Mr. W. W. Pocock was happy to say that in some of the country circuits they had been enabled to raise the ministers' allowance from £100 to £120 and £130, and they hoped to go higher than that.

During the year a correspondence had taken place with the authorities of the army, with reference to the omission of the Wesleyan services from regimental orders, the result of it being that the matters complained of were remedied, and Wesleyan soldiers allowed to attend Divine service under their own Methodist ministers. By the earnest endeavours of the committee, and by the just concessions of the Government, the Wesleyans enjoyed now every religious privilege that was accorded to Roman Catholics or Presbyterians in connexion with the army. The men had the ministrations of their own clergy, and they had the securing influence of the Government that the clergy of another Church should not interfere with them. The question was raised whether they should not be paid for preaching to the soldiers, as they were in the case of the navy; but the Rev. Dr. Osborn said he hoped they would not seek payment from the army authorities. The naval authorities they did not ask payment from; it was offered. Let them look ahead. Let them look at the tendencies of the times. Let them think for a moment of the probable consequences of any attempt to extend the principle of endowment, especially in Ireland. Let them ask themselves if they were prepared to dip

any deeper into the same dish with "the mother of harlots."

The candidates for the ministry who were ordained were 61 in number, and 28 ministers had died during the year.

A discussion took place on the subject of bazars at one of the committees; some members strongly objecting to them as lowering the tone of the motives of Christian liberality and injurious in principle. Few conversions took place in connexion with them, one speaker said, and many backslidings. Other speakers defended them as affording many a means of contributing by work, who could not give money, and considered that all depended on the method in which they were conducted.

At the Conference there was a conversation on marriages in Wesleyan chapels. The Conference was all but unanimous that the presence of the registrar at a Wesleyan marriage was a stigma that could not be tolerated.

The question of Wesleyan ministers wearing gowns was raised, and several ministers took part in the conversational discussion. The old rule and usage of Methodism was declared to be against wearing gowns, and in the present ritualistic tendencies of the age it was deemed inexpedient to do anything that looked in that direction. The exceptions to the rule were stated to be ministers in Scotland; and the Governors of the Sheffield and Taunton Colleges were permitted to use gowns, and when any ministers became civic chaplains they might be allowed to wear vestments befitting the occasion. But even those ministers who might be favourable to wearing gowns in the ordinary course of their ministry deprecated such things in those circumstances as would pain and grieve the people.

During the examination of candidates for ordination a pledge was required from those among them who had used tobacco to refrain altogether from the practice of the future. The Rev. J. H. Hargreaves, of New Brighton, declined to give such a pledge, and defended his position, but after an animated discussion it was resolved to defer his ordination for another year.

Dr. Gray, Bishop of Capetown, has been preaching a missionary sermon at Kidderminster. He said he would bring before the congregation the state of the field in which he had for twenty years laboured, the diocese of Capetown. It had been said of the natives that their intellect was of too low a type to grasp the doctrines of Christianity; but nothing could be more mistaken. Give the negroes the same advantages that we enjoy and

they would improve rapidly; in fact they had done so where instruction had reached them. His plan was to take those parts belonging to our colonists as a base of operations, and proceed step by step into the interior with a chain of missions. Their first duty was to supply the colonists, and then to proceed to Christianize the natives.

A Church clergyman, the Rev. J. B. Sweet, has published a pamphlet, which had been delivered as an address, with the startling title, "The Failure of the Present Sunday-school System." This is the substance of his statement:—"To use a favourite expression, the Sunday-school is, or ought to be, the 'nursery of the Church.' What, then, is the case? Is it so in fact? Are our churches filled, as our Sunday-schools have grown in numbers and in organization? Is the generation which has filled our Sunday-schools as children found to be thronging our churches now that they have grown up to be men and women? There can be little doubt about the answer. It is given only too clearly by long rows of empty or only partially filled seats, and by the manifest absence of an enormous majority of our labouring men. Rarely indeed does the labouring father of the family regard attendance at church as one of his natural duties or pleasures on the Sunday. Of course there are many exceptions to this general statement—and many more in some parishes than in others; but if this is, as we fear it is, but too true in the average all over England, what becomes of the theory that the Sunday-school is the 'nursery of the Church?' The Sunday-school is mostly well filled; but the church is half empty, and in its thin congregation there can be traced only a small proportion of the old Sunday-scholars. He takes the Religious Census of 1851—which, checked in some points by the Royal Commission of 1861, contains the latest accessible statistics on these points—and shows from it that the numbers of Sunday-scholars and Sunday worshippers actually tend to move in an inverse direction from one another. The more Sunday-scholars there are in any place, the fewer, as a general rule, seem to be the voluntary worshippers. Wherever the Sunday-school has been longest in operation, most carefully organized, and most largely filled, there the church and the meeting-house—for it is a remarkable fact that these figures, including as they do Churchmen and Dissenters in one common average, show that the latter fare no better than the former in this respect—are the most deserted. The great towns of the manufacturing districts of the North

are undoubtedly the places where the Sunday-school is worked most vigorously, and these places for the most part show a small per-centage of worshippers against a large per-centage of Sunday-scholars. So strange and unexpected a result demands an explanation; and Mr. Sweet is provided with this also. It lies, he thinks, in the ignoring of parental responsibility, which is at the root of the whole system. We relieve the parents entirely of the religious superintendence of their children. We encourage the children to come to us early on the Sunday morning: we drill them and teach them in school, we assign them a separate place in church, we take upon ourselves the whole trouble of keeping them quiet and teaching them to behave, and instilling into them, if we can—though we fear that this is a thing often too much neglected—habits of practical devotion. What is the consequence? The parents cease to feel themselves responsible for the religious training of their children: they lose the incentive which this motive might afford to quicken their own religious instincts and secure their own attendance at church, in order that they might bring their children with them; they feel that it is not their business, but that of the Sunday-school Superintendent, to see that their children go to church, and behave properly when they are there: and so it happens that the Sunday-school is made a convenient excuse for the idleness, apathy, and irreligion of the parents."

These statements may be exaggerated, but the whole question is worthy of examination. Mr. Sweet recommends the employment of every means for the reviving the neglected sense of parental responsibility.

Scotland.

(From our own Correspondent.)

THERE is still little going on in ecclesiastical matters. The minutes have been published of the first meeting of the Union Committee after the recent decision of the supreme courts. The proceedings appear to have been very cordial, and sub-committees were appointed to consider the financial arrangements of the different churches. At a recent meeting of the Glasgow Presbytery of the Church of Scotland, it was resolved to proceed with vigour with the promotion of the Endowment Scheme, which had somewhat flagged in the west. Dr. Norman Macleod has concluded his arrangements for visiting India this year. He leaves on the 5th of November, and hopes to

be back in time to report to next General Assembly. Dr. Clason, a well-known minister of the Free Church, of advanced years, who took ill at the last meeting of Assembly, died this month. That church suffered a very heavy loss last month, in the death of one of its young ministers of highest promise, Mr. Andrew Crichton, colleague for some years to Dr. Charles Brown, in Edinburgh, and latterly settled in Dundee. There was no man of his standing in the church of equal culture, while he possessed also rare piety and Christian simplicity. The Sustentation Fund of the Free Church shows an increase on the first two months of the financial year of £437 17s. 11d. Dr. Buchanan's movement for the increase of the yearly dividend to £200, continues to meet with much encouragement.

A series of religious meetings have, as in previous years, been held in the Highlands, with the object of promoting the spread of revival. The meetings were at Ardnilly, the property of Mr. Macdowall Grant. We give a few of the details as described in the journals.

On the two days of their meetings the beautiful park and grounds of Ardnilly were thrown open to the public, and taken advantage of by a thousand to fifteen hundred people each day. The grounds adjoining the house were fixed on as the place of meeting. The spot has every natural advantage for the purpose. At the foot of the mountain, Ben Agin, on one of its grassy slopes, which forms one side of the picturesque lawn, on which stands the mansion of Ardnilly, a rustic platform was erected, from which the speakers addressed the assembly on the hillside. A large marquee stood close by—the provision for shelter in case of wet rendering the hillside untenable. The locality is one of the prettiest spots in all the lovely strath of the Spey. The morning of Tuesday, the first day, was cloudy, the mists hung heavily on the higher hill-tops, a drizzling rain came down shortly before the hour of assembling, which determined the tent as the place of meeting for at least the earlier part of the day. Although capable of containing at least a thousand people, the tent soon became crowded, and continued so until the adjournment for the afternoon meeting. Among the visitors from a distance, most of whom took part in the services, were the Earl of Cavan, Mr. Brownlow North, Major Ross, Dr. Pirie, of Aberdeen, Mr. Fraser, of Inverness, together with the most of the Free Church ministers of the district. Lord Cavan gave the introductory address, and explained that the object of the meeting was

the stirring up and quickening of God's people for fresh activity and work. The afternoon meeting, held in the open air, was addressed by Mr. North, with his characteristic fervour. Wednesday, the second day of the meeting, proved in respect of the weather all that could be desired—dry, calm, and shady. Numbers were early in the park. Lord Cavan again presided. An address was delivered by the Rev. Donald Fraser, the subject, the purpose and dealings of God with Ephraim, as touchingly told by the Prophet Hosea. Mr. Grant himself gave the closing address, specially directed to the Christian portion of his audience, to stir up to more consistent walk and more thorough devotedness to the work of God.

Ireland.

(From our own Correspondent.)

THE appointment of Dr. Alexander to the vacant See of Derry has been universally welcomed, and is felt to be peculiarly valuable in the present critical condition of Irish Church questions. A poet and a man of letters, he carries with him to the episcopal bench large reading, sound Biblical criticism, the highest reputation as a preacher, earnestness, charity, the approval of his diocese, and the sympathies of the best men of his Church. Another appointment, equally affecting the welfare of the Presbyterian Church, the election of Mr. Wallace to the chair of Christian Ethics, has given equal satisfaction, and has added to the prominence which the Presbyterian College in Belfast has obtained among the colleges of the same communion. It now numbers among its professors Dr. Murphy, the excellent commentator on the Pentateuch; Dr. Killen, known for his *History of the Ancient Church*; Dr. Porter, whose works on Palestine are of the widest repute and authority; Dr. Watts, whose powers as a theological writer have sometimes led to his articles being attributed to Dr. Hodge, of Princeton; Mr. Wallace, whose subtle, metaphysical speculations are certain to attract large notice; and with, for its president, the memorable Henry Cooke. Serious changes are affecting this Church at the same time. The failing health of Dr. Morgan has compelled him to ask the permission of the General Assembly for an assistant; and Dr. Hall, whose name has been amongst the most prominent for the last ten years, has accepted a call to the Church, in New York, formerly under the pastorate of Dr. J. W. Alexander.

Another change has befallen Dublin in the re-

moval of Mr. Day to a rectory in the northern province. Not even Bishop Gregg was more linked with the Established Church in the metropolis, where for more than twenty years Mr. Day was the centre of the Evangelical party, and the strength of every movement that advanced the kingdom of Christ. His congregation presented him with £1,000 on his departure, and the deep regret of the city has accompanied him to his new work.

The changes which threaten the education of the country are still impending, and they are pressed with the old adroitness of the majority of the Commissioners. The minority protests, and, meanwhile, Lord Naas proposes to issue a Royal Commission of Inquiry. The number of children last year had decreased, owing to the incessant drain of emigration, and the average attendance had decreased in a larger proportion. The number of schools is 6,453 (an increase of 81); of children on the roll, 910,810 (a decrease of 11,265); of children in attendance, 316,225 (a decrease of 4,984.)

As to religious denominations they are thus divided:—Established Church, 16; Roman Catholics, 94; Presbyterians, 9; other persuasions, 3.

The total number of National Schools in each province on the 31st December, 1866, was—In Ulster, 2,382; Munster, 1,576; Leinster, 1,466; Connaught, 1,029.

The Protestant pupils numbered, for the year 1866, 171,279; the Roman Catholic pupils, the majority, for the same year numbered 738,794. But of the 171,279 Protestant pupils in National schools 152,412, or 89 per cent., are in attendance in mixed schools.

Protestants have still to suffer in Ireland for Christ's sake. Mr. Campbell, a Wesleyan minister, one of the most energetic and warm-hearted missionaries in the West, and one of the least likely to give offence, was brutally attacked the other day by a mob, who assaulted him without provocation, when he was even under the protection of the police. "I was struck," he says, "in the arm, in the leg, and, lastly, in the head. My hat was cut through, and the wound in my head was very deep, the blood flowing freely. I had to fly bare-headed, and, when out of the town, I met a man leaving a house, from whom I expected some compassion; he turned like a fury, and threw large missiles at me. I did not know where I was going, but the Lord led me to a house where I was taken care of." Incidents like this are rare, but it is the tendency of Irish ultramontaniam to en-

courage them." Mixed marriages have usually been supposed to bear against Protestantism. From the conduct of the priests of Athlone, who have denounced them from the altar, and denounced also all who would take part in them, it would appear that they sometimes bear the other way. In any case, they are pretty certain to end unhappily, and often miserably.

An address recently presented to Archbishop Leahy, the Roman Catholic prelate in Tipperary, attributed "to the Sunday Temperance Law, so wisely introduced by your Grace into your archdiocese, the few crimes now committed in our county;" and in his reply he alluded to the strictness with which the law had been observed: "the people submitted to the Sunday Temperance Law without a murmur, and they observed it with scrupulous fidelity."

France.

(From our own Correspondent.)

THE fête of the 15th passed off with unusual splendour, and the attractions were so well distributed over the vast capital, that the crowd was sufficiently divided to prevent undue crushing and other accidents. Pleasure trains brought multitudes up from all sides and from beyond the frontiers. Never has Paris seen such a variety of costume, or heard such a variety of tongues, or witnessed foreign manners to such an extent. Peace, peace, is the order of the day and the promise from the throne, but it is not believed in by the people. Rome is in ebullition, in nowise quelled by the hollow splendours of St. Peter's centenary and the canonization of persecutors; and the legion of Antibes is now known by all—as your correspondent declared last year—to be simply another form of French protectorate. Cæsar cannot and will not leave Rome. Spain is rising, and any day an overthrow may take place: the men to form a provisional government are all nominated, and awaiting the first signal. The atheistic-revolutionary wave is swelling,—let no one mistake it; and there are preparations going forward in all Western and Southern Europe little thought of by England, though, indeed, some of the fatal emanations are wafted over the Channel and find congenial exhalations even there. Poison, poison, is in the very air, and all must breathe. Happy those who have the antidote within; even the consciousness given by the Holy Ghost of being sons of God by faith in Jesus Christ, and heirs of an incorruptible kingdom.

No outward forms can avail; man may try with the Pope, the Emperor, or the Czar, to stem or direct the torrent, ecclesiastically, politically, or morally, it *must* overflow. "There is no longer room to choose," says Sainte Beuve; "groan or not over it, faith is gone! Say what one will, science is ruining it! Old stories and old Bibles can no longer be believed by sound and vigorous minds, fed with history, armed by criticism, studious of natural science. In this crisis one only thing is to be done to avoid feebleness and stagnation, viz., pass on quick and firm towards an order of things reasonable, probable, well linked together, affording convictions in the stead of faith, and which, while leaving all due liberty and security to remaining beliefs, will prepare in every fresh and robust mind a fulcrum for the future." He then speaks of the new basis for morals and rights which so many are seeking. Ah! well may the Jew defy these patchers-up of ragged morals to out-do Sinai!

While Romish France rejoices in the hollow festivals and refilled coffers of Rome, Infidel France replies by its vigorously-offered subscriptions for the statue of Voltaire, and a rapid sale of editions of the "Philosophical Dictionary." Let no one be deceived; it is the infidel and infidelity which are glorified, not the man of literature or of freedom, as some have thought. On the list of forty-two distinguished names of men forming the committee is that of Ath. Coquerel, junior. Thus are men hurried on by the logic of things when once they get off the ground of Revelation.

This double current carries many, but there is a third, fed from the other two, which, we cannot repeat too often, is their legitimate offspring; it is the eddying, whirling, sparkling, flashing torrent of vice. Utter godlessness, hurrying down, down, to the lowest gulfs, but under the brightest colours and the most aerial dress. Even the very infidel press flagellates the offspring, while it deifies the parent. See what it says of one portion of it. "The great malady of France is *fear of ridicule*. What more fearful than to endure the causticity of a neighbour! This being the case, the plague must be escaped at any price. Therefore in the whole ironical crowd are to be seen, not men, but characters strutting up and down the stage playing their part, and ever the same part. To laugh at everything, to mock one another and their own selves too, to flounder in sarcasm, to repel every true feeling as a weakness, such are proofs of superiority in the eyes of these men."

That all these rushing torrents should not invade the fields of quiet people, of whom there are yet a vast many, neither good nor bad, and carry off their children at any rate, would be incredible. The army law too, while it civilizes, by the return of the men called out, the remotest points of the empire, carries also far and wide the sprinkling of scepticism or vice that the soldier has received during his years of service.

It is impossible not to risk a repetition of these facts, for the position of Christians in France cannot be otherwise understood. They have to stem all the torrents at once, and wade against the stream. The publicity given by the really glorious degree of liberty granted on the Mission ground at the Exposition has brought our Christian works into prominence, and the venal press thought it a good opportunity to coin a few gold pieces out of the fear of ridicule. We deeply regret that in one case a gentleman purchased the favour of a small journal by subscribing for a number of copies. A French Christian lady was more brave. The work she and others are engaged in had been denounced as an *anonymous society for the universal stultifying* (abrutissement) of the people, by a bad paper, which had besides indulged in criticism and unmanly sarcasm of various kinds; and one of the editors put out a feeler or two, and then boldly proposed a sum of money in return for peace and for favourable articles, adding, "we all know that your work is an excellent one!" "On no account," was her brave reply; "the more you write against us, the more we are sought out by the public, and esteemed by respectable people." The man went away with a blush on his cheek. Others have also tried in vain.

There is much improvement in the various mission works; they are thoroughly popular, and sought for from morning till night. The *salle évangélique* is greatly improved since last month, and we can rejoicingly say that souls have been born there. Services from two in number have arisen to five and sometimes more in the day; preachers are understanding better what they are to say, and how to say it; a young missionary student, who came simply to see the Exposition, has been persuaded to stay, and is strengthened from on high to give a clear, glorious testimony in French and in English to the perishing ones. On the afternoons of the 15th and 16th a continuous stream of people of all classes poured in and out, heard a few words, and received little books, in which the Gospel is clearly set forth.

And this is going on. Still but comparatively few chairs are covered,—a hundred at most. Priests come in and listen awhile, and read the texts now put up along the walls; peasant women, young and old, make the sign of the cross and hear of the Saviour's free salvation; soldiers come in by parties, and the general public of every class. We still call for the Lord's own gifted evangelists to speak to these masses. We want some one who can arrest these crowds. Oh, that the pastors would be less timid, and throw their whole selves as servants of Christ before their fellow-men, instead of treating them with theology and taking a thousand precautions before coming to the point! All who do speak as saved men to unsaved men gain ear and heart.

The Missionary Museum is still devoid of active regular attendance; we hope it soon will be better turned to account. About a *million and a half* of portions of Scripture have been distributed by the Bible-stand, and above *two millions* of tracts from the Kiosk. The facts to be gleaned almost daily from these places and from the Jewish Society and Bible Society are most animating. In the *salle évangélique* there have been conferences on the Evangelical Alliance, on the protection of apprentices, and on tract societies and popular literature.

It is interesting to see new Protestant churches rising in various parts of France. In Dunkirk, about thirty years ago, two English ladies after much trouble found two Protestants, and with some difficulty induced one of them to come to worship in their drawing-room. Such was the commencement of a church, which was gradually increased by numbers of French and foreigners. Last month a place of worship was opened there in presence of the authorities, and for which the town of Dunkirk had given the land and 50,000 francs. The pastor belongs to the Reformed Church of France. In Vichy, a Protestant church was opened this season in presence of the authorities by the Reformed Church of France and the Church of England in common. A church of the Confession of Augsburg was consecrated at Luze (Haute Saône) last month by eighteen pastors.

The town and Protestants of Brest have followed to the grave the mortal remains of the exceedingly venerated British consul, Sir Anthony Perler, who had fulfilled his functions for forty-two years there with the greatest distinction, and was the founder of the church. Catholics and Protestants vied with each other in testifying their respect and grief.

Belgium.

(From our own Correspondent.)

Nobody is surprised that Frère Mainbode, the brother of the Ecoles Chretiennes, whose case was mentioned in the July number of *Christian Work*, should have been found guilty. The papers have accustomed us to hear of such things being of rather frequent occurrence; and they somehow do not tend to convince us of the value of the confessional as a means of keeping the young mind pure and uncontaminated. One was, however, scarcely prepared to see the confessional employed as a means of hushing up these unpleasant matters. Such, however, seems to have been the case; for in the witness-box the children and parents, in almost the same words, denied the truth of what they had but a few days before stated to the Juge d'Instruction. This could but be the result of intimidation, and acting on that belief the jury pronounced their verdict. Nothing could have been more unwise and prejudicial to the interests and influence of the order than to seek to shield a man whom they ought to have been the first to bring to punishment.

The Court of Cassation has rejected the appeal of the monks of Overbode against the judgment of the Brussels Court, which had condemned them to restitute to the heirs of a *Béguine* sister the property which she had made over to the abbey by means of a fictitious donation to a third party.

Prussia.

(From our own Correspondent.)

Of the thirtieth Yearly Report of the Kaiserswerth Deaconesses' Institution, we give the following summary. Besides Kaiserswerth the Institution had 139 stations during the year 1866. There were 491 sisters, that is, 311 deaconesses and 180 on trial. Of the entire number 59 were regular teachers and 29 teachers on trial. At the present moment the number of sisters, in consequence of the admission of new candidates, amounts to above 500. In Kaiserswerth itself were engaged amongst the sick from 70 to 80 sisters, either as regular deaconesses or as learners. The hospital admitted 820 patients in the course of the year. Fifteen new stations were occupied during the year; but many requests had to be denied for lack of sisters. The Orphan House in Smyrna was supplied with 20; the Servants' Refuge and Training-house in Friedrichsdorf, near Stettin,

with 5; and the Hospital in Pesth with 3 sisters. The direction of the following institutions was also undertaken:—Infant Schools in Düsseldorf, Hamm, Schwelm, and Erfurt; Infirmary in Frankfort on the Oder; Woman's Alms House in Duisburg; the Deaconesses House in Halle, and the Hospital in Schwelm, besides other duties. Thirty-six sisters devoted themselves to cholera patients and two died; 56 were engaged also during the war in various hospitals. The total number of persons, old and young, who came under the hands of the Deaconesses was 37,991. Surely a mighty work! May God supply persons and means for the future!

The attention of the Prussian government having been drawn to the importance of the stricter observance of the Sabbath, the following decisions have been arrived at. On Christmas-day, Easter Sunday, Whitsunday, the general Fast day, the Festival of the Dead, and during Passion-week, no balls, dances, or similar amusements shall be held in public localities. The same rule is to apply to the evenings preceding the above days. On Sundays and holidays no public work that can disturb rest shall be undertaken, and after 9 o'clock no trading is to be carried on. Shops are not to be opened or wares exhibited; the doors must be closed and the show-windows covered. Chemists' shops, surgeries and bathing establishments are exempt; also provision stores and *tobacconists'* shops (!) except during the hours of divine service, that is, from 9 to 11 a.m. and 2 to 4 p.m. Bakers and butchers may keep their shops open during the above hours, but in other respects are subject to the same conditions as the rest. Shooting game and rifle shooting is only allowed till 9 o'clock in the morning. During the hours of divine worship no concerts or public assemblies of any kind are to be permitted. The owners of public gardens and places of resort may keep them open all the day, but are not to suffer ninepins, billiards, and other games to be played, nor any other noisy amusements during the hours of divine worship. Moderate as these restrictions are, some of the newspapers mock at them, and say that it will be easy enough to evade them and that they will be evaded. And yet it must be obvious to every unprejudiced observer that the strict enforcement of a law of rest from labour, would be both an intellectual and physical blessing to thousands of the people; not to speak of its religious aspects. But, I fear, until there has been a revival of religion, such as Germany has not yet witnessed, the

false, egoistic, self-willed individualism, by which the majority of Germans are swayed in such matters will not be to any great extent overcome.

In June last the annual meetings of the Leipzig Foreign Missionary Society were held in Leipzig. From the Report I give you the following particulars:—The Mission Seminary has at present 10 students; in India there are 16 missionaries and one is now on a visit in Germany. During the last year 741 heathen were baptized by the missionaries, so that the mission now numbers 8303 converts, who are distributed over about 373 places, some of which contain as many as 1000 souls. The income increased during the past year, notwithstanding the war. It is intended that the Director of the Seminary, Pastor Hardeland, shall undertake a tour of inspection to the stations taking with him one new missionary.

A society has been formed here in Berlin under the patronage of the Princess Royal, for the promotion of plans by which women can earn their living. In order to attain its object the society proposes to aim, 1. At removing the prejudices and hindrances which stand in the way of the employment of women. 2. To further the establishment of institutions in which women can be trained for mechanical or commercial occupations. 3. Offices for the registration of situations and persons needing them. 4. The protection of women employed in trade or commerce against dangers of a business or moral nature, especially by finding them situations or lodgings. The society is divided into various sections, of which one assists in the formation of a Commercial Institute for Young Women; another manages the Statistical Department; a third has provided a sale room for women's handiwork. A number of girls are already learning the trade of type setter, and earn from 4 to 9 shillings per week. It is intended also to establish a similar society in Hamburg.

During the year 1866, there have been baptized in the province of Brandenburg, 38 proselytes from Judaism; in Berlin alone, 27. During the same time 135 persons quitted the Romish church—in Berlin, 93; of these 122 prior to confirmation, 62 in Berlin. Protestant clergymen baptized 645 children born of parents of whom the father was Catholic, and 74 of Catholic parents. 47 members of the old Lutheran body returned to the State church; also 37 from other bodies. Converts to the Romish church numbered 9, at confirmation 5; to Judaism 11, all in Berlin; to the Baptists 88; to the Free Associations 35.

238 quitted the State church without avowedly joining any existing denomination. You may not perhaps be aware that when any one wishes to leave the State church and join the Baptists or any other body, he must declare his intention before the civil authorities. After expressing the intention for the first time, the parish clergyman calls upon him and tries to dissuade him from his purpose, and not unfrequently succeeds; in case the person persists, he is then registered as having left the Church, and his name is sometimes publicly proclaimed from the pulpit.

During the year 1866, there were 6506 cases in Prussia in which married couples sought divorce. The clergy succeeded in reconciling 2990 couples, in 3311 cases they were unsuccessful; and in 305 no result had been arrived at. The numbers which fall to the different provinces were as follows:—Brandenburg, 1815; Prussia, 1776; Silesia, 969; Saxony, 811; Pomerania, 685; Posen, 39; Westphalia, 46; the Rhine Province, 13. Berlin alone had 997; Königsberg, 179; Magdeburg, 91; Stettin, 80; Danzig, 79. The difference between Brandenburg, where there are the most Protestants, and the Rhine, where there are the most Catholics, is remarkable. The cases above referred to are all Protestants.

Catholicism is said to be making progress in Silesia, as also in the Province of Prussia. In the former province, principally owing to mixed marriages; for the Protestant clergyman is frequently almost helpless against the slyness and impudence of the Romish priests, especially as he finds no energetic support on the part of his government. According to Prussian law, in case of a mixed marriage, the sons follow the religion of the father, the daughters that of the mother; but the priests often say to either the bridegroom or the bride that he will not marry them unless they promise to educate all the children in the Catholic Church. This is illegal and punishable, but it is done notwithstanding; and, unfortunately, the Protestant authorities are much too gentle, one might almost say cowardly, in their dealings with the priests. I have heard of many cases in which Protestant ministers have been shamefully left in the lurch by their own superiors when disputes have arisen.

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The following sketch of the well-known Carl Ritter is given in an American journal:—

The illustrious minister, Bethman Hollweg, once remarked to some students who were presented to him at Berlin, "If you wish to store

your minds and improve your hearts at the same time, go and hear Professor Ritter ;" and now that his living voice may be no longer heard, we know of no more useful pursuit than a careful study of his life and character, and of such of his works as are attainable. Ritter was the father of modern geography in the strictest sense. He found geography a mere enumeration of dry details—he made it a science. Starting with the fundamental idea that races and nations, like individuals, have their own careers to work out, he maintained that their characters were influenced greatly by, and should be studied in connection with, their physical surroundings, all of which have been arranged by an all-wise God, the more perfectly to accomplish the great end of creation. He deemed history and geography not distinct studies, but mutually dependent, and that the true spirit of the former could be found only in nature.

But greater than his influence as a teacher of physical science, was that which was disseminated by the spirit of piety pervading all he wrote or spoke, and to which sceptical, rationalistic Germany owes in part the revivification of much of her religious life. For nearly fourscore years, Carl Ritter studied the earth but as the work of its all-wise Creator, and stood pre-eminently above all his contemporaries as the Christian man of science.

"Ritter carried his religion into his scientific studies. This earth was to him not a mere dwelling-place for nations ; it was the material out of which life is woven ; it was the garment in which the soul clothes itself, the body wherein the spirit formed by God must move. This was Ritter's central thought ; all his ideas illustrated, all his researches confirmed it ; through the earth as his way he reached God as his goal. The globe was to him but the place where God's kingdom should be founded ; and in all his study of man, Christ became the middle point. In his most valuable scientific writings, the thought that underlies them all, whether his subject be mountain-heights or dark valleys, heaths or cities, is, that everything in the world comes from the counsels of God, and bears relation to the kingdom of Christ. This is the secret of those impressions which his geographical writings produce. Free from all striving after effect, his great aim was to show the working of the living God in the conditions of history. This was the reason why he always expressed the purpose of his work in a manner equally indicative of his humility and of the religious bearings of science. On a presentation copy of his last volume he wrote with his own hand that it was another

note added to the harmony of that general song of praise in which all branches of science must unite, if they will retain the honour which God has lent to them, until the time shall come when they shall raise the Gloria in Excelsis in still nobler notes."

As we follow the career of Carl Ritter, we are struck with the indefatigable character of his mind. First, as a pupil of the best teachers, then a teacher, private tutor, professor in a gymnasium, and, finally, at forty years of age, a professor in the great University at Berlin, his whole life was passed in acquiring and imparting knowledge of the science which he loved.

As to Ritter's personal appearance, he says :—"I shall not soon forget the patriarchal appearance of Carl Ritter in the lecture-rooms in 1855. He used his notes about half the time, but read them easily and with great distinctness. Obscure and involved almost without parallel in his written dissertations, his style was simple in the lecture-room ; and his clear articulation and well-chosen emphasis, combined with a highly musical voice, made it easy to follow him. He was a tall, finely-proportioned man, with a noble head, a most sincere and earnest manner, yet unusually quiet and simple. His dress was peculiar when an old man, and no one who frequented the famous Linden Avenue at Berlin would fail to notice that tall and venerable figure, clad in a long blue cloak and broad-rimmed hat, both half a century out of date. He used to wear a large rolling collar, like that worn with us in days long gone by ; and that, together with the huge horn spectacles, gave him a rusticity of appearance and a friendliness which captivated every one who knew his learning, his talents, and his heart. It was a characteristic of Ritter that the external man was so penetrated by the inner nature that the two were inseparable and undistinguishable. He was such a one, that when you had looked upon his face, you had read the whole man ; and therefore he belonged to that class of minds which infallibly make the same impression upon men of all conditions and mental varieties. The cause of this uniform impression is found in his humility, and in the quiet peacefulness of his inner life, which was more than mere tranquillity—it was the serenity of a Christian."

As to his character, he says :—"During these years in which we have followed his course, and all subsequent ones, it was the custom of Ritter's friends to regard him and speak of him as a perfect man. His character was viewed, not simply

as spotless, in the ordinary acceptance of the word, but as absolutely free from the besetting infirmities of humanity. In the literal and full acceptance of the phrase,

“None knew him but to love him,
None named him but to praise.”

“In some who are as amiable as he, there is a lack of fire and energy; but he, the most amiable of men, though not impulsive, was energetic in the highest degree. He was singularly tenacious of friendships, yet not reluctant to approach society in a general way, and deal with those as acquaintances whom he did not know as friends. Shy to a degree, he was not so timid as to be awkward, but entered company as one in command of himself, and master of the arts of good-breeding. Toward the close of his life, he made the assertion, which so few can make, that he had never alienated a friend. In estimating the value of such a declaration, it must be borne in mind that he counted his friends by hundreds, and that in scientific controversies he was often compelled to speak with emphasis.”

Holland.

JEWISH MISSION AT AMSTERDAM.

MR. MEYER, recently of Ancona, has entered upon his new field at Amsterdam, in connection with the Jewish Mission of the Free Church of Scotland. Dr. Schwartz went along with him from London to introduce him at Amsterdam. The letter which follows gives an account of his reception and first impressions:—

“On Sunday morning the church was crowded, as it had been advertised that Dr. Schwartz was to preach. To that numerous audience, too, Dr. Schwartz introduced me very touchingly and affectionately as his successor, telling the people, however, that, for some time to come, they must not expect me to preach to them in Dutch. That crowded audience eagerly drinking in the words spoken to them by Dr. Schwartz, was a most imposing and touching sight, and bore ample testimony to the esteem and affection they bore to Dr. Schwartz, and to their love of the Word of God. In the evening the church was equally crowded. After a long privation the people enjoyed again the privilege of having the Lord's Supper dispensed to them. As thirty-six persons only could sit down at one time, Dr. Schwartz had to serve nine tables. While I admired his bodily strength, and mental and spiritual power

that enabled him to do so, I had to stand by and mourn over my being unable to do anything. A very interesting and touching sight it was to see the last of these tables almost entirely occupied by Jewish proselytes, the minister serving the table being himself a converted Jew.

“On Monday night there were meetings of the Societies for Jewish and Heathen Missions—meetings which were protracted till one o'clock. On Tuesday morning Dr. Schwartz left, and I remained alone to feel all my weakness, helplessness, and insufficiency. However, I had not much time for feelings of that kind. It had been intimated on Sunday that, on Tuesday night, I should conduct in German the monthly prayer meeting for Israel; and the numerous visitors that came in one after another scarcely left me the necessary time for preparation. At that meeting about six hundred persons were present (a very good attendance for a week evening, and for a service in a foreign language), among them almost all the proselytes whom I had seen on the preceding Friday evening. I received ample evidence of my having made a good impression;—the proselytes, especially, were very warm and cordial in their manifestations and expressions. On Friday night I had a small meeting with proselytes and friends of Israel, which I enjoyed exceedingly; and on Sunday I had the privilege of administering baptism to a daughter of Abraham. A minister of the Dutch Church supplied the pulpit, and the large building was crowded morning and evening—at the latter diet, when the baptism took place, there could not have been less than eighteen hundred persons present. That gentleman preached a very eloquent evangelical sermon on the words, ‘Thy kingdom come,’ addressed then the person to be baptized, and put to her the usual questions, whereupon I baptized her, and gave afterwards an address on the words Ps. cxviii. 26. You may believe me that, after having been labouring in Israel eight years without seeing much fruit, it was no small privilege to begin my work here at Amsterdam by baptizing a Jewess, thus reaping what others had sowed. Surely I could not but see in it a token for good, an encouragement and strengthening in my faintheartedness.

“As regards this daughter of Israel now added to the number of Christ's professing people, there is every reason for believing that a work of grace has been performed in her. A sister of hers was baptized several years ago, and that, it seems, gave her the first impulse. That sister then gave

her a Bible, which she read—the Lord blessed to her that reading—she saw that she was a great sinner, and that in Jesus the Messiah alone there is salvation—and then she applied to the agent of the Netherlands Society for Israel, and asked for regular instruction. You see it is the old history over again; yet it is a history that is ever new and ever interesting. For fifteen months she received regular instruction, and having been examined by Dr. Schwartz and myself, in presence of Messrs. Cavaljè and Stoochè, and having given satisfactory evidence of her knowledge of Christ and of the truths of Christianity, and having, in her change of life, to show forth the much more satisfactory evidence of a change of heart, we all, unanimously and joyfully, were ready to receive her as a sister in Christ, and decided that by baptism she should be received into the visible Church of Christ.

“But, however refreshing and edifying the public service and the administration of baptism was, much more so was the private meeting which after the close of the public meeting took place in one of the large rooms attached to the church. It is a custom introduced by the late Da Costa that, after the baptism of a Jew, the proselytes and friends of Israel meet for praise, prayer, and exhortation. Fervent prayers were offered, and stirring addresses delivered, chiefly by proselytes, which came from the heart, and therefore also touched the heart, and left no doubt that there are among those proselytes men who have the Spirit of the Lord, spiritually-minded, Bible-reading, praying people, earnestly seeking to make sure their own calling and election, and yearning for the salvation of their people. I am convinced also that something may be done among those proselytes and among the Jews.

“I may in connection with this subject at once mention, that two more Jews at the present moment are receiving regular instruction with the view of their being baptized; and further, that however difficult and dangerous it may be to speak to the Jews in their own (Jewish) quarter, Mr. Geel, one of the colporteurs of the Netherlands Society, has succeeded in getting access to the Christians living in the Jewish quarter—visits them in their houses, and has there a Sunday school for their children, attended by one hundred and forty scholars; so that, in one way at least, Jesus of Nazareth is in the Jewish quarter itself proclaimed as the King of Israel. With the Lord's help this small beginning may become very important.”

Italy.

It is but a few months since a Waldensian mission has been established in Florence, and no church is yet established; nevertheless, the pastor has reason to believe that he will be able to complete a church organization here, in the course of a few weeks, with a membership of seventy persons. I was present last Sunday evening at the services. These are held in wretchedly inconvenient and stifling rooms, yet there are more ready to attend the preaching of the Word than can be accommodated with seats. The three rooms at present in use will hold a congregation of about three hundred. Of this number hardly more than a third can see the preacher, on account of the narrow doorways which are the only openings from the side rooms to the central one where the desk is placed. The preaching is entirely without manuscript, being an exposition of some passage of Scripture, usually with controversial turn. There was no singing at the meeting last Sunday evening; doubtless it is different in other places, where a church is fully organized. The people stood during the prayer, and all seemed to join in the responsive “amen” at its close.

The listeners appeared to be entirely of the working-classes. About four-fifths of those present were males. Never have I seen more eager attention, nor interest better sustained. So anxious were they to catch every word that they seemed not to notice the heat and closeness of the rooms by which, I confess, I was nearly suffocated.

At the door of the staircase which leads to these rooms a stand is placed, with Bibles and religious books for sale. The Piedmontese who had charge of these said that the demand for them was large, especially for the smaller editions of the New Testament.

I am reminded by these books of an incident related to me this spring by Rev. C. Buscarlet, in Naples. The Italians who can read at all seem to delight in the possession of an almanac. The evangelical press of Florence has published, for several years, almanacs with certain Bible verses printed opposite the days of the months. The Italian evangelist at Naples, Signor Gregori, was surprised one day by a visit from three countrymen, who told him they had come to seek instruction in regard to the Lord's Supper, and to be permitted to break bread with the brethren at Naples. He was naturally surprised at such a request coming from men who lived many miles from any

mission station, and from a place where no colporter had penetrated. They then told him that three years before one of the almanacs published at Florence had been given to one of them, and read by all three; that the few verses from the Bible which it contained so fascinated them that they could not rest until they had, by long-continued efforts, obtained the whole of the Word of God. For two years they had daily studied this, without commentary or exposition, and had learned from it alone to renounce all connection with the church of Rome; confessing their sins to God only, and establishing the family altar in their households. The one thing which troubled them the most was how to worthily celebrate the Lord's Supper. On this account they had come to Naples to seek instruction. Could anything more forcibly illustrate the sufficiency of God's Word, and the perversions of that Word by the church of Rome.

Though the days of burning and beheading are past, the papacy still believes in the efficacy of persecution. Its power has changed, but not its spirit. Means of subsistence are denied the poor who have united with the evangelical churches. Their neighbours are forbidden to associate with them; and many things are done by the priests to intimidate their congregations. Infidelity is received with far greater favour. One cannot doubt that many of the priests and friars are sceptics; and, indeed, the converts above mentioned were challenged by a monk, whom they had worsted on a church discussion, to defend the authority of the Bible itself. It is the poor who are always the pioneers of the Gospel. The terrors of faggot and brand are nothing to the higher classes compared with the dread of social ostracism, and this last weapon is not yet wrested from the hands of the priests. It is only some exceptional career, or some unusual combination of circumstances which will defend a man against its edge. For this reason many of the opponents of the church party make their attacks anonymously. The *Esaminatore*, the leading liberal paper published at Florence, was started anonymously; and though its editors and some of its contributors are bolder by reason of the supporting party which they have concentrated, many of its most forcible writers yet cautiously withhold their names.

Our sympathies are naturally with the liberal party, but it remains to be seen whether the policy of this party will not be rather a drawback to the progress of fundamental reform. The ex-

treme demands of the liberals, taken from their own journals, are: (1.) To the laity the right of electing parochial clergy, and of administering the temporal affairs of the church; (2.) To clergy and laity the right of electing bishops; (3.) The abolishment of vassalage to Rome, with an order of metropolitans substituted for the pope; (4.) The abolition of enforced celibacy of the clergy; (5.) Free circulation of the Scriptures in Italian; (6.) A liturgy in Italian; (7.) The communion in both kinds, and (8.) Voluntary, not enforced confession. While all of this, if obtained, would certainly perpetuate an established church, it would not guarantee liberty of conscience and freedom of dissent from the teachings of that church. The majority of the party, whose aims are chiefly such a reform as will give them no reason to fear Rome's influence in politics, will be satisfied with a compromise much short of these demands; and then it cannot be doubted that, like all truce-makers, they will fight most strenuously to keep back any more radical measures. Princes and parties are instruments through which good and ill are wrought upon nations; but the faith which does not rise above the instrumentality is vain. It is to God's Spirit accompanying His Word that we must look when hoping and praying for the regeneration of Italy.

Turkey.

FROM Constantinople, Mr. Bliss, of the American Board, writes regarding the efforts of certain Armenians to establish a "Reformed Armenian Church:"—

The new Prayer-book, which has been so long in preparation by the Reformers in the Armenian Church, has at length made its appearance. Judged by the standard of the New Testament, the book contains not a few errors of doctrine, and sanctions many superstitious practices; yet it is a most decided improvement upon the books now in use in the Armenian Church. The Armenians themselves regard the changes as very radical. The Patriarch has already denounced the book officially, and warned his people against it. Some of the Armenian papers characterize it as rank Protestantism, others as yet non-committal. There has not been for twenty years, in Constantinople, such a religious ferment as there now is among the Armenians here. It is not a revival of religion. The question is not, "What must I do to be saved?" but "What did our church

teach for doctrine in the days of its purity?" and "What are the doctrines of the Word of God?" Meanwhile the advocates of reform are continually driven to take higher and still higher ground. They have made so much progress in the time during which they have been carrying their book through the press that they have been obliged to reprint some of the first sheets to make them square with their present convictions. The most noteworthy part of the book is the *preface*, which was printed last, and may be regarded as presenting the "platform" of the reformed party. After giving a rapid sketch of the history of the Armenian Church, its original purity of doctrine and worship, and the subsequent introduction of error and superstition through the influence of the neighbouring Greek and Roman churches, it declares that the Armenian church has come at last to be a mere "satellite of Rome." The time has now come, it is said, to assert the "independence of the church," to cast off the "ultramontane influence," to rescue the church of their fathers from the "Papal claws." The above platform no doubt expresses the convictions of thousands of Armenians here and in other parts of the country, but it is extremely doubtful whether any considerable number will openly take their position upon it, or run any risk of injury to their reputation or worldly interests by attempting to carry out the reforms it demands. Still we believe the hand of God is in the movement. The ferment of which I have spoken is certainly better than the dead calm which has so long reigned here. One good result is the reflex influence of the movement upon the native Protestant brethren. The reformers, though disclaiming the name of Protestant, are, in spite of all such disclaimers, compelled to come to the Protestants for aid and comfort.

The Rev. Isaac G. Bliss has secured subscriptions to the amount of £11,677, for the proposed Bible House at Constantinople—not including the generous donation of a £66 American organ from S. D. and H. W. Smith, of New York. Hon. Wm. E. Dodge and James Brown, Esq., of New York city, have given £1,000 each. Seven persons (including S. D. Warren, Esq., of Boston,) have given £300 each; sixteen, £100; one, £70; five £60; thirteen £50; eighteen £40; sixty-six £30. The rest is miscellaneous subscriptions from £16 down to four cents. The trustees deem it very important that the fund be advanced to at least £12,000.

Mr. Richardson of the American Board, in a letter from Broosa, which is about 57 miles from Constantinople, mentions the following facts:—

Three of the four head-men of the town are now friendly. One of these recently called the Armenian priests to his house and said to them: Either you yourselves must preach the gospel to the people in a known tongue, or else you must permit the Protestant bookseller to do so in the church on the Sabbath, whenever he comes. When it is time for meeting, and these head-men see that their friends have not all come, they make the preacher wait until they go out into the streets and market-place and bring them in.

A man who a month ago disputed with me in a coffee-shop, and who had never been in a Protestant place of worship, now comes constantly and brings others with him. Two old men manifest great love for the truth, and would have the meetings last all day. They come long before the time, lest they should happen to be late, and so not hear all the services. Three young men, in the habit of meeting to play cards, have thrown their cards away, and substituted the New Testament. Many former opposers come and confess that they have hitherto been in error in regard to our religion. Women listen most attentively, and often weep. After meeting one came and begged forgiveness, because she had often spoken against us. Another, when going home, asked the women she met why they too did not come to the Protestant meeting. The words of God, said she, are sweeter than sugar or honey.

Mr. Van Lennep, of the same society, writes from Smyrna of the work going on in Aiden, a city of about 80,000 inhabitants, the terminus of the Smyrna and Aiden railway:—

Our little church at Aiden has suffered from persecution during most of the winter, and it has borne blessed fruits which are evident before the eyes of all. Several new persons were coming to the pastor's preaching; the school, taught by his wife, was increasing, and she had enlarged opportunities to teach the women how to read by visiting them at their houses. The bigoted Armenians and Greeks resolved to put an end to this. Violence was used with some; others were hooted through the streets; parents were compelled to withdraw their children, and the women not to receive the pastor's wife. Bad men collected on Sunday before the pastor's door and endeavoured to break up the preaching. One young man of sixteen they twice tried to stab, and

upon the Governor's refusing him redress, and telling him he had no business to leave the religion of his fathers, he fled to Smyrna. This was the turning-point, or crisis, of the persecution. The British Consul, unofficially, spoke in his behalf to the Governor-General, who sent stringent orders to Aiden. The young man returned home and remains unmolested. The Bishop of Smyrna also went down, preached in the Armenian church on moderation, assured his people that the Protestants were good, upright Christians, and advised them to imitate their good example. We had an interesting communion season, and our prospects are cheering. We shall immediately open a shop for the sale of the Scriptures, there being quite a demand for them.

The accounts from Kharpoot of the progress of the revival, begun in the week of prayer at the new year, continue to be full of interest. The following describes a season of communion :—

The next day was the communion of the Lord's supper, and it was the most solemn day that I have ever seen since coming to this country. Both the congregations united in the service. The interval between the morning and afternoon services was filled up with a prayer-meeting, two hours in length,—a spontaneous meeting, carried on by the members of the congregation, in the absence of the pastor and missionaries. From that time to the present, morning and evening prayer-meetings have been kept up in both the chapels, except that for the last two weeks, the evening meetings alternate, being held in only one of the chapels at a time.

The native congregation of Hulakegh, near Kharpoot, have adopted the principle of giving tithes for the support of church ordinances, thus setting an example to many Christian people elsewhere :—

Since the week of prayer, the church of Hulakegh, and several members of the congregation, have adopted the principle of giving tithes, and they now inform us that they shall henceforth need no more of our pecuniary aid. One feature of this plan in that village is, that the arrangement is made between each man's conscience and his God. Each person, before signing his name, offered prayer, in which he pledged to the Lord to give back to his cause one-tenth of all that he should allow him to earn. I ought to say that the plan of giving tithes, which now finds so much favour among these congregations, did not originate

with us, but with a blind preacher, who is now located in Shepik, and who persuaded the church there, the feeblest of all these churches, to adopt this rule for themselves.

The following statement from Diarbekir, near the head waters of the Tigris, shows also the growth of Christian liberality :—

More than half the Protestant community are dependent upon their daily earnings, and it has not been easy for them to feed and clothe their families; yet they have felt it a duty and a privilege to contribute from their scanty resources to sustain their own institutions, and for missionary effort; and the community, numbering at the most not over 230 adult males, contributed for different purposes, during the year, 28,000 piasters, or £246, *in gold*; equivalent to 5,600 days' labour, or 24½ days' labour on an average to each adult male in the congregation.

Another missionary writes more recently :—

On my recent visit to Diarbekir, where, during the past two years, the cholera has decimated the population and ruined trade, I was credibly assured that some whole families there had had but £6 or £7 to live upon for an entire year. Yet that plague-and-poverty-stricken community have contributed during the past ten months more than £230 in gold. . . . The little village of Shepik is deeply oppressed and poverty-stricken; yet there, a community of but eighty-two souls, including men, women, and children, of whom but sixteen are adult males, have contributed during the past year £34 in coin,—more than twice enough to support their present preacher.

Regarding the mission to the Koords, it is stated :—

The annual meetings of our mission and of the Evangelical Union were both at Kharpoot, in June last. At that meeting of the Union, the pastors and delegates not only ordained a pastor over the church in Cutterbul, but deliberately resolved to undertake, as their *present* portion of the missionary work, to send the Gospel to the Koordish-speaking Christian population, who are *utterly* ignorant of the Christianity they profess. The Diarbekir Church (the missionary dead, and the native pastor two years absent,) guaranteed the education and subsequent employment of *two* missionaries (depending somewhat upon aid therein from the Mardin and Cutterbul community), Arabkir promised to sustain one, Kharpoot and its villages engaged to care for two more. Thus did these nine churches of yesterday, eaten up of Turkish taxation and oppression, at once assume

the support of *five missionary families* till, their education ended, they could put them into the field and at work among their ignorant Koordish-speaking brethren.

With reference to the influence upon native young men of throwing upon them responsibility, and putting them into the work as ministers of Christ, it is stated :—

It is just amazing to watch our young men, and see their growth as they walk with the responsibility and dignity of the pastorate upon them. The strides they take towards manliness, self-reliance, capacity, efficiency, and humility, in a single fortnight, must be seen to be believed. It is difficult to credit one's own eyes. And it is only less so with the churches. The Lord is able, of these stones, to raise up children unto Abraham; and of these children to raise up men,—workmen who need not to be ashamed.

Persia.

(Special Correspondence.)

THE last few months have been auspicious ones for our missionary work in Persia. The religious interest, commencing with the Week of Prayer at the beginning of the year has deepened and extended, and resulted in precious revivals in several Nestorian villages, and in our male and female seminaries. The labours of priest John, a Nestorian preacher of remarkable gifts and graces—an Oriental Whitfield—have been signally blessed as an instrumentality, though the good work has been so distinctly marked as God's work, that it has progressed with a power quite clearly seen to be higher than any earthly influence.

While there is an open door here, there are also many adversaries. One of the greatest obstacles to the progress of the Gospel in Persia is encountered in the opposition of wily European Papists. And yet God may, in the end, cause these things also to turn out rather unto the furtherance of the Gospel, by showing how evil and wicked men can be, who substitute human machinations for the religion of Christ. If your misguided Ritualists, alias Romanizers, and their zealous endorsers Dr. Pusey, Bishop Wilberforce, &c., in England, could see the results of their ridiculous zeal for forms, in the full development of their fruits, as we see them in French Lazarists in Persia, they might be startled in their hallucinations. Such punctilious devotion to dead forms, and such flaming zeal to make proselytes, united

with the utter wreck of the most common principles of morality, is astounding.

One of the favourite schemes of these crafty men is to gain fraudulent possession of Nestorian churches. For this purpose they bribe a few unprincipled individuals in a given village, and through them lay claim to the village church, or, at least, a right to use it; and the wedge thus entered they never cease to drive, till the high-handed wrong is consummated. At this distance from the capital they are able with impunity to bribe the Mohammedan masters and rulers, in many cases violently, to wrest churches from the Nestorians, and deliver them into their hands. Their object in securing these venerated Nestorian churches, which are plain mud-walled structures, of humble value in themselves, is to draw the people the more easily after them. There is a consummate meanness in their manoeuvres, in pursuing this course of kidnapping churches, which even highway robbers ought to despise. Yet it is but the full growth of the Jesuistical dogma, that the end sanctifies the means.

Papacy is an old foe to our work here, and we have learned not to be greatly alarmed by its effrontery, especially as its days are numbered, and we trust are almost finished.

In looking to your country from this distance, we are amazed at the inroads which the Papacy is making in the English Church. We pray and trust that the laity of England will haste to the rescue of that bulwark of the truth, when thus imperilled, and in the warm blood of solid Englishmen, as well as of enlightened Protestant Christian men, supply the lack of service which their too timid or too dilatory bishops and clergy are so slow to perform. The indications of a tendency in the laity setting in that direction are very cheering to Protestant missionaries in benighted lands.

The Nestorians have not yet realized the civil relief from oppression for which we had hoped from the well-directed exertions of H.B.M. Ambassador at Teheran; but, as he is perseveringly pressing the subject, we trust that success will ultimately crown his praiseworthy efforts.

J. PERKINS.

The following fact is related also from the Nestorian district :—

Facts tend to prove that the light of the pure gospel, which has been kindled among the Nestorians, is penetrating more and more the surrounding darkness of Mohammedanism. . . .

A most interesting case has recently come to our knowledge of a man who first came in contact with the truth in one of the villages, and for eighteen months past has been a close student of the New Testament, who professes to be a sincere believer in Christ as God, and in justification by faith in him alone. . . . He is a man of means, considerable education, and of a most upright character. One is deeply moved to hear of his asking for the prayers of Christians. He does not keep his new-found light to himself, but does all he can under the circumstances to diffuse it among his neighbours, lending them his New Testament, and talking with them on the great doctrines of righteousness and justification with God.

India.

THE 45 missionaries and agents of the Basel Society in South-Western India, most of them married, drew only £4,615 in 1866 for their personal wants. Their total expenditure on schools, native agents, and churches, including the above, and £2,441 for journeys and home passages, was £15,029. This is the cheapest mission in India. It has 3,392 converts in 5 stations, including children, of whom 1,680 are communicants and 1,786 at school. The report complains that the new schools established by a general rate are crushing out the mission schools, because Christians who prefer the latter are *forced* to pay for the former. On complaining to the Director of Public Instruction, he replied "that a person cannot be excused paying the cess authorized by Government, simply because he wishes to support some other school than the Rate one." As the cess is not connected with the land-tax but separate, this is as bad as the church rates in England.

In the same report we find a curious account of a new sect. A Lingaitic chief priest at Dharwar, after studying Christianity, made his disciples adore him as an incarnation of Christ, whilst the worship of the Linga and caste distinctions continued to be observed. He gave the daughter of one of his followers the name of Mary, and made her rock him on her knees like a babe, recollecting, he said, that he had been amused in the same manner by his mother, the Mary of the New Testament. When he died a few years ago, his successor had him buried in the precincts of the temple, erected an altar over his grave, and arranged a handsome room where the people might worship him daily. A festival was insti-

tuted in his honour, and thousands crowded to his shrine on the occasion of this feast during the past year. When the missionary visited these people, they declared they were Christians, that "Jesus Christ himself had allowed them to wear the Linga box, though nothing is written of it in the New Testament, and that He is the Redeemer and Instructor of the world, who played with his mother Mary, and lies buried yonder in our convent." Such sects must be expected as Christian truth becomes diffused.

The Babu Padmunji, a native missionary of the Free Church, gives an account of the death of an aged elder. Babu Bhairava died suddenly on the 2nd of last April. On the morning of his death he went out visiting people, and his visits were rather unusually numerous, as he went from house to house seeing and inquiring after his friends. It appears to me he had some premonition of his end; for the night before his death he remarked to his wife, after family worship, that he would surely go up before her, see Mr. James Mitchell and others in heaven, and secure a place for her. His wife and others who were with him did not relish this remark, and reproved him for it. To them he said, "You will certainly see that I precede this woman" meaning his wife). During the conversation, which lasted to a late hour, he repeated a line of his composition, which meant, "Let me die in faith, and let me live for Christ." The same night he said to his wife, "One of these days we will go to take possession of our inheritance, and live upon it." To which his wife said: "Our relatives will not take us near them. They will call us polluted, defiled, and so on. How can we then enjoy our inheritance?" Babu then said to her: "You are a foolish woman. You have been hearing and learning the gospel so many years, and yet do not know which inheritance I mean. Who cares for that paltry thing, the estate of our relatives? I speak of the heavenly inheritance, which no one can take away from us."

Dr. Caldwell, the veteran missionary of the propagation of the Gospel Society, gives a sketch of the progress of his mission at Edeyengoody:—

"The total number of souls at present in connexion with the 47 congregations established in this district is 4,220. This includes both the old, or Edeyengoody, and the new, or Rathapuram divisions of the districts. Of this number 2,443 are baptized, while 1,777 are still unbaptized, the

larger proportion of whom belong to the congregations in the western division. The total number of accessions from heathenism during the year amounts to 355, exclusive of persons who placed themselves under Christian instruction for a time and relapsed. The number of adults baptized during the year is 88, and the total number of communicants 416. The number of children in the schools in both divisions of the district, including the pupils in the boarding schools, is 966, of whom 721 are boys and 245 girls.

"There are more than thirty villages belonging to the eastern division of Edeyengoody, in which I have been located, and I have so arranged as to spend a day at every village at least once in six weeks. To carry this into effect, the first five days of every week I go into the out-villages, visiting the several congregations and evangelizing among the heathen. On Fridays we have our Mission Agents' weekly meeting, when their journals are heard, necessary advice given and remarks made, and the appointed lessons are taught. The following is my method of working in every village. Generally I visit a village early in the morning, with the arrangement to spend the whole day there, and the night too if the village be a pretty large one. Early in the morning I go out into the streets, accompanied by the catechist of the place, evangelizing and visiting the houses of some respectable men, where I can gather a crowd. I am glad to say I am invariably well received and generally well heard. In some small villages we hardly find a man in the mornings. They go out to work before the sun is up. In these villages, however, we can always find groups of women busy with their spinning wheels under a shady tree. They stop for a while and allow us to have a talk with them.

"Thus we go on with our street work, till the sun gets hot, when we go back to the Church. If there be any school in the village, I visit the school and see how it is getting on. I examine the school report, correct all the irregular attendants, send for their parents, and exhort them to pay better attention to their boys.

"It will be nearly eleven by this time, and now comes my congregational work. The middle part of the day is the only time when I can get at the whole congregation. Hence, when I visit a place I stop the usual morning prayer and hold a short noon service. So, a noon-bell on a week-day informs the people that the Nattiyer (native missionary) has come. The people soon walk in, every one making an affectionate bow. As soon

as the bell is stopped, a Keerttansai (Tamil lyric) is sung to give time to those that are not arrived. When the singing is over, I call over the names of every one of them, inquiring into their welfare, and, by the help of the catechists' daily report, tell them how they have been behaving. I make special mention of the irregular attendants at Church and those who are very low in Scripture lessons, and I warn, exhort and entreat, according to their condition and circumstances. Now the service begins with a short Keerttansai, and is followed by the prayers and a short sermon.

"In some villages, after the service, the people, both Christians and heathens, confer on me the dignity of an arbitrator for a time. Disputes of various kinds are brought before me for settlement. Here, at the deposition of the plaintiff we need not issue any summons. Generally both parties come together accompanied by their respective witnesses. A moderate and cautious interference in these matters may prove advantageous and be of great help to the poor. It prevents litigation and very often great expenses. I can give an instance where it has answered our missionary object too: one Aruanga, a pretty well-to-do man from Ovary, has, with his family joined the congregation with the confession, 'Sir, now that I see you intend to do justice not only to the Christians but to all men, I beg to be admitted into the Church as my plaintiff is already.'

"In the evening I go out again into the streets preaching."

The following relates to the mission of the American Methodist Episcopal Church:—

The territory occupied by the American Methodist Episcopal Church Mission, extending through the mountain provinces of Kumaon and Gurhwal, and Rohilkund and Oude in the plains, contains a population of more than fourteen million souls. The only missionary agency that can rapidly and generally reach all this vast population is a system of colportage. The missionaries with their native preachers, by their ordinary mode of working, could not generally reach this population in the next twenty years; but a staff of colporteurs kept at work in a fit manner could scatter scriptures, with religious books and tracts, numerously through every town, hamlet, and street, in a very few years. Although the reading population is yet comparatively very small, yet a sufficient number can read to affect the mass with what falls into their hands, and becomes a part of their reading. But the reading population is

very rapidly increasing through the impulse that Government is giving to education. We give brief statistics of the work done during the past year:—

Number of Agents specially employed in this work	14
Amount expended in this work during the year ... Rupees	1338 15 3
Number of towns and villages visited for this work	907
Number of copies of Old Testament sold	64
Number of copies of New Testament distributed	415
Number of single Gospels or portions of Scripture distributed ...	2524
Total sales of Scriptures during the year	299
Number of miscellaneous tracts and Books distributed during the year	9077
Total sales of Books and Tracts during the year Rupees	345 4 8
Total sales of Scriptures, Books, and Tracts during the year ... Rupees	644 9 8

The statistics presented show a considerable advance in the amount of colportage work done in the mission during the past over any preceding year.

The gross ignorance of the people sometimes acts through their superstition as a barrier to the circulation of the scriptures and other religious publications. Sometimes the books are supposed to contain charms or enchantments by which those reading or even handling them may be made Christians against their will. In some instances villagers have brought back books purchased, and thrown them down in apparent alarm at the danger supposed to have been incurred in taking them. The spread of enlightenment is rapidly dispelling this obstacle. Cases of conversion to Christianity, from reading our publications, make many of the natives think that it is dangerous to be brought in contact with them. Hence their hostile opposition to our efforts at circulation. Mussulmans are found warning Hindús, Hindús are found warning Mussulmans, friend warns friend; and parents warn their children against the danger incurred in reading Christian publications.

Frequently native shopkeepers and booksellers are glad to take for sale on commission some of our publications, and sometimes they are willing to buy a quantity of books at low prices. They may make good profit on them, and books from

their hand may find an unsuspecting reception where they would not otherwise go.

Mr. Clough, of the mission of the Baptist Union to the Telooquoos, Madras Presidency, gives a remarkable account of a visit to, and the interest at villages three days' journey west of his new station, Ongole, "amid the darkness of heathenism." People came in from several villages, bringing provisions, &c., for some days; coming, as they said, "to learn more about Jesus;" and Mr. Clough writes: "Then commenced a series of meetings in that tamarind grove, that continued for five days, and which I can never forget. There were thirty-five in constant attendance, and many others at times. The meetings were for preaching, prayer, reading the Scriptures, and inquiry. At the end of the fifth day, Sunday, January 20, twenty-eight were baptized, upon profession of their faith in the Lord Jesus Christ. These meetings and these baptisms almost made me think that another day of Pentecost was being given to us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit; but I never saw such a blessed time as this was,—never saw such faith and such love for Jesus, the Saviour.

"The simple reading of the last two chapters of Matthew, or the corresponding chapters in the other gospels, or the remark that Christ died upon the cross for us and for the sins of the whole world, would affect them all to tears, and many of them would sob aloud, as though they had just lost their dearest friend. Their faith is simple, but oh, how strong! Such faith as these little ones possess would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children. Those baptized live in six villages, and are of all ages, from fifteen to seventy years; but the majority are young men and women, between twenty and thirty years of age. Truly the Lord is owning and blessing us. To witness this scene was worth more than I can tell."

China.

MR. WOLFE of the Church Missionary Society, writing from Fuh-chau, says:—

"You will be pleased to hear that the work is still making steady progress in the Lo-nguon district. Several new inquirers have appeared, and those seven in A-chir who went back have

returned again. Every thing points to a glorious day of success to this Mission in the future. Lieng-kong, too, shows some signs of interest. The school has increased wonderfully, and two or three inquirers have appeared. Ning-taik I have not visited for four months, and so cannot speak of it; but Ku-cheng Mr. Cribb has visited, baptizing two, and reporting several new inquirers. For all this is there not reason for thankfulness, and cause for fresh courage on our part, as well as on the part of the Committee, to arise and enter on fresh territory for the Redeemer? We have occupied two new stations this year in the important towns of Sek-paik-tu, in the Ku-cheng district, and Ning-ang-teng, in the Lieng-kong district; and, if we had the men and means, we could occupy twelve more in the course of the year. I baptized two interesting men in this city last Sunday. There was a large congregation of heathen present, who listened to the entire service with very great attention. The address to the newly baptized, delivered from the font, was especially listened to with very marked attention. We much want chapels in the city. We hope and trust we may be able to procure them, despite the opposition of our enemies.

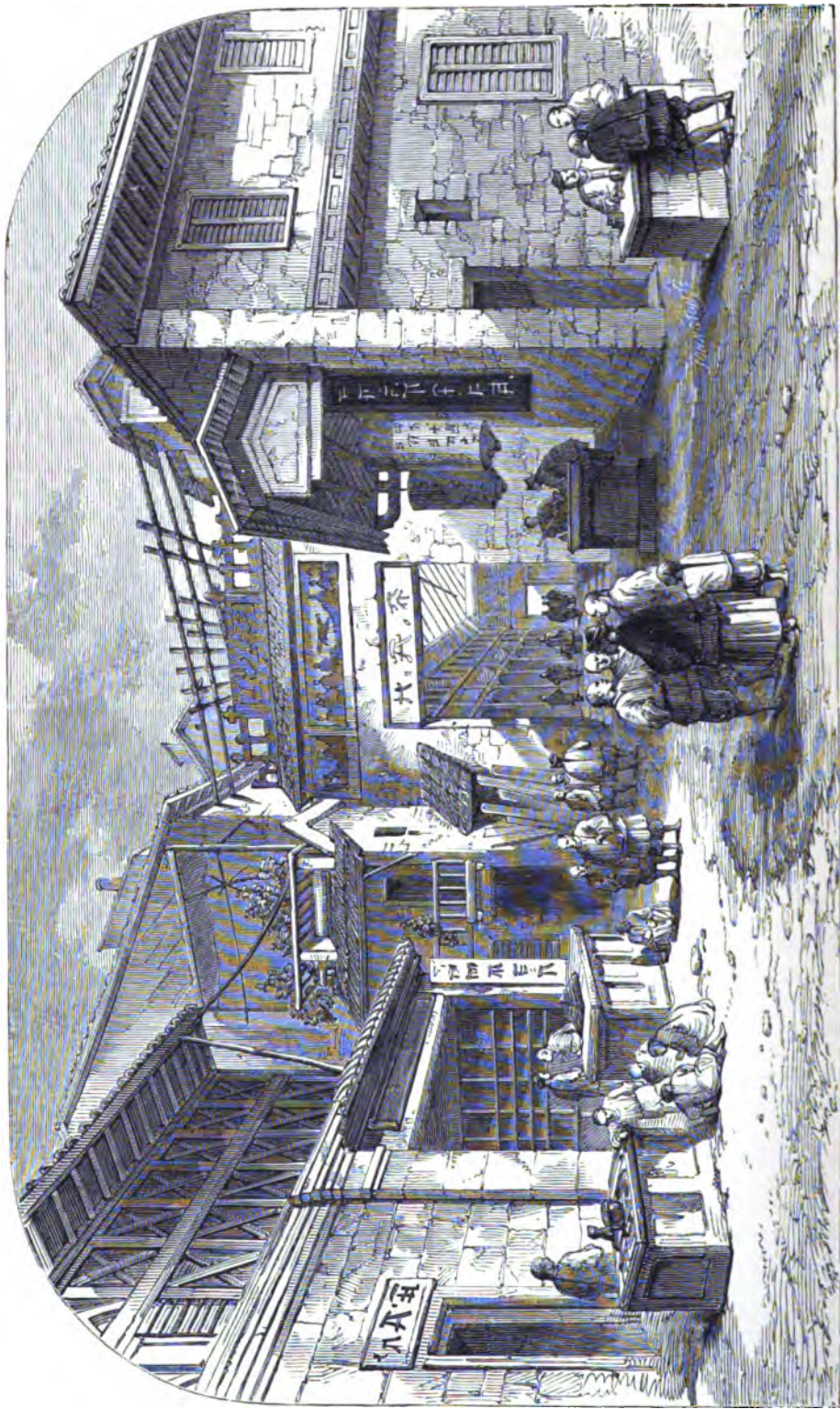
"Great changes are coming over this people. China seems at length to feel her inferiority, and she is determined, it appears, to break through her old prejudices, and make a decided effort in the way of progress. The memorial recently addressed to the Emperor by the Board of Foreign Affairs, for the establishment of schools and colleges throughout the empire, for the purpose of instructing the youth of China in the language and sciences of the West, is a striking evidence of this change, and augurs well for the future of this interesting people. There are two English schools already in operation in this city. The Viceroy anticipated the recent memorialists, and Fuh-chau has the honour of leading the way in this remarkable and praiseworthy movement. Further and more correct information contradicts the news which I sent you in my last communication respecting the dismissal of the late Viceroy of this province, who commenced these schools at Fuh-chau. He was not disgraced, but, on the contrary, highly commended for his wisdom and bravery, and his example held up by the memorialists as worthy of being followed by other Viceroys. . . . This movement will open China in a way that it never was open before to Protestant Missions. Hundreds in this city are most anxious to learn English, and are prepared to

make great sacrifices for the attainment of western learning. This desire does not arise at present from any love or greater respect for western barbarians, but from a feeling of necessity, and from fear of being outstripped by their insular neighbours, the Japanese, in the knowledge of the sciences and the art of war. But there can be no doubt that the result will be a greater respect for foreigners, and a thorough revolution in the minds of the people on the subject of intercourse with Western nations."

Dr. Harper of the Presbyterian Missions, mentions the admission of three Chinese women to the church at Canton, a short time before his leaving that city, making nine in all of those who were under the late Mrs. Harper's instruction, who have become the professed followers of Christ since her lamented death. The deep interest of this statement is obvious, and its great encouragement to faithful missionary labour. Mr. Dodd, writing on the 15th of May, says: "During the past week there have been in Ningpo and the out stations eleven adults baptized." Mr. McFarland reports the baptism of a Laos man to Petchaburi. He adds: "We are rejoiced to see much close attention and evident feeling in our Sabbath congregations. An occasional tear dropping down the cheek is something not often seen in a Siamese congregation, and is evidence of the presence of the Spirit that cannot be mistaken."

A letter from Rev. Dr. Maclay, Methodist superintendent in the China Mission, says:—

"I am thankful to say that we continue to enjoy God's blessing on our work. At the time of my last visit to Kucheng city I administered the ordinance of baptism to one adult and one child. On Sunday, April 14th, I was in the southern portion of our work. In the forenoon of that day was at a village on the seashore called Halt'an, where I baptized fourteen adults and two children. At the close of these services we 'took up our carriages and went up to' Hokchiang city, a distance of about twelve miles, where we held an afternoon service, and I baptized eleven adults and one child. *Twenty-eight baptisms in one day!* I am aware that these figures will not seem large to those familiar with the 'Acts of the Apostles,' or even to those acquainted with the glorious triumphs of Methodism in the United States; still I assure you that they do seem large to us here in China, and they thrill our souls with the cheering hope that the 'night of toil' is



OLD CHINA STREET, CANTON.

closing, and the morn is at hand when 'a thousand shall be born in a day.'

A missionary periodical says: "About seven years ago, a Chinese convert to Christianity came to Hong Kong from Bokia, a town about one hundred miles in the interior. He had been converted through the labours of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert who had been brought to Christ by his teachings. The next year, and the next, he came again, each time with two converts. Early in 1865 he came a fifth time, bringing nine persons with him for baptism; and in the spring of that year, a missionary visited the place and baptized forty-four more. On a subsequent visit, Messrs. Chalmers and Lagge found a people prepared for the Lord; a great number offered themselves for admission, and a chapel and a mission house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Through the labours of this native Christian, the foundations of Christianity are now firmly laid on this inland-town of Bokia."

The *Missionary Recorder*, a monthly sheet, devoted to the interests of the missionary work, and published "at the Rooms of the Methodist Episcopal Mission Press, Foochow, China, which was commenced in January last, contains much interesting matter, bearing mostly on the mission cause in China. The March number contains the following, among other items of intelligence:—

"*Foochow*.—During the month of February Rev. Dr. Maclay visited the city of Hokch'iang, at which time he baptized and received into full church communion 17 persons, besides administering the rite to three infants. The M. E. Mission recently sent a native helper to the district city of Pin-nang, 140 miles north-west of Foochow. He rented a chapel, and moved his personal effects to his new station. Soon after his second arrival, a mob of about 200 persons crowded about and into the chapel, told him he must leave the place, that his doctrines were not wanted, and would not be tolerated. They gave emphasis to these statements by carrying off the furniture of the chapel, and the money of the helper. They then repaired to the temple of the city god, held a feast, and resolved that no one should sell any thing to the helper, or do any work for him. After this, they

were quiet until the New Year's festivities were ended. Persecution then recommenced, by a crowd of urchins throwing stones upon the roof, which was continued until the tiles were all broken. The Tauist priests paid those who were engaged in this work a certain amount of cash. The place being untenable, the helper moved to an inn. He was soon after attacked in the street by a mob, thrown down, kicked and bruised severely, his remaining money and some of his clothing stolen. He then returned to Foochow, pawning a garment at Chui-kau, in order to pay his boat hire.

"We are informed by Rev. Mr. Cribb, of the Church Mission, that the seats of his chapel at Kucheng have been torn out by a mob."

There is also an account of an attack upon the dwelling of two German missionaries, Rev. Messrs. Hanspach and Hubrig, at Tham-shui, not far from Canton, with the apparent intention of taking their lives. The missionaries escaped, but the house was burned, with valuable manuscripts and other property, the loss being estimated at about 3,000 dols.

The *Record* of the American Presbyterian Board notices additions to the churches in China as follows: "At Bangkok, three young men were received in February. At Chefoo, six more members were received in January. One of these was a man, seventy-three years of age, whose home was about a hundred miles in the interior, but who had made a visit to his son in Chefoo, and was there brought to the knowledge of Christ as his Saviour. At Tungchow, two women and an aged man were baptized in January."

A correspondent of the *Presbyterian* of Philadelphia gives the following information in a letter from Peking:—The *Gazette* is the official organ of the Imperial Government, the *Moniteur* of this capital; and it has been truly said that the issues of this paper for one year, if rendered into English, would give our people a better view of the government and people of China, than it would be possible for them to obtain from any other source. I have once or twice sent you an extract, and I now translate for your readers one or two choice bits, which I trust they will find not only entertaining but instructive.

1. *An Imperial Edict conferring Honours on the River Gods.*

The Viceroy of Kiang-nan has sent us the following memorial:—He says, that "at a place

called Clear Water, there was anciently a temple to the Fire Dragons. Now it happened that the people of that locality were required to construct a dyke half a mile in length. It was completed in less than fifty days. Most manifestly this speedy result is due to divine assistance. In grateful acknowledgment, I, the Viceroy, caused the ruined temple to be restored."

In view of these facts, we suggest that the title of Major-General be bestowed on the Fire Dragons, and require the Board of Rites to deliberate on the proposal, and report promptly.

We also order that the Hanlin Institute prepare a set of honorary inscriptions, which the said Viceroy shall suspend in the temple of the Fire Dragons, in acknowledgment of the divine assistance. Respect this.

2. *A Decree conferring Honours on a God called the City Defender.*

The late Viceroy of Kansup reports that early in the last year a body of Mohammedan rebels laid siege to the capital of that province, which was for a time in imminent danger. Suddenly, however, the besieging host retreated in precipitation, and the city was saved. This was manifestly due to the assistance of the gods; and the people of the place declare, that on the night of the enemy's retreat they beheld a host of men and horses moving back and forth on the city wall, with innumerable banners, all inscribed with the titles of the "City Defender." He finds it on record that in every case of divine interposition, a report to the throne may be made, with a view to conferring suitable honours on the auspicious deity. He accordingly requests that honorary inscriptions may be suspended in the temple of the City Defender as a token of grateful acknowledgment. His Majesty says, "Let it be recorded."

3. *Address of a Censor, on the Occasion of an Eclipse.*

The Censor, *Wang-chau-kai*, on account of an extraordinary eclipse of the moon, on his knees begs his Majesty to give orders that all the officers of the palace shall set themselves to the work of self-examination and reform, with a view to warding off the threatened calamity.

An eclipse is a matter of course, and may be calculated beforehand; but when attended by some unusual appearance, it may be taken as an omen of evil. Such was the opinion of your Majesty's illustrious ancestor Kanghe, who says an indifferent prince may take eclipses as a matter of course; but a good sovereign will, after the

example of the ancient emperors, make their occurrence occasions for impressing a wholesome awe on the minds of his subjects.

Everybody knows that the sun is the emblem of the Emperor, but the moon is the symbol of an empress. Now, great results have been achieved since the two Dowager Empresses began to administer the Government. They have executed justice on traitors in the court, and vanquished the Taipings in the field, and they have sought to elevate to office men of virtue and learning. But on the other hand, the *Nienfei* rebels have gained strength in the midland provinces; the Mohammedan rebellion in the West is not yet extinguished. Famine has followed in the track of war, and in Shen-se and Kansuh men are feeding on human flesh; while in Kiangsu and Anhwy great floods have overwhelmed the country.

In view of these facts, it is hard to say whether the State is well or ill administered.

Now, since heaven has given its warnings, I fear lest there be in the Court no disposition to heed them. But since heaven, in love to the ruler of mankind, has given the admonition, I dare not seal my lips; but respectfully beseech the Empresses and the Emperor, first to examine themselves, and then to issue orders that the officers of the palace no longer give themselves to pleasure, but set themselves to cultivate purity of life, that they may ward off the threatened evil, and restore the prosperity of the empire.

I know I hazard death in uttering these sentiments; but I do it from motives of fidelity and gratitude, and, prostrate, beseech the Empresses and the Emperor to cast their sacred glance on my humble memorial.

Japan.

DR. J. C. HEPBURN of the American Reformed Church Mission, writes:—

I send by Dr. Happer of copy of my Dictionary, a present to the *Mission Library* . . . This is part of the fruits of my nearly eight years' work in Japan. I don't consider it perfect, far from it, but I really think it is the best thing that could be done in the same time. It is the first in English, and will be a help to some in making a better. I regard it as the best kind of missionary work which I could have done for Japan under the circumstances. It will be, indirectly, a great help to the missionary work in this land. It is not preaching the Gospel, but it will furnish words to

the preacher, and help him in learning the language. But you know all this without my telling you.

I am very glad to get back to my home, and thankful to our Heavenly Father who has kept me from all evil, and helped me to do what I have done. To him alone belongs all the praise.

I am glad the book has been published without tranching upon the funds of the Board. I am not yet able to say how much it will cost, not until Mr. Gamble has rendered to me all his accounts. I have paid out for *composition* alone some fourteen hundred dollars. The book will pay for itself. I don't expect to make anything by it in a pecuniary way, and will be thankful if no one loses by it. Mr. W—— will run the risk of loss.

I hope now to turn my attention to translating the Scriptures. This I intend to give myself to. It is time something was done in this direction. I am sorry Mr. Brown leaves us. I had hoped to have him join us in this work. Messrs. Ballagh, Thompson, and myself will unite, and prosecute the work, and do the best we can. Perhaps Mr. Verbeck of Nagasaki may join us.

The tract that I had translated and cut on blocks some three or four years ago, I have revised, and Mr. Gamble is now printing it off. It is a translation of one of Dr. M'Cartee's best tracts, and contains a short dissertation on the fundamental truths of Christianity, as "God is a spirit, There is but one God." "The creation of the heavens and earth." "God made all nations of one blood." It is appointed unto men once to die, but after this the judgment." "All nations have forgotten God." "None righteous, no not one." "What must I do to be saved?" "God so loved the world," &c. "Come unto me all ye that labour," &c. "How shall we escape if we neglect so great salvation." I send you a copy of this tract. It is the first thing of the kind, and I trust may be made a blessing to some of this benighted people.

It will not be long before this country is fully open to the Gospel, and there should be men in the field to enter on the great work of preaching the Gospel. The harvest is ripe. "Send the labourers," is our daily prayer. The Jesuits are exceedingly active and busy here, they are wonderfully wise, they have got most of the Government schools now in their own hands. The French Government is lending all its power to the Beas.

Oceanica.

DR. TURNER, of the London Missionary Society, gives the following narrative, showing that the system of kidnapping in the South Seas still continues:—

"At one of the heathen islands on which we have no teacher, the natives were very shy. It turned out that there had been a *slaver* there only the week before. Forty of the natives went on board. The captain took them into the saloon, and was treating them to biscuits and grog, when a white man who was living in the island made his appearance on board. The captain offered this man 700 dollars if he would help him in securing from fifty to eighty or one hundred natives. The white man—a *Scotchman*, by the way—talked as if he was going to enter into the project; proposed that the supercargo should go on shore with him, and take a quantity of barter goods, as if for the purchase of pigs, fowls, &c. The captain, a Frenchman, was delighted with the Scotchman's plan; got out a lot of things, and sent the supercargo with them to the shore. M'K. got the supercargo and the goods into his house, and fairly under his power, and now, said he to the supercargo, 'The best thing you can do is to write off to the captain to send every one of the natives of this island on shore immediately; for, until that is done, you remain where you are.' The supercargo had no alternative; he was fairly caught; he wrote off to the captain to give up the natives, and soon they were all out of the ship and safe on shore. The wily Scotchman then sent off the supercargo in safety to the vessel, and so the affair ended. M'K. could not tell the name of the barque; he supposed she was a 200 or 400 ton vessel: showed French colours, and he remembered seeing 'Bordeaux' on the stern and the life-buoys. The supercargo said he was from Melbourne; that there were two vessels in the 'concern,' and that they were taking the natives to make cocoa-nut oil on an uninhabited island. They had already secured on board about 100 natives from various islands. So you see this horrid kidnapping business is still carried on. We must again appeal to the British Government, and try and get a ship of war to come from the Australian or South American stations, to hunt down the rascals. They seem now to keep clear of islands on which there are missionaries or native teachers, and keep to the *heathen* islands; and it is a rare thing on one of them to fall in with a white man like M'K. We hope by another

voyage to have a native teacher on that island, and also on some other parts of the group."

A minute account of the wreck of the *John Williams* appears in one of the Sydney papers, from which we summarize the following. The barque was, we believe, well insured. It is recommended by a missionary that missionary ships hereafter should have steam and a moveable screw, which would probably have saved the accident:—

"The barque *John Williams* sailed from Sydney on November 15th, 1866, on a voyage to the South Sea Islands. On November 22nd she arrived at Antietum, took in that portion of our cargo and missionaries that we left there, and on the 29th we sailed for the Loyalty Islands. On the 3rd of January, 1867, made Savage Island, and loaded the pinnace with Mr. Lawes's goods, and put Messrs. Chalmers, Saville, and Watson on shore. On the 4th returned on board, leaving the missionaries there. Strong breezes from the N.W., and the swell was too heavy on the reef to land, so lay off during the 5th and the 6th. The weather on the 7th more moderate, and less swell. Mr. Lawes sent off a canoe with a note, saying the surf on the reef had gone down very much, and he thought we should be able to land on the following day. Tuesday morning, the 8th, was a fine clear morning, and all appearance of a fine day. Got up Mr. Lawes's goods and put them into the pinnace and whaleboat. On the 9th I left with the boats, the ship being about seven miles off; it took us rather more than two hours before we reached the landing place, with a fine fair wind from the N.W.; when we got to the landing place there was too much surf to take in the boats, so the canoes came out and took the goods on shore; about 2 o'clock the wind shifted to the S.S.E., with a steady breeze right off the land. The natives had got 1000 yams as a present for the ship, and as soon as the goods were landed, they commenced to carry down the yams to the boats; at 4 o'clock we left with the two boats; we took with us Mr. and Mrs. Chalmers, and left the other two missionaries (Saville and Watson) and their wives on shore, as we intended to land again the next day; we were more than an hour getting off to the ship with a fair wind, the ship being between four and five miles from the shore; we discharged the boats and hoisted them up, then made all sail, as the wind was getting light; at 7.30 lowered the whaleboat and pinnace and sent them ahead to tow, and shortly after-

wards lowered the gig to tow, as by this time it was calm and the ship was getting nearer the reef; about 9 o'clock we sent up rockets and burned blue lights; we kept one man with the deep sea lead, but could find no bottom; at 10.30 called the gig alongside, and had the ladies and children put into her, and shortly afterwards called the other two boats alongside and got the passengers and crew into them; as soon as the boats left off pulling, her head turned towards the reef; she was almost in the breakers when we left with the boats; about 11 o'clock she struck with a tremendous crash; we were seventy-two souls in the three boats, forty-two of that number were teachers, their wives and children, from the Loyalty Islands, as the French authorities would not allow them to remain there. Shortly after we left the ship a breeze sprang up, accompanied with lightning and very heavy rain; we pulled the boats towards the landing-place, which was about four miles off; they had seen the blue lights, and sent out a canoe; they returned to make fires to guide us to the landing place, but the rain put out the fires very often. We got to the landing-place about 3 o'clock on the morning of the 9th, and the canoe took us, two and three at a time, to the shore through the surf, and all were thus safely landed. As soon as daylight broke, we walked to the scene of the wreck, and found her thrown upon the reef with her back broken and the sea breaking right over her. We got some natives to go on board and send on shore anything they could get at, which had to be hauled through the surf; very little was saved."

The Sandwich Islands.

THE following paragraphs are from the *Commercial Advertiser*, of Honolulu:—

We saw and conversed with, on Thursday morning last, an Indian of the tribe or association of tribes known in California as "The Diggers," from their subsisting, a portion of the year, on roots dug from the ground. The present specimens of that much-abused race came to these islands in 1850, with the late Mr. William Johnson, on whose ranch he had been living, on the Sacramento river, and with whom he continued to live at Kona, Hawaii, until Johnson's death. During the past three years he has been at school with one of the American missionaries on Hawaii. While there his conduct is said to have been correct and religious, and he studied hard, with the intention, as it now appears, to become a

missionary of the gospel to his own people. He went in the *Comet*, and, while we bid him God-speed on his mission, we indulge the hope that he may, in some measure, be the means of checking the "no quarter" war which is now going on between the whites and reds on this side of the Rocky Mountains.

"Lo, the poor Indian, whose untutored mind,
Sees God in trees, and hears Him in the wind,"

is now being shot down, "on sight," by white men, merely because he is an Indian. It sounds queer that Hawaii nei, so recently in a state of barbarism, should send a missionary to California. Our Indian's name, in his own country, is *Moonoo*; in Hawaiian, *Makani*; either of which has the same meaning in English—Wind.

It is something to hear of Hawaiians, who, but a few years ago, as a nation possessed no other songs but the semi-barbarous *Meles* of their ancestors, and no other music than the monotonous "ah,—ah,—o—oo—u—uu," of former years—it is something pleasingly new to have to note the appearance of a neatly lithographed sheet of music for sale in the book-store, both the words and music of which were composed by a Hawaiian lady. The title describes the sentiments expressed in the composition—"He Mele Lahui Hawaii," or, in English, "A Hawaiian National Hymn." The words are not rhyme, but read smoothly, with the euphony characteristic of the Hawaiian tongue, and the music is very sweet, the first few bars resembling those of the popular song of "Hazel Dell." When sung by a full choir of natives, many of whom, male and female, have well-managed voices of peculiar sweetness of tone, the "National Hymn," expressing as it does both piety and patriotism, cannot fail to become popular. The lithography is very creditably done at Newcomb & Co.'s bookbindery. We sub-join a translation of the words:—

Almighty Father, bend Thine ear,
And list the nation's prayer,
That lowly bows before Thy throne,
And seeks Thy fostering care.
Grant Thy peace throughout the land,
O'er each sunny sea-girt isle;
Keep the nation's life, O Lord,
And upon our Sovereign smile.

Guard him with Thy tender care;
Give him length of years to reign
On the throne his fathers won—
Bless the nation once again.

Give the King Thy loving grace,
And, with wisdom from on high,
Prosperous lead his people on,
As beneath Thy watchful eye.

CHORUS.—Grant Thy peace, etc.

Bless, oh Lord, our country's chiefs,
Grant them wisdom so to live
That our people may be saved,
And to Thee the glory give.
Watch Thou o'er us, day by day,—
King and people,—with Thy love,
For our hope is all in Thee;
Bless us, Thou who reign'st above!

CHORUS.—Grant Thy peace, etc.

Recent Hawaiian papers give returns of the census of the Islands, taken in December last, which make it painfully apparent that the native population is still wasting away. The *Pacific Commercial Advertiser* presents the following among other details and comparisons:—

	1866.	1860.	Dec.	Inc.
Total number of males..	34,395	35,379	984	—
Total number of females ..	28,554	31,705	3,141	—
Total population ..	62,959	68,900	6,741	—
Total number of married persons	31,787	38,124	6,837	—
Total number of unmarried ..	31,672	28,980	—	2,712
Total native population ..	58,765	66,984	8,901	—
Total half-castes ..	1,640	—	—	—
Total Chinese ..	1,306	—	—	—
Total other foreigners ..	2,998	2,716	—	273

The number of males in the group has decreased but 984, while the females show 3,141 less than in 1860. This is, perhaps, the most unfortunate fact developed by the census, as it shows the reproductive power of the nation to be lessening in an alarming degree. The number of married persons shows a decrease in six years of 6,837, while that of the unmarried shows an increase of 2,712.

It will be interesting in this connection to present all the census returns that have been made since the discovery of the islands, as they show a pretty uniform rate of decrease during the eighty-eight years which they cover. The first two were merely estimates; but it is believed that the one made by Capt. Cook was not far from the truth, as many evidences tend to corroborate the correctness of his judgment.

	Foreign.	Native.	Total.	Decrease.
1779 (estimated by Cook)			400,000	
1823 (estimated) ..			142,080	4½ yrs. 257,960
1832 (official census) ..			130,815	9 " 11,735
1836 (ditto) ..			108,579	4 " 21,736
1860 (ditto) ..	1,932*	82,203	84,165	14 " 24,414
1863 (ditto) ..	2,119	71,619	73,138	3 " 11,087
1866 (ditto) ..	2,716	67,084	69,800	7 " 3,338
1866 (ditto) ..	4,194	58,765	62,959	6 " 6,841

* Including half-castes.

The total ratio of decrease in the whole population during the past six years has been within a fraction of 10 per cent., while the ratio of decrease among the natives alone has been 13 and 3-10ths. At the present rate, the aboriginal Hawaiian race will be nearly extinct at the close of this century.

As in other like cases, doubts are expressed in regard to the entire accuracy of the returns in some particulars, but there seems to be no doubt as to the decrease of the population; and the *Advertiser* of another date refers to the causes of this decrease, finding the chief cause in the fearful prevalence still of vice and crime,—which are said to have been sadly increasing of late; and the principal reasons for this increase in “political degradation,” and the readiness with which the people now obtain intoxicating drinks.

South Africa.

THE religious awakening begun under the preaching of Mr. Taylor, of California, continues to advance at the Wesleyan stations. Mr. Kirby, of Verulam, mentions the impressions made on two chiefs. He describes thus the superstition of one of them:—

From previous conversations I had gathered that his faith in the superstitions of his fathers was entirely shaken. In the time of trouble he had resorted to his heathen oracles, and they had all failed him. Sickness had overtaken him, and disease had weakened his frame, until he had become the shadow of his former self; and to remove the disease, he had offered, through the witch-doctor, the priest of his religion, sacrifices to the *dwadhlosi*, or the spirits of his ancestors. But their anger was not appeased; and he said, and his appearance confirmed what he said, “I am not better, but rather grow worse.” But in other respects they had failed. Now the great object of life with the Kaffir is to build up a large family, and leave them, with his large herd of cattle, to his heir; but though he may have a hundred cows, and as many daughters as will be worth five hundred more; though he may have robust health and the promise of a long life; unless he have with them a son to take his place when he shall have passed away, all else is of no avail. And if this be the case in the least family in the tribe, how much more will the royal house be anxious to perpetuate its name, and leave a successor on the throne! This question was agitating the breast of the poor heathen chief,

and was apparently driving his sleep from him. He had had sons, he said, but, just as they were budding with promise of life, sickness had withered them like grass, and the hand of death had gathered them again. He had sought to appease the spirits, and had prayed to them that a son might be given him; but, like the worshippers of Baal, he had found that his god failed him in the day of his need.

Mr. Davis, of Graham's Town, gives a cheering view of progress:—

I send you a short letter to inform you of the progress of the good work of conversion in this circuit. Since my last communication to you, we have admitted to full church-fellowship, by public baptism and by public recognition, one hundred and sixty-five persons. The services connected with these baptisms and recognitions were of the most solemn and profitable character. The chapel was filled by an attentive and well-behaved congregation of natives, among whom also were some of our European friends who had attended to show their sympathy with our native work, and to rejoice in this glorious accession of the heathen to the church of the living God. The greater number of those baptised were young men and young women, who, in the days of their strength and vigour, have thus given their hearts to Christ; but there were also men of hoary heads, and children of younger years, present before the Lord to acknowledge Him as their God.

After the usual preliminary service the whole of these one hundred and sixty-five persons, answering to their names, rose before the congregation, and each for himself and herself entered into solemn covenant with Christ, by distinctly renouncing heathenism and all the works of the devil; by their reception of the faith of Christ; and by engaging henceforth to keep God's holy commandments, and walk in the same all the days of their lives.

After this solemn profession of faith and of consecration to Christ, they were baptized by myself and the Rev. W. Impey, our general superintendent, in the name of the Father, and of the Son, and of the Holy Ghost. During the administration of the ordinance, the blessed influence from on high was eminently present, and all felt the attesting witness of the Holy Ghost and of Christ to His institution by the baptism from above, and the impartation of the “inward spiritual grace,” of which the baptism of water was “the outward and visible sign.”

East Africa.

THE Bishop of Mauritius writes on the subject of the East African Slave Trade to the Earl of Chichester, President of the Church Missionary Society. The following quotation is given, showing the cruelty of the system :—

Monsieur Menon, of the Island of Réunion, who was formerly engaged in promoting what he calls the African Emigration to the French Colonies, describes the following scene on the river Lindie, on the eastern coast :—

"An Arab chief told us he had, in the forest at some leagues distance, a dépôt of 800 men, whom he would bring to us the next day. I asked the chief to conduct us to his dépôt, and at first he stubbornly refused. But when I promised him a rifle musket, which he eagerly desired to get, he consented, and led us thither. After three hours' march we arrived, but could see nothing. 'Where are they lodged?' we asked; and he pointed to a palisade of bamboo, open to the sky, where they were exposed, at the worst season of the year, to a fiery sun, alternating with torrents of rain, and sometimes of hail, without any roof to cover them.

"A man of tall stature, with his spear in his hand and a poignard in his belt, pulled up three posts, which served as a gate to this enclosure, and we entered. There they were, naked as on the day of their birth, some of them with a long fork attached to their neck; that is, a heavy branch of a tree (*une grossière branche d'arbre*), of fork-like shape, so arranged that it was impossible for them to step forward, the heavy handle of the fork, which they could not lift, effectually preventing them from advancing, because of the pressure on the throat; others were chained together in parcels (*paquets*) of twenty. The word which I underline is a trivial one, but it exactly expresses the idea. The keeper of this den utters a hoarse cry (*pousse une rougissement*): it is the order for the merchandize to stand up. But many of them do not obey. What is the matter? Our interpreter, who has gone among the groups, will tell us: listen to him. 'The chains are too short; the dead and the dying prevent the living from rising. The dead can say nothing; but what do the dying say? They say they are dying—of hunger.'

"But let us leave the consideration of this trader's picture as a whole; and let us look to some of the details. Who is this creature who holds tightly in her arms a shapeless object,

covered with filthy leaves? On looking close, you see that it is a woman, lying in the mud, and holding her dried-up breast to the child of which she has just been delivered. And those little girls who totter as they strive to rise, and who seem to ask for pity, on what are they leaning? On a dead body. And this man, who is working with his hands a piece of mud, which he is continually placing on his eye, what is the matter with him? Our guide tells us, 'He is a troublesome fellow, who set a bad example by throwing himself at my feet this morning, and saying with a loud voice, "I am dying of hunger," and I gave him a blow which burst his eye: he is henceforth good for nothing;' and he added, with a sinister look, 'He won't be hungry long.'

Madagascar.

THE Rev. W. E. Cousins, of the London Missionary Society, gives the following cheering indication of progress :—

"At Amboniloha, a village about four miles north of Antananarivo, where one of my deacons has a house, there has been a service held for about two years and a-half. Last spring Rainimaharavo, chief secretary of state, whose country house is close to the village, undertook to build a clay chapel, if the people would roof it and fit it up. A subscription list was commenced, and the money was raised, Rainimaharavo not only fulfilling his promise, but giving money besides. On Wednesday, March 6th, the opening service was held. When we reached the chapel we found a large number of people all round it, unable to find room inside. The building will hold about 300, but there must have been quite 500 or 600 outside; and what pleased us more than the numbers was, that many who were outside were heathens. Whilst we were conducting the opening part of the service, the people outside, not knowing our intention, asked that the preachers might stand where they would be able to hear. The men who made this request named the two villages from which most of the people came. At the time of the service there was not a chapel in either of them; but in one a private house has since been opened for preaching on Sunday, and we hope, ere long, to have a chapel in each. The attention of the people to the preaching was very marked, and I have no doubt many of them heard for the first time of salvation by Jesus Christ. It is rather a new feature in our missionary expe-

rience for the heathen to ask that the Gospel may be preached to them; but for two or three months past there has been a cheering increase in all our congregations, and the desire to hear the Gospel seems to be increasing on every hand."

He states the difficulties of educating a native ministry on account of early marriages and employment in the army.

Mr. Briggs, of the same society, states as to the advancement of the native Christians:—

"I am happy to bear testimony to the prosperity of the mission in Madagascar, and to the most pleasing aspects of the work of God amongst us. It is acknowledged by all that our congregations were never so large, and that there never was so earnest a desire on the part of the people generally to listen to the Gospel as at present. There is also a most pleasing change in the native Christians, I mean in respect to the efforts they are making for the spread of the Gospel. The Christians have done more, and given more, during the last few months than ever they have done or given before. The Malagasy Christians are learning what is often a very difficult lesson to learn, namely, to give for the spread of Christ's kingdom. I have been very much pleased with the efforts that my own people have made during the last two or three months."

United States.

FROM statistics recently compiled by Mr. L. E. Jackson, secretary of the New York City Mission, it appears that there are in this city three hundred religious and benevolent societies, hospitals, dispensaries, asylums, &c. The total receipts of twenty-eight leading societies for the year 1866 are estimated at 4,766,698.81 dollars. These are national organizations, and the proportion contributed by this city is from ten to fifteen per cent. The local benevolent societies collected 1,500,000 dollars, and special donations in this city for the same period reached the sum of 2,500,000 dollars. This exhibit is truly a credit to the liberality of our citizens. The activity and philanthropy of our churches is continually displayed in enterprises for the moral, religious, and temporal advancement of the public.

The strong and wealthy churches—such as the Collegiate Reformed Dutch, Trinity Protestant Episcopal, Madison Square Presbyterian, Fifth Avenue Presbyterian, St. Paul's Methodist, Tabernacle Baptist, St. George's Protestant Episcopal, and many others—have established missions,

directly under their own supervision, and each mission supported and managed by the individual parent church. Some of these missions will doubtless in due time become strong enough to be set off as independent parishes, and be duly organized and incorporated as regular churches. These missions of the several churches are generally established within convenient distance of the foster church.

There are large sections of the city, particularly below Fourteenth street, where there are no strong churches able to start missions (except the Collegiate and Trinity). There are many needy districts where there is no church mission at all, as in the Sixth and other populous wards.

In order to supply these districts with religious instruction, the new City Mission was formed. This society, duly incorporated, and effectively managed by an able executive committee, is receiving special contributions for purchasing, building and leasing houses as Mission stations, where there will be regular preaching. It is not primarily the intention to establish churches in the ordinary significance of the term.

The committee have just begun the erection of a commodious chapel in First street opposite the Marble Cemetery, in the midst of the crowded population of the Seventeenth ward—a ward lately reported by the police as containing ninety-five thousand inhabitants. And in this station they hope to develop the missionary work in all its branches, and show what can be done in enlightening, elevating and benefiting all classes. Here accommodations will be found for an industrial school, a temperance society, a reading-room, a sewing society, a Sabbath-school, &c. Besides the regular religious worship, which will be the main object, there will be frequent social gatherings for music, essays, lectures, festivals, &c.

In one, a new station, only open two months, the number who attended were counted and found to be six hundred. In another station, which has been in operation a year, the number of attendants was two thousand. A new congregation is gathered every few weeks, and among such fluctuations it is only by the constant personal exertions of the missionary in charge that his audience can be kept up. A hundred mission stations might be opened, and without the painstaking arduous work of the devoted missionary not a person would attend.

The following are the statistics of the last year:—

45 missionaries; 14 mission stations; 35 rooms

in tenement-houses ; 4,965 meetings ; 118,277 missionary visits ; 904 temperance pledges ; 4,233 children and youth to Sabbath-schools and Bible-classes ; 775 children to public schools ; persuaded 10,029 persons to attend church and missions ; aided hundreds of destitute families ; found good homes for orphans ; secured employment for many friendless strangers ; united in marriage several couples living in sin ; induced many Sabbath-breakers to close their shops ; reclaimed 194 backsliders ; persuaded 677 persons to unite with churches : and with the aid of 539 voluntary visitors, distributed 906,734 tracts.

A correspondent of the New York *Evangelist* gives the following account of the revival in Elizabethtown, New Jersey :—

The *Evangelist* has already had several notices of the work of grace in this place during the past spring. It began during the Week of Prayer, and in the Second Presbyterian Church—Rev. J. B. Patterson, pastor. God stirred up the people to a deep sense of their need of blessing, and to importunate prayer and personal effort for the salvation of souls. It resulted in the addition of twenty-four persons, of whom sixteen were by profession, to the church at the March communion. Then the four Presbyterian churches of the place united in a union work for four weeks, at the close of which there was a union communion, one of the most precious seasons of the kind ever enjoyed in Elizabeth. But the third Sabbath of June, the 16th, was the day of rejoicing for the Second Church—a church whose past history, under the pastorate of Dr. Magie for nearly forty-five years, has been a record of continued Divine blessing. At this last communion, the church received an addition of eighty, of whom fifty-six were by profession ; and we hope there are still many who, in answer to prayer, will decide to follow Christ by the next communion season. This was the largest number ever received into this church at any one time, full as the past history of the church has been of such blessings. Many incidents of this communion were of special interest. In the number added was one entire family of four ; of another family, a father, two sons, and a daughter ; several heads of families, and a good proportion of young men. At the last two communions, forty persons were received from the Sabbath-school and the Bible classes. During the afternoon the Sabbath-school, under the superintendence of Mr. J. H. Sweetzer, held its anniversary, greatly adding to the interest

of the day. The pulpit had been beautifully decorated for the occasion by the ladies. The anniversary was to the satisfaction of every one. The record of the school for the past year was a cause of deep gratitude ; the numbers have increased about 150 per cent.

Late advices from Utah indicate that an irrepressible discord has broken out among the Saints, and that the problem of Mormonism will soon solve itself. Large numbers of anti-polygamists have left Utah, bound for Nauvoo, Ill. Brigham Young is being boldly denounced by many of his followers, and the sect is becoming rapidly demoralized. Two or three Sundays ago, Young, in a sermon at Cottonwood, denounced Wm. Howard, a distiller, who immediately rose in the audience and branded Young's statement as false. Young then ordered Howard to be put out of the house, which was done, and subsequently told his hearers to tear down Howard's house and distillery, which, however, they failed to do. A day or two afterward, Howard sent Young a letter, demanding a retraction of his personal statements, or he would hold him personally responsible. It is said Young intends to move to the newly-discovered gold mines.

We gather the following from various accounts :—

A correspondent of the *North-western Presbyterian*, writing from Iowa City, speaking of a revival in that city, says :—

"From all ages and classes have been gathered the subjects of converting grace. A large number of prominent business men have given effectual attention to the great business of life—the one thing needful. Some that were sceptical, and almost infidel in their sentiments, have found, by the experience of their hearts, that the Bible is the word of God, and are humbly rejoicing in the fruits of a childlike faith. As first-fruits of the interest which prevails, and which we trust is by no means at an end, we have received about forty to our membership (i.e. the Presbyterian church), a majority of them of adult years, and of character and influence in the community."

The *Presbyter* has the following item :—

"The church at Circleville, Ohio, of which the Rev. W. M'Millan is pastor, has been greatly prospered. It has purchased a large and commodious brick house for a parsonage, which will cost 6,000 dols. ; has added to the pastor's salary 300 dols. ; has all its pews occupied, and good attendance on all its meetings of worship ; and has lately gained

an accession to its membership of thirty-two—twenty-eight on examination, and four on certificate."

The *Western Presbyterian* says that continued services have been held in the second Presbyterian church, Covington, Kentucky. As the result, it adds:—

"God's children were revived and strengthened, and twenty-five persons added to the communion of the church, the most of them, we believe, on profession of faith in the Saviour."

Fifty persons have been added to the Chestnut Street church, Louisville, Kentucky, in the last two months.

Of the Walnut Street church, Louisville, Kentucky, the *Western Presbyterian* says:—

"A protracted meeting has been in progress in this church since the beginning of the month—the services conducted chiefly by the Rev. J. S. Hays, the pastor elect. At a communion recently the additions announced were twelve by certificate, and six by profession, some of the Sabbath-schoolers among the number. Two by certificate and one by profession have since been added."

The work of revival in the church at German Valley, New Jersey, the Rev. William R. Glen, pastor, has borne much fruit:—

"We have just gathered in the second harvest of the revival enjoyed last winter in this valley. After our communion in January, a prayer-meeting was held for several Sabbath mornings at the close of the service, when opportunity was given for any who desired the prayers of God's people, or instruction from the pastor, to manifest their desire. The result was twenty inquirers. On the first Sabbath of this month fifteen of these persons were received to the communion on examination, five of them receiving baptism; making fifty-one received since the first of January."

In the Presbyterian church in Lexington, Missouri, of which the Rev. Mr. Quarles is pastor, God has graciously wrought a good work, in

bringing many souls into his kingdom. There have been sixty-one additions to this church on profession of faith in Christ within the last two months, and others profess to have found Christ as their Saviour.

There has been a religious awakening in San Jose, California, and many sinners have turned to Christ and sought forgiveness. To the Presbyterian church to which the Rev. J. S. Wylie ministers, sixty-five persons have been added, and the church encouraged to labour for the salvation of souls, and the building up of the kingdom of Christ.

Mexico.

THE late Rev. Mr. Hickey, agent of the American Bible Society in Mexico, organized a Protestant church in Monterey. That church now numbers about thirty converted Mexicans, who worship in a private house. Had they a meeting-house, "hundreds of Mexicans would go to hear the Truth who do not comprehend how God can be worshipped in a private house."

The cause of vital Christianity is suffering greatly in and around the above-named city for the want of a church edifice. A lot has been purchased, and a few thousand dollars are now very much needed to put up a suitable building. Miss Matilda Rankin, connected with the American and Foreign Christian Union, to whom it has been said, Mexico is more indebted for what it has of evangelical truth than to all other sources combined, has raised 10,000 dollars, and purchased a building for a female seminary in Monterey. While that building is undergoing essential alterations, she has come to the States to raise funds for the church. Before the war, Miss Rankin had a seminary on the border of Mexico, for the education of Mexicans. For that she received her first encouragement from Philadelphia, and to the benevolent of that city and vicinity she now looks for aid.

SUGGESTIONS AND REPLIES.

AN EVANGELICAL SCHOOL IN TUSCANY.

In the valley of the Arno there is a villa which for many years belonged to a devout Roman Catholic, who, being an invalid, as well as his sister that lived with him, built a private chapel in the large garden connected with it, in order to be able to have mass celebrated at home.

After his death, his widow and little girl could no longer afford to keep the villa, and the whole property (including the chapel) was accordingly offered for sale. But, during several years, although many persons looked at it, not a single proposal was ever made for it, "on account of there being no farm or fields attached to it."

It so happened that some Evangelical Christians

had long been wishing to find a room for hire in that neighbourhood, in order to open a fresh centre of evangelization; and when the English lady specially interested in this work heard of the above-mentioned villa and chapel, it appeared to her a Providential opening for the fulfilment of those wishes,—especially as she was at the time wishing to buy a house for herself to live in. She therefore made an offer for the property, which was accepted; and, contrary to expectation (for it was thought that the chapel would not be allowed to pass into Protestant hands), the purchase has been completed, in spite of the opposition and intrigues on the part of the priests and paolotti, on account of the chapel; and all difficulties having been overruled, she confidently expects that the Lord's blessing will rest on the work of evangelization to be done there.

The villa being larger than is requisite for her own use, she wishes to give up two rooms on the ground-floor for school-rooms; and she has reason to believe that a professor, having an excellent method and much experience, and who, moreover, has long been an Evangelical Christian, would willingly undertake the mastership of the boys' school, and thus promote the good work entered upon. She also thinks that, in time, the school might afford the means of preparing pupil teachers, who, when old enough, would meet the government examination at Florence, in order to obtain a diploma, without which no one can legally act as a teacher in Italy. The plan would thus, it is hoped, accomplish a double object, namely, that of forming a thoroughly good elementary school in a province where, in 1863-4, according to official returns, from 700 to 800 in every 1,000 of the inhabitants were unable to read; and eventually an Evangelical Normal School,—a thing urgently required, since, at present, if a young person belonging to a family that has renounced Popery, wishes to study with the view of becoming a teacher, the difficulties are found to be very great; while the want of Evangelical, trained teachers is also very great throughout Italy. In proof of the latter assertion a few words may be quoted from the last Report of the Evangelization Committee, at Nice:—"One of your committee who went to Milan, charged to improve and extend the education in connexion with the work of the Evangelists, could not find persons fitted for the purpose, and so the scheme remains in abeyance."

The villa is situated in a central position for at least four or five villages. If a school should be opened, there are several Evangelical families

living near it, whose children alone would form a good beginning; and already several Roman Catholics have offered to send their children, in case the project should be carried out. The proprietor of the villa is therefore most anxious to open a school during the autumn of the present year; but since she is (and has been for several years) responsible for all the expenses connected with the work of evangelization in that district, she cannot undertake, *unaided*, any fresh responsibility. She therefore solicits help to supply funds for the master's salary, and the first charges for books, maps, benches, &c., &c.

The Rev. W. Parry, D.C.L., Vicar of Timsbury, near Romsey, Hants,—a sojourner at Bagni di Lucca, Italy, until the end of September, (D.V.),—commends the appeal to the sympathy and co-operation of every reader of it, and will be happy to answer all enquiries made of him respecting it, as well as to acknowledge contributions.

WEST AFRICA.

August 15th, 1867.

SIR,—I trust you will kindly pardon me for the liberty I am about to take in writing to enlist, if possible, your interest and sympathy on behalf of an object very near and dear to my heart, to be permitted to realize amongst the poor native females (the mothers and their little ones) in Cape Coast Castle, West Africa; and if you would do me the favour to spare a corner in your next month's number of *Christian Work*, I should be truly grateful; and I trust, with the Lord's blessing, it might be very helpful to the cause. I am very anxious (D.V.) to return to the Gold Coast this year, if the further necessary means can be gathered in by the close of the autumn. I read an article with true interest in this month's number of *Christian Work*, connected with missionary efforts in "Bonny," West Africa. That station is further down the coast; but, upon one occasion, my dear husband and myself met the Queen of Bonny, and were pleased with her intelligence. She spoke English very fairly, and was in this country in 1861. I do feel that the hitherto dark and heathen land of Africa is now beginning to open up a prospect for carrying out missionary work. In many parts, and during the time we were resident upon the Gold Coast, we were much encouraged in our efforts amongst the poor natives in telling them of a Saviour Lord, and conveying instruction to them from day to day in God's Word. The last circular contains the

chief points connected with the school, in a condensed form.

I am,

Your obedient Servant,
S. C. MOSELY.

The following is the circular:—

CAPE COAST CASTLE, WEST AFRICA.

"Bear ye one another's burdens, and so fulfil the law of Christ."—GAL. vi. 2.

DEAR CHRISTIAN FRIENDS,—Will you suffer me to plead with you this injunction in seeking your aid to enable me to bear the burden which in the providence of God has been laid on me; and that is, to carry out the heart's desire of a beloved husband, now in glory. In 1862 he was appointed Chief Justice of the Gold Coast settlements, and early in that year we landed together at Cape Coast Castle, full of bright hopes for the future. My husband was a sincere, humble Christian, and, whilst earnestly devoting himself to his civil duties, began at once to form plans for the spiritual improvement of the natives. He desired that they might receive not only the advantages of our enlightened jurisprudence, but be brought to see "the true light, which lighteth every man that cometh into the world." His soul yearned for them to feel and rejoice in the power of new life in Christ Jesus. This affectionate concern was warmly responded to by them, and we were mapping out for ourselves many labours of love amongst these intelligent, awakening people, when suddenly the message came from the Master, "Come up hither," and my dear husband and friend passed from us, leaving myself and the poor warm-hearted natives speechless with anguish. The chiefs roused first, and with much sympathy comforted me and showed me my duty: "I must not yield to grief, but try and carry out as far as I could my husband's wishes, and give myself to them in the work of their instruction." I believed this to be the Holy Spirit's teaching, by their voice, and consented, for my heart warmed towards them who, in my extremity of sorrow, had shared it with me, and ministered to the utmost of their ability. But how were we to get funds to raise the necessary buildings, when he who would have supplied them was taken from us. After much prayerful consideration, it was arranged that I must go to England and lay our case before the Christians there; and when enough money should be raised, return, if it pleased God, and commence my part of the proposed efforts. This was, of course, among the women and children. We

want to build school-rooms, where the female children can be instructed in the Word of God, and trained in industrial and useful pursuits; and, in time, from among these, we hope to supply female teachers for other schools upon the Gold Coast. Into these school-rooms the mothers will also be gathered from time to time, to be taught concerning the things of God, and such domestic matters as may tend to elevate themselves and their families in their general habits. The sum required is £800. Towards this, more than half has been already subscribed; and if, in answer to this appeal, the remainder be supplied, I trust to return this year, and, by the Lord's help and grace, give up myself to labour among these dear people as long as He sees fit to spare my life below. The buildings will be placed under legal trust, for the sole use of the native population of Cape Coast Castle, for Christian instruction; and the Society for promoting "Female Education in the East" will supply an agent to carry forward the work when I am called away. The chiefs and other residents in Cape Coast, both European and native, have promised to give the school their full support. When once established, all we shall ask of kind friends in England will be a few annual subscriptions to supply books and school materials. I have already received gifts of books and scripture prints; and some neat clothing for the children, either of coloured linen or calico, would be very acceptable, as they only obtain such material from England, it being so very expensive. Dear friends, I have laid before you our need. May the Lord incline your hearts to extend help, and may He richly reward you in abundant blessing on your own souls.

I am, yours faithfully,

S. C. MOSELY.

24, Upper Berkeley Street,
Portman Square, W.
August 6th, 1867.

With lists containing the names of those who have already contributed to the school fund, any further particulars will be gladly given by myself and F. Fitzgerald, Esq., late Hon. Sec. of the "African Aid Society," and Editor of the *African Times*, 28, Stockwell Park Road, Clapham, S. Miss Webb, Lady Secretary of the "Society for Promoting Female Education in the East," 289, Vauxhall Bridge Road, Pimlico, S.W., will kindly answer enquiries. Messrs. Nisbet & Co., 21, Berners Street; Suter & Co., 32, Cheapside, E.C.; Morgan & Chase, 38, Ludgate Hill, E.C., will also receive subscriptions and donations.



SAMUEL ADJAI CROWTHER, D.D., BISHOP OF THE NIGER.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

BISHOP CROWTHER.

SAMUEL ADJAI CROWTHER, now Bishop of the Niger, in connection with the Church Missionary Society, was born in 1810, in the Yoruba country, in a town called Oshogun. His name was Adjai. When eleven years of age, he was carried off as a slave by a hostile tribe, who destroyed his native town, killing his father among the other male inhabitants. He was even separated from his mother and sisters, and in a short time passed through the hands of four or five different masters. So wretched was the poor boy, especially at the prospect of being sold at last to the Portuguese traders, that he could neither eat nor sleep, and tried frequently to strangle himself. When at last he was sold to them, he was treated, as all slaves are who are waiting for embarkation, with the utmost cruelty. An iron fetter was put on the necks of both boys and men, and through the rings on these fetters a chain was passed from one to another, and then fastened at each end with a padlock. The boys suffered sadly from this, for the men were often angry, and would draw the chain violently, bruising their necks; and especially at the time for sleep, they would draw the chain so close to ease themselves of the weight of it that they might lie more comfortably, as almost to choke the boys; besides which, the room in which they were confined at night was so close, having no windows and but one door, which was locked, that in that hot country they were almost suffocated. Now and then two or three of them quarrelled and fought, although chained together, and then the whole party suffered punishment without distinction. They were put on board at Lagos, but were pursued the next day by English ships of war and captured. They were afterwards landed at Sierra Leone, and were sent at once

from Freetown to Bathurst, a church missionary station in the mountains, seven miles from Freetown. They were soon taken into the mission school. Adjai showed a great love of learning and desire for knowledge, so that the two hours' teaching which he had with the rest from the monitor in the school did not satisfy him, and he soon contrived a way to learn a little faster. Some of his countrymen, who were living at Bathurst, were kind to him; and he went into the town to one of them and begged him to give him a halfpenny, with which he bought a card that had the alphabet on it in both large and small letters. He then got one of the school children to teach him; and so anxious was he to learn his letters, that in about three days he knew them all. In about six months after he was brought to Sierra Leone he could read the New Testament, when he was made a monitor in the school and had a class of his own to teach.

After some years Adjai was brought under the influence of the Gospel, and on the 11th of December, 1825, he was baptized by the Rev. J. Raban, one of the missionaries. He took the name of Samuel Crowther, from a well known excellent clergyman in London. In the following year he was sent to London, and even then he had a desire to prepare himself for mission work; the way, however, was not open, and he went back to Sierra Leone and became a student at Fourah Bay College, where he made very rapid advances in different branches of knowledge. He was married in 1829, to a native Christian, and became, soon after, master of a school in Regent's Town. Here he laboured for years in connection with the Church Missionary Society. At length when, in 1841, the famous Niger. Ex-

pedition was prepared he became, with the consent of the society, an interpreter. He returned in safety from the disastrous expedition; but he had seen in his journey enough of his native country to make him long more than ever, for he had often had the idea before, to go and preach the Gospel to the natives in the interior. He came to England to the Missionary College at Islington, to prepare himself for the work, and was after a time ordained by the Bishop of London. He left England in October, 1843, reaching Sierra Leone on the 2nd of December. His appearance as an ordained minister had an excellent effect upon his countrymen. He arrived on Saturday, and the next day for the first time preached to his countrymen "the unsearchable riches of Christ." Deep was their interest in hearing him, and in receiving from his hands, in the sacrament which followed, the symbols of the Saviour's dying and redeeming love. A solemn day it was for all, and at the close of it, Mr. Crowther remarks, in his journal, that the question "who maketh thee to differ?" filled him with "shame and confusion of face." He remained a time in Sierra Leone, during which he translated the Gospel of Luke, the Acts of the Apostles, and the Epistle to the Romans into his native Yoruba language.

Preparations had in the meantime been made in Abbeokuta by the return from Sierra Leone of native Christians, and the visit of Mr. Townsend, a catechist of the Church Missionary Society. He sailed with Mr. Townsend, who was ordained for the work, and Mr. Gollner and their wives, for Badagry, intending to go to Abbeokuta; but finding it at the time unsafe, they remained at Badagry, and began mission work there, choosing a very large tree for their church, under the wide-spread and thick branches of which Mr. Crowther preached regularly every Lord's Day. He also began a school. After eighteen months, the war having terminated which kept them back, he and Mr. Townsend proceeded, in July 1846, to Abbeokuta, which they reached after a most difficult and painful journey, chiefly through thick jungle. They were welcomed by chiefs and people, and that mission was begun which has since proved a most prosperous one. They obtained land for a church, and Mr. Crowther busied himself in preaching and in translating more of the Scriptures, as well as those parts of the Prayer Book which are used by the congregation in the public services on the Lord's Day. By a remarkable providence his mother, from whom he had been

separated for twenty-five years from the destruction of his native village, came in search of him, having heard in some way of his identity with her lost son. She was, with his sisters and other members of the family, soon after brought to a knowledge of the truth, and was baptized by the name of Hannah, a name chosen by Mr. Crowther because his own name was Samuel. He preached the sermon himself upon this most touching occasion. The work proceeded at Abbeokuta with much success. In a letter written on the 3rd of August, 1849, the day on which, three years before, the missionaries had entered Abbeokuta, Mr. Crowther says—"What has God wrought" in this short interval between light and darkness! At the lowest calculation we have now 500 constant attendants on the means of grace, about 80 communicants, and nearly 200 candidates for baptism and the Lord's supper. A great number of the heathen have ceased to worship their idols; others have gone a step further and have cast ~~these~~ away altogether, and are not far from enlisting themselves under the banner of Christ. The Gospel has been preached in nearly all the remote parts of this extensive town, and is become a subject of conversation and discussion in their war expeditions, in their farms, and in the markets that are held far away from this place." A persecution was soon after this begun at the instigation of the heathen priests; but the converts stood the test nobly, and the persecution soon ceased.

In the year 1854 Mr. Crowther went up the river Niger a second time in a small steamer despatched by the well-known ship-builder, Mr. Laird. This expedition proceeded 250 miles beyond the farthest point reached in 1841, and was in every respect most successful. The reception the party met with all along from the kings and chiefs of the countries they passed through was beyond their hopes, and in a letter written by Mr. Crowther, as soon as they had returned, he says: "I believe the time is fully come when Christianity must be introduced on the banks of the Niger; the people are willing to receive any one who may be sent among them. The English are still looked upon as their friends, with whom they desire to have connection as with the first nation in the world. God has provided instruments to begin the work, in the liberated Africans of the colony of Sierra Leone, who are the natives of the banks of this river." Mr. Crowther then speaks of the great effect it has, when the heathen natives are addressed by one of their own country-

men, now a Christian ; when he can tell them that he has found what he once believed (as they now do) to be all foolishness and misery ; and when he, with all loving earnestness, tells them that he *has* found what is good, and says to them, as Moses did to Hobab, "Come with us, for the Lord has promised good." Mr. Crowther took full opportunity of preaching the gospel faithfully and earnestly in all the towns which were visited, and his words were not without their effect. The success of this expedition determined the English Government to enter into a contract with Mr. Laird to explore the Niger and the rivers which flow into it. Mr. Crowther, with Mr. Taylor, another native clergyman, and several catechists, accompanied this new expedition, which entered the Niger in July, 1857. They preached again wherever they went, and they established a mission station at Onitsha, where Mr. Taylor remained. The following extract from his journal gives an idea of their journey: "We renewed our journey for Onitsha. As we steamed along I gazed upon the river. It is a noble and exquisitely beautiful river, and richly fringed with fruit-bearing and other trees, some of them of gigantic growth. The beautiful plantain trees, with their splendid foliage and bunches of fruit ; the different species of birds, with gay plumage, flitting across the river, warbling their songs of gratitude to God their Maker ; and the peacefully running stream, joining the main river, conspired to form a delightful scene. 'Glide on, ye fair waters of Joliba, in submission to the Almighty will ; may thy channel be ever full. Upon thee shall the messengers of peace ride on to proclaim liberty to the captives, and the opening of the prison to them that are bound, that they may be trees of righteousness, the planting of the Lord, that He may be glorified. Kings of every tribe shall fall down before Him ; all nations shall serve Him.' After breakfast we went on shore. We walked up to the chief's house. Dr. B. spoke to him first, and stated that the Queen of England wished to make friends with all African kings, &c."

Mr. Crowther was engaged for years in visiting different stations on the Niger, and attempting to found new missions. His journals during these years, published in the *Church Missionary Intelligencer*, are full of interest, and exhibit the earnest and energetic character of the man. He showed remarkable ability in dealing with the native kings, and generally left them with a friendly feeling as to his mission. Many baptisms took place during this period in Onitsha, Ghebe, and

other stations, and the converts, when tested by occasional persecution, showed the same faithfulness as those of Abbeokuta. The ability and remarkable Christian zeal of Mr. Crowther had for years marked him out as the true type of a missionary bishop fitted to oversee the churches in that part of Africa, and to spread far and wide through suitable agents the message of salvation. The Church Missionary Society determined therefore to secure, if possible, his consecration to this office, and, at length, after the arrangements had been made with the Government and the Archbishop of Canterbury, he came to this country, and on the 29th of June, 1864, was consecrated Bishop of the Niger. The consecration of a native African bishop excited much interest, and there were many present to witness the ceremony. He was consecrated with the Bishops of Peterborough and Tasmania, the Rev. Professor Mansel preaching on the occasion. The following are the terms of the royal mandate:—"We do, by this our license under our royal signet and sign manual, authorize and empower you, the said Rev. Samuel Adjie Crowther, to be Bishop of the United Church of England and Ireland in the said countries in Western Africa, beyond the limits of our dominions." The University of Oxford conferred upon the bishop the honorary title of Doctor of Divinity.

Never did a Christian bishop enter with more spirit upon his important duties. Leaving this country within a month he reached Africa just in time to join the "Investigator" which was going up the Niger, when he had seven weeks to visit the stations, to ordain pastors and encourage the brethren. He wound up the narrative of this visitation in these words, "Let the Church of Christ buckle on her harness ; for this is the time of her action. Her efforts are becoming more permanent in missions among the heathen ; her zealous missionaries, who had been training up a Timothy or Titus for the work of the ministry, may have long entered into rest, or been beaten back to retire, through broken health, from the missionary fields of labour in heathen lands, yet their fruits remain : those of the labours of early missionaries in the West Africa Mission are becoming reproductive on the banks of the Niger. If the Lord give the word, great shall be the company of the preachers. Let us, then, watch the leadings of His providence, and be on the alert when He beckons us to move forward."

The *Church Missionary Intelligencer*, in noticing this primary visitation says, most aptly, in con-

gratulating the society on the appointment of a native bishop :—"The points of vitality in these lands, where Christianity is come into action, are far apart. Yet are they respectively of great importance. Each little movement is the centre of hope to the surrounding dark heathen country. Small as it may be now, yet in reality it is capable of unlimited development ; but in order to this it requires to be watched and tended. Some intercommunication is needed between the different stations, to cheer the hearts of the isolated labourers, and yield to them active help. This the Episcopate, if filled by a truly spiritual man, whose heart is in the work, and to whom God has given a right judgment in all things, is capable of doing. The Bishop can set in order the things that are wanting : he can ordain, confirm, build together the materials which have been gathered in ; give them form and stability. But it must be an itinerant Episcopate ; rapid in its action ; quick to supply what is wanting, and to improve opportunities ; and to this the European Episcopate has been found unequal. Devoted men have found themselves placed in painful situations, with a perception of what is needed to be done and an anxiety to do it, and yet at the same time disabled by the influence of the African climate on their health. In this conflict several of them have laid down their lives. In the admission of a native to the Episcopate, the office has been set free from such hindrances, and the animating effect of this is felt all along the banks of the Niger. We believe that this important step will, under God, accelerate the mission work abroad, and encourage the friends of missions at home ; and we thank God that on the Church Missionary Society has been bestowed the honour of introducing the first native clergyman to the office of a Bishop."

The same publication, in introducing Bishop Crowther's journal of his visitation in the following year, 1865, gives the following general view of the state of the mission :—"The Niger Mission is purely native. It is rapidly unfolding, and becoming alike extensive and important. Five stations are in action along the banks of the great river, extending from the mouth to the confluence ; at two of them congregations have been already gathered. Even at the time of the last Anniversary of the Parent Society this mission was alike important and interesting. It consisted at that time of three stations ; a native bishop and two clergymen, with ten native lay teachers ; the native Christians, 202 ; the communicants, 73.

Its cost to the Society during the previous year was £985. Compare it with the Palestine Mission, consisting of two stations, two European missionaries, three European agents, and four lay teachers, with 145 native Christians and 45 native communicants ; its cost to the Society was more than double—£2,058. The difference is, that the one is a foundation mission, and the other is a native mission, based on the foundation of a native church, which, by previous labours, has been raised up on the West African coast."

The head quarters of Bishop Crowther are Bonny, near the mouth of the Bonny river, which forms one of the arms of the Niger at its delta. Here "on Sunday, April 29th, 1866, the school-chapel," says the bishop, "was opened for public service and school, to the satisfaction of all who are interested in our work here. Notice was given previous to Sunday of the intended opening, King Pepple being particularly invited, and he invited his leading chiefs, five of the principal of whom were present with him, with their attendants : these, together with fifty-three school-children, neatly dressed, and five Europeans, and some young men, traders from Fernando Po and Sierra Leone, assembling in a new mud-wall chapel, neatly whitewashed, made a scene never witnessed in Bonny before. Everything around us bespoke neatness, comfort, civilization, and religious solemnity. I never saw happier and more cheerful countenances than those shown by these chiefs before us to-day. They were highly pleased to hear their children sing so nicely, and joining in the responses of our church service, a thing which they never thought, or could have been made to believe to be possible for their children to do. The first two verses of the sixty-sixth chapter of Isaiah was chosen for the text on this occasion. The 132nd Psalm was read on laying the foundation."

The mission at Bonny was only established in January, 1866, three months before. The people were exceedingly superstitious, worshipping chiefly a reptile called the *guana*, of the lizard tribe. We learn by a letter dated April 22nd of this year, and referred to previously in the intelligence department of this journal, that this worship has been given up by order of the King and leading chiefs, and the reptiles, which were dangerous and a great nuisance, publicly destroyed. Bishop Crowther, after noticing the proclamation declaring them to be no longer juju, and ordering their destruction, describes thus the scene :—"No sooner was this renuncia-

tion made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcasses all about in open places, and in the markets, by dozens and scores; fifty-seven were counted at one market-place alone, where they were exposed to public view as a proof of the people's conviction of former error, and that they were determined to reform in good earnest in this respect: everywhere one went the carcasses of the guana met the sight. There was another decision made respecting the removal of the guanas; lest any should hereafter say he had not had some share in the extinction of the sacred reptile, it was decided that some of the blood should be sprinkled into all the wells in Bonny town, to indicate that they all had concurred, not only in its destruction, but in its use as food. Many soon after began to feed upon the flesh, roasted with fire. This reminds me of the passage—'And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.' (Exodus xxxii. 20.) Not only had the people suffered great losses by these reptiles devouring their chickens, but several persons had seriously suffered, either by being

severely beaten or even put to death for hunting or unwittingly killing one of these sacred reptiles. Being thus protected by such severity, the guanas became tame, and ranged about everywhere, like domestic creatures, unmolested. It was superstitiously believed that if any person should kill one of them, the vengeance of the gods would be felt throughout the country; hence every one was afraid to offend."

Wherever Bishop Crowther labours he seems to have remarkable tact in winning over the kings and chiefs, as well as in influencing the people. Africa, with great missionary names, cannot boast of a more efficient or able labourer than this negro son of its own soil—this poor ransomed slave. His energy and ability, and intellectual vigour, apparent in the likeness which forms our frontispiece, as well as in all his actions, furnish one remarkable contradiction, among many others, to the absurd and infidel theories started by a few *savans* in recent times as to the want of capacity and the non-humanity of the negro race. But, above all, what we see and admire is the high type of piety and the true Christian simplicity, worthy of primitive times, of this devoted pastor, whom God, we believe, has raised up to accomplish a great work in some of the most barbarous and degraded regions of Western Africa.

THE AMSTERDAM CONFERENCE.

IN continuing our narrative of the proceedings of the Conference at Amsterdam, we should like to have been able, after hearing so many foreign brethren, to present a clear account of the religious condition of their respective countries. When all the papers and speeches are translated this may be possible, but at present we must confine ourselves chiefly to the English addresses which were delivered. After the dispatch of our last parcel, the subject of "Christianity and human misery" was brought before the Conference. This was on Friday, and Dr. Guthrie presided. The venerable doctor looked in tolerably good health, and in the course of the day told in his own pathetic and eloquent way the story of his own ragged schools. If the Dutch, as the Doctor believes, can understand good Scotch, then the citizens of Amsterdam had as great a treat as English visitors in listening to him. The Rev. J. H. Wilson read a paper upon "Christian phi-

lanthropy and popular literature." Dr. Gladstone referred to Christian work among the youth of the upper classes. The Rev. John Ross introduced the claims of systematic beneficence in an admirable paper entitled "the New Testament plan of Christian finance." On Saturday excursions were made to places of interest in the neighbourhood; to Haarlem to hear the famous organ, and to Zaandam to see the cottage of Peter the Great. On Saturday also, the Council passed a resolution relative to the invitation from America to the Alliance, to hold its next general Conference in New York. The resolution suggested that the American branch should enter into correspondence with the other branches with a view to the acceptance of the invitation, if it should be found practicable. On Sunday, sermons were preached morning and evening, in the various churches of the city, and attracted large congregations. The united communion service in the afternoon in the

Remonstrant church was very numerous attended, and was of a most hallowed character. Ministers and members of different churches literally sat down at the same table, the custom in the Remonstrant church being for communicants to sit round a table during the service. The manner in which the Sabbath was observed in Amsterdam, struck many English visitors with surprise, although they were no strangers to the continental mode of spending Sunday. The shops were open just as upon any other day; not merely refreshment houses, but grocers, drapers, and other tradesmen. The theatre also was advertised by bills for an evening performance, and late at night after a concert in the "Crystal Palace" there was a grand display of fireworks. It was not without good reason therefore that the following resolution was unanimously adopted, in the hope that it would have some influence in bringing about a better state of things:—"The brethren assembled at Amsterdam from various parts of the earth, bear testimony to the unspeakable advantage which they derive from the religious observance of the Lord's day, and they sorrow that in many parts of Europe this happy privilege is imperfectly enjoyed. They therefore desire and pray that members of this Alliance should in their several places of abode and spheres of influence use earnest endeavours to secure from States, principalities, and masters of establishments, for every one the weekly day of rest from labour, so that all may freely and fully participate in the temporal and spiritual benefits of the Lord's day." M. Alexander Lombard of Geneva, was especially active in endeavouring to gain a decisive utterance from the Alliance upon this matter. Amongst other practical suggestions thrown out by him, he thought that committees should be formed in the various towns and countries of the continent. He wanted to see an international league established for the purpose of directing general attention to the observance of the Lord's day, and of stirring up masters of great establishments, and continental governments to release working men from their seven days' toil. It is said that the influence of the resolution passed at Geneva in 1861 is still felt, and it is to be hoped that results equally beneficial will flow from the clear expression of opinion given in Amsterdam.

Monday and Tuesday, the last two days of the Conference, were devoted to the discussion of Christian Missions and Nationality; this being a subject specially interesting to foreign pastors

present, although to English visitors it scarcely seemed worth so much discussion. No one dreams that an English Christianity will suit India, or that missionaries will in the long-run plant their own ecclesiastical systems in heathen lands. The Rev. William Fairbrother, of the London Missionary Society, rightly suggested in the admirable paper which he read, that at the earliest practicable period, the churches in heathen countries should be left to their own resources and self-government as the best means of developing a healthy and vigorous Christian life in the community, and leaving the foreign missionary at liberty to extend his operations in other lands where Christianity is unknown. He believed that the consolidation into certain forms of ecclesiastical polity, or modes of extension, might be safely left to the churches, with the conviction that the Great Head of the church will watch over their interests, and overrule all things for the final triumph of truth.

The Rev. Durant Philip who, for more than twenty years, has been labouring in South Africa, delivered in the Dutch language a most interesting speech upon the work of missions in his part of the world. He said many societies had taken part in the evangelization of South Africa, doubtless because Christians of all nations felt the gigantic wrongs which had been done to that continent. The missions with which he was connected were those of the London Missionary Society, which had, in connection with its operations within and beyond the colony, about 5,000 church members and about 30,000 attendants on the means of grace. But many other societies also were busily at work; the church in Holland alone had no mission among the rest. As he looked around him in Holland, he could see signs of the great prosperity and wealth with which God had endowed the land. As a country Holland was famous, and excited the admiration of Europe by its institutions for the alleviation of poverty and the reformation of criminals; but still there was no proportionate effort for foreign missions, and nothing would so much tend to correct the selfishness and torpor in spiritual things which great wealth was apt to produce, as active engagement in such schemes of usefulness as were furnished by foreign missions. In the course of his speech Mr. Philip paid an eloquent tribute to the zeal of Vanderkemp. Assuredly, he said, he was one of the grandest of modern missionaries, and one to whom he could point as more signally than any other fulfilling the apos-

tolie declaration—"Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord." Talented, learned, and elevated in rank, he forsook all to become a missionary to one of the most degraded branches of the human race. And though, in his own judgment, the speaker might condemn many things which Vanderkemp in this spirit of self-humiliation did, yet, when he considered how, by so doing, he had completely gained the confidence of those degraded beings, and led them to faith in Christ and to salvation, it was a question whether the folly of Vanderkemp was not wiser than the wisdom of other men. By his heroic sacrifices he stood eminently in the foreground among modern missionaries. The work in Africa, Mr. Philip stated, had its encouragements and discouragements; and, among other matters that could not be otherwise than a source of sorrow to himself, was the condition of the missionaries of the French Protestants to the north of the Orange River. He had long known those men, and could bear cheerful testimony to the intelligence, the diligence, and the disinterestedness with which they carried on their labours. The sympathies of the Alliance were claimed on behalf of those missionaries, and their prayers also, that every obstacle might be removed by which their work among the nations was at present interrupted, so that they might return to their spheres of labour, and resume their work.

The work done by the Society for Promoting Female Education in the East was introduced in a brief paper, by Mr. Baxter, of London. He reviewed the sphere of the Society's operations, and stated that the Society had sent out 124 qualified teachers, and that 295 young school-mistresses trained by them were now in native employment. There were 365 schools now in correspondence with the committee, containing, according to the latest accounts, above 15,000 scholars, including some of all ages. The paper gave some interesting details in reference to zenana work, or work amongst the closely secluded ladies of India. Since the meeting in India, the committee had been permitted to rejoice in many proofs that their labours were not in vain. They could state that there were more than 400 native ladies who were receiving Christian instruction in various parts of India.

The claims of young men were ably advocated by Mr. W. E. Shipton, of the Young Men's Christian Association, who justified his introducing the subject upon a missionary day by stating that

there were many heathen besides those of pagan lands, and none more destitute than those around our own doors. He believed that there were no heathen so destitute of the knowledge of Christ as the young men of the middle class of the great cities of Europe. He gave some important statistics of Young Men's Christian Associations throughout the world, and conjectured that there were at present upwards of eight hundred associations, numbering upwards of fifty-five thousand members.

On Monday evening several sectional meetings were held, one of the most interesting taking place in the open air. Here M. Bersier, in the presence of a large audience, gave a lively address on the large influence which laymen and Christian women might exert for the spread of religion, and which they were now feeling it incumbent upon themselves to exert. His details respecting France were followed by many suggestions and inquiries from Signor Appia, an Italian gentleman connected with the Sunday schools in that country, and who publishes a periodical having reference to their operation. Mr. Bröckelmann of Heidelberg, who is actively engaged in establishing Sunday schools in Germany, supplied some interesting details of the success attending his efforts. Altogether this gathering under the leafy shade of the Park gardens was one of the most pleasant of the sectional meetings.

The subject of Missions was resumed on the last day of the Conference, when Dr. Mallens, of the London Missionary Society, presented a masterly paper on Christian Missions in relation to Nationality. In speaking of the manner in which Christianity had won national victories, and had subdued all the elements of national and public life, he showed how the agencies of modern missions were themselves derived from different nations. He said, "Christianity was first founded by members of one people, and an exclusive people too. But the missions of present times are sustained by the coins of many countries and by prayers offered in many tongues. Missionary societies are formed among the believers of many churches, and missionaries themselves come from many lands. In the great work of missions, no church, no nation, can claim exclusive pre-eminence, whether in the character of its missionaries, the wisdom of their plans, or the blessing which has followed their labours. Our Moravian brethren began in modern times, and have run a most useful course, for which all churches honour them. The scholars of Francke and their succes-

sors, Ziegenbalg and Schultz, Walther and Dahl, Hultmann and Breithaupt, and Schwartz and Gericke next founded and carried on the Danish mission in South India. The great trio of Serampore were English Baptists. Holland sent Vanderkemp to South Africa, Gutzlaff to Rhio, and Kindlinger to Madras. English Churchmen have Christianized New Zealand; American Congregationalists long since took the gospel to Hawaii; English Wesleyans took Tonga and Fiji, and English Congregationalists founded the mission in Madagascar. All societies have befriended the despised races of Africa, and, in so doing, have borne and still bear the reproaches of their own countrymen. The Free Church of Scotland has devoted itself greatly to the Jews. The Congregationalists of New England have, under God's blessing, been restoring life to the Eastern Churches. This variety of origin among the labourers is strikingly exhibited in India. The six hundred foreign missionaries labouring in that empire belong to twenty-five different societies, and have been trained under many forms of church government. During the last fifteen years, perhaps the most solid advance by native churches has been attained in the English church missions and their neighbours of the London Society in Tinnevely and Travancore. The most enterprising mission was that of the American Episcopal Methodists; the largest number of men was sent by the Church Missionary Society; the most rapid extension was made by American Baptists among the Karens, and the Berlin brethren among the Koles; the martyrs of the period were American Presbyterians; and the palm of self-denial must be given to the three Moravian brethren, who buried themselves among the Himalaya snows."

During the session the subject of American missions in Turkey was introduced by the Rev. J. K. Green, of Broosa. This mission, he said, formerly one, was now divided into three missions, each of which was self-governing, and combining in their organization elements both Congregational and Presbyterian. In these three missions, not including Syria, there were in 1866 78 male and female missionaries, located at 22 of the principal cities of Asia Minor and of Bulgaria in European Turkey. Dependent upon these 22 centres there were 138 stations occupied by native evangelists, and in all there were 152 places where the gospel was statedly preached. In the three missions there were 56 organised churches, with a total membership of 2,484, of whom 850 were

females. Mr. Green was of opinion that the present aim of the Turks was, by praiseworthy internal reforms, to strengthen their rule and to shake off foreign interference. With them religious liberty had been the result rather of outward pressure than of inward impulse, and he believed that, for the practical enjoyment of toleration, foreign pressure was still needed.

The "farewell meeting" was held in the evening of the last day of the Conference, and was more numerously attended than any of the former gatherings. Prayers were offered and addresses delivered by several of the delegates present. Dr. Prime, in the course of a touching farewell speech, reiterated the invitations which had been sent to the Alliance to hold its next General Conference in New York. He said, "We must see your faces in America, in our churches and our homes beyond the seas. We have asked you to come, and we will look forward to your coming when a few more suns shall have rolled. God has a great work for us to do, and we want you to come and hold up our hands and strengthen our hearts, and we feel sure that when you return you will pray more than ever for America." The proceedings were brought to a close by the assembly singing the doxology, and thus terminated the Fifth General Conference of the Evangelical Alliance, in which it is supposed about two thousand persons took part.

Were space no object, we should like fully to describe the Great National Open-air Meeting which took place at Vogelenzang, about twenty miles from Amsterdam, on the following day. The festival is not merely a local one, but draws to itself the friends of missions in Holland from all parts of the country. Here, rich and poor meet together, and the Christian peasantry gather in large numbers, both to manifest their interest in missions, and to enjoy a pleasant holiday under the bright autumn sky. About ten thousand persons assembled. For the use of the speakers free platforms had been put up in various parts of the park. At ten o'clock the proceedings were opened at the large central platform, by a brief address from the president of the committee, the Rev. O. G. Heldring. Then a sermon was preached by the Rev. L. J. Van Rhyn. He was followed by the secretary, Mr. Buytendyk, and he by Mr. Looman, with a report of the operation of missions in the Netherlands. Throughout the day there was almost continuous speaking or singing at every platform, and there were always audiences to listen. Amongst missionaries from

abroad who spoke, were two Netherlands missionaries from Java and the Celebes, of whose work little is known in England. There were a few Americans from Turkey; and M. Casalis, now secretary of the Paris Missionary Society, from the Basuto country in South Africa. Among the English missionaries were the Rev. F. Tucker, who delivered an excellent address, full of facts; Dr. Mullens, Mr. Gritton, of the Church Missionary Society, and Mr. Durant Philip, who, for the second time, much to their satisfaction, addressed his audience in their own Dutch tongue. These addresses were all very simple, and very brief; containing a few facts in the mere elements of

missionary life. The great interest of the meeting culminated in a real convert, a native pastor from Diarbekir, whose brown face and red fez cap produced a sensation among the quiet villagers. In addition to these proceedings, Lord Radstock and Mr. R. Baxter set up an independent series of evangelistic services. All the services were closed a little after five, after which the vast assembly began to disperse. Altogether, the gathering in Holland has been eminently successful; and the Dutch friends, who have manifested such unbounded hospitality, trust that it will prove a stimulus to the Christian life of all their churches for many years to come.

MISS CARPENTER'S VISIT TO INDIA.

(To the Editor of *Christian Work*.)

SIR,—In the June number of your magazine there is an interesting account of Miss Carpenter's late visit to India. This account contains a few points that require some notice. I do not of course know how far the objectionable parts are Miss Carpenter's, or how far they may have arisen from the condensation of her original address, and the omission possibly of qualifying statements. But the account as it stands in *Christian Work* is fitted to convey some very erroneous impressions; and I am sure you will be glad that these should be removed. It is not the impression left by the report as a whole, that I find fault with. Looked at in this way it is fair and valuable, as well as interesting. It contains, it is true, some invidious phrases. *Unsectarian*, for instance, is applied to Government schools, which as opposed to those of the missions can only, with fairness to both, be spoken of as *secular*. *Proselytising*, too, is the term applied to all endeavours to lead the heathen to embrace the truth and avow it. The use of such terms, however capable of etymological defence, certainly betrays a bias against true mission work. The account also that is given of the beliefs and moral position of Hindus educated in secular schools is decidedly *colour-de-rose*; but is quite the impression that would naturally be carried away by one coming into only temporary contact with them. With some such exceptions as these, the address as reported by you conveys as fair an impression of the state of matters in India at the present time, as could be expected at the hands of one looking from Miss Carpenter's

point of view, and spending so short a time in the country as she did. It must be admitted, too, that it contains some remarks on the management of missions and what they are actually effecting, which their directors and supporters at home have much need to ponder.

There are two points, however, on which I am anxious that the readers of your magazine should be freed from the impression which Miss Carpenter's address, as reported in it, is fitted to convey:—an impression that will no doubt be strengthened by the statements made being so calm and matter of fact, and on the whole so friendly (up to a certain point) to missionary work. These points are the effects which it is said would follow the introduction of Christian instruction into Government schools; and the motives which are affirmed to lead pupils in many cases to prefer Christian to secular institutions.

With regard to the first, I do not here find fault with Miss Carpenter for expressing her opinion that the Bible ought not to be taught in Government schools. For myself I think it should, but much may be said in favour of the opposite view. There is much connected with the state of the country and the management of these schools which makes *some* earnest and thoughtful Christians hold that the regular introduction of the Bible by Government is not in the meantime to be pressed for, or even desired. But to say that "the natives would certainly refuse direct Christian instruction as a national insult and as an act of oppression," is an entire mistake; and to say

that the introduction of the Scriptures "would lead to the withdrawal of the children altogether, and perhaps to another mutiny," is an exaggeration as monstrous as that said to have been made by the speaker at Exeter Hall, who asserted that "the Hindoo children leave the Government for the mission schools, owing to their preference for the Bible which is taught in the latter." No doubt Miss Carpenter met with some Europeans, and perhaps a few natives whose opinions she would naturally think of weight, and who would express such views as she has done now. But to any one really acquainted with native feeling such statements as the above are so far from truth as to be positively ludicrous. Of course it is only of this Presidency that I speak with personal certainty, but from information received from men of different professions in the other Presidencies, I have not the slightest doubt that what is true in Madras in this regard is true throughout India. The fact is that the general feeling of the Hindus concerning religious instruction is one of complete indifference. The people at large—those who have not received any Christian influence—certainly prefer somewhat the Government and other purely secular schools. But this preference has only the most indirect connection with the religious instruction that is given in mission schools. To religious teaching as such no repugnance is felt; but both parents and pupils simply grudge the time that is given to it, since it gives no aid in the examinations of the universities, or the different Government examinations—and these are at present, especially the former, the great moving and regulating power in all education in India. If the universities were to demand for their examinations some knowledge of the Bible, all preference for secular schools as a class, to Christian schools as a class, would at once disappear. Nay, there would in that case at once spring up not only a desire but a demand for the introduction of the Bible as a text-book into every Government school. I mention this indifference of the natives of India on the question of religious education, not because it is in itself necessarily a good or hopeful sign, but simply that the real facts of the case may be known. In some respects at least it would be more encouraging if directly Christian teaching did meet with such opposition as is imagined by Miss Carpenter. But that the facts are as I have stated them is notorious to every one connected with education, at least in the south of India. A single fact may be mentioned in illustration. In the High School of the

Rajah of Travancore, in his capital of Trevandrum, the Bible is regularly though not largely taught in almost every class, as part of the ordinary course. One hour a-week at least is devoted to it. This is under a heathen government, and in a school where all the pupils are heathen except a scarcely appreciable fraction—less certainly than 3 per cent. The Bible thus forms part of the regular curriculum, not of course with the wish that the pupils should become Christians, but probably because it is, very correctly, judged that some acquaintance with it is necessary for a thorough English education. But whatever be the motive, it surely marks very plainly the real feeling of the Hindus, and contrasts strongly with the rule in the Government schools of British India.

Coming now to the other point, it is certainly a remarkable fact, and I am glad that Miss Carpenter has observed it, that many pupils prefer Christian institutions, and even leave the secular schools to enter them. In your abstract of the address, the explanation given of this is that in schools taught by missionaries the education is gratuitous, and that "the objection to the Bible is overcome by the prospect of a gratuitous education." Now, this is very far from an accurate representation of the state of the case. The inaccuracy has, I hope, crept in in condensing Miss Carpenter's original statements; for she can hardly have fallen into it herself. My reason for so thinking is that I had a conversation with her on this very subject, in which it was all gone over, and the statement said to have been made by the Exeter Hall speaker also taken up. In this conversation Miss Carpenter recognized the real reason why mission schools are so often preferred; and even at that time, when she had been only a few weeks in India, recognized it so fully that I required only to corroborate the opinions that she expressed.

The fact is that, so far as I know, there is not now in India any English school connected with any missionary society, where the education is gratuitous (as government does nothing in purely vernacular education, only English schools require to be spoken of). If there are any of which I am not aware, at least they are so few and unimportant as to have no weight in the general question. There is no mission school of any standing in this part of India, nor I believe in any other, where no fees are charged. It is true that, as a rule, the fees in mission schools are somewhat lower than in secular schools of corresponding standing. But this is a very different matter from the education

being gratuitous. And in explanation of it many things must be kept in mind. There is the fact already mentioned that in mission schools a large portion of time is devoted to a study which gives no aid in passing those examinations which bulk so largely in the minds of the pupils, and count for everything in the eyes of their parents. Then there is the immense influence in India of everything that bears the name of Government, or is conducted by Government officials. Besides, Government schools and colleges, with unlimited funds to back them, ought to be, and no doubt commonly are, superior in scholastic equipment to anything that the mission institutions can afford. To this must be added the reckless expenditure in Government schools on scholarships and the like, which prevails in many parts at least of India. Such is the profusion of money spent in Government institutions that the average sum expended in one of them on the education of each pupil may safely be calculated at more than double what would be required in a missionary institution for furnishing an equally solid and high education. If such advantages as these on the side of the Government schools be fairly considered, it will be seen that, setting aside the proper effect of religious teaching altogether, a missionary school coming into competition with a Government one, requires to have its fees greatly lower than its rival, if both are to start on anything like a fair footing. It is of course impossible to estimate such things exactly; but I am satisfied that a Government school has so many advantages of this kind—and I have mentioned only some—that in order fairly to balance them there would be required a much greater disproportion between its fees and that of a mission school than commonly exists.

But what is the cause, then, of the admitted fact that Christian schools are so often preferred to secular ones. It is certainly not from any general desire for Christian education. And if any such reason has ever been assigned by any one, it is certainly one of the mischievous exaggerations which too frequently not only pain those who are working for Christ in India, but throw back the work, by raising unfounded expectations in its uninformed friends at home. That there are many pupils in mission schools who, now that they know something of the Bible, would not like to go to any school where it is not taught is perfectly true. But before those who are still ignorant of it could prefer to attend schools where it might be learned, there would require to be

such a widespread acquaintance with Christianity and interest in it as has never been awakened in India hitherto. The true explanation—and of this Miss Carpenter spoke to me at length as what she saw to be the reason for the preference shown for many mission schools—the true explanation is that missionaries engaged in education manifest far more interest in their work, and far more personal affection for their pupils, than the gentlemen employed in Government schools. It is this that has enabled mission schools to contend, in many cases so successfully, against the enormous advantages on the side of their rivals. It is exactly what might be expected. It is but natural that those who have come to India amid many sacrifices, and with a high and glorious purpose, should have more zeal and more interest in those with whom they have to do, than men who as a class have entered on their duties simply from the motives that commonly determine the choice of a profession. And the influence is indeed great which personal zeal and interest give to one labouring among the natives of India. There is probably no race in the world so susceptible of personal influence. Once let them feel that a man has a personal, and not a mere official interest in them individually, and his influence is secure. In the case of a school this alone is not of course sufficient. If there be not efficient teaching, if the education be not thorough and substantial, it need not be expected that any mission school will flourish in the face of Government opposition. But if a Government and a mission school of the same equipment and efficiency be set down side by side—the mission school being under one with as much enthusiasm and personal influence as very many missionaries possess, and its rival under one diligent in his duty, but with the merely official interest in his pupils and his work, which is all but universal among Government teachers, I have no hesitation in saying that, even with equality of fees, the mission institution would in the course of time gain and permanently preserve the superior affection of the people in spite of its many external disadvantages.

It is not, then, to giving a gratuitous education, but to the love of the people which those display who have in them something of their Master's spirit, that the preference for Christian institutions, shown by those who know nothing of Christianity, save this one trait, deserves to be ascribed. It has often been remarked to me by those who have had good opportunities of judging, and even by Government educationists themselves, that the

boys like far better to be in certain mission schools than in any Government ones:—the reason given being that which I have now endeavoured to explain.

From what has been said several things follow, which I would willingly impress on the readers of your magazine. First, that there is a specially large and hopeful field for Christian education in India. Men of the right stamp have in it a noble opportunity for real and enduring work. There is no reason why Christian schools and colleges should not take the first place in the country, and mould its whole future thought and character.

But then, secondly; for this it is necessary that the institutions set up be thoroughly fitted to take the position which they profess to occupy, whether it be that of colleges, of high class schools, or of common schools. None are quicker than the Hindus to mark any inefficiency; none quicker to detect any discrepancy between promise and performance. But then on the other hand, among no people will an institution or a man tell sooner or more certainly, if the work that is undertaken, whatever it be, is thoroughly done.

It would indeed be a mistake, but one into which there is little danger of the friends of missions falling—to diminish the efforts made for the direct preaching of the Gospel in all its simplicity. But, side by side with this, there is the utmost room and need for the education of the rising generation being conducted on Christian principles, and by actively Christian men; and there is a loud call for the friends of missions doing more in the way than they have ever done as yet. And it must be remembered that the expense necessarily entailed by educational efforts,

is even now comparatively small, and should always be diminishing. Whatever fault may be found with the management of their own schools by the Government of India, all who are interested in the advancement of religion or education must gratefully acknowledge the liberality of their scheme of grants in aid, by means of which any really efficient school, retaining full liberty to teach the highest truth, may yet receive out of the public funds a very large proportion of its entire expenditure. Between this and the fees that will be drawn by any institution that is maintained in a state of real efficiency, the burden resting on the society that supports it need only be a small one—quite incommensurate with the amount of Christian influence that may thus be exerted. It must be remembered, too, that Government is pledged to withdraw from all direct interference in the higher education, as soon as others are fully prepared to fill its place. If that pledge be once fulfilled, and if missionary societies would arrange among themselves, so that their schools instead of competing with, would aid one another; if thus the rivalry were ended by which at present the fees of all schools alike are kept below what is fair and reasonable, no pecuniary burden need devolve at all on the supporters at home of a thoroughly efficient educational institution. And surely it would be worth much effort to secure, even should it be half a century hence, that the higher education of India should be thoroughly leavened with a Christian spirit, that so each succeeding generation may from its very infancy be imbued with Christian feelings, and inspired with a Christian tendency. I am, yours, &c.

MADRAS, August, 1867.

L. L.

MEDICAL MISSIONS—VALLEY OF KASHMIR.

WE have just been favoured with a copy of the second report of the Punjab Medical Mission; and we propose to make such extracts from it as may interest our readers. It gives an account of Dr. Elmslie's proceedings during the summer of 1866; and we gather from it, that although he experienced greater opposition than in 1865, his field of labour and opportunities of usefulness were considerably enlarged. The dispensary was closed on the 12th of October, when Dr. Elmslie returned to the Punjab. Our readers already know that he spent the winter months in Chumba, breaking ground, so to speak, for the medical

missionary whom the Edinburgh Society have been doing their best to select, at the earnest request of his Highness the Rajah. (*Christian Work*, May, 1867.) Since the beginning of April, Dr. Elmslie has been again at his post in Sirinagar, and we hope to be able, on some future opportunity, to tell how he has been sustained and encouraged by the good hand of his God upon him.

In our extracts from the report, we have omitted the case of a Mussulman priest and his companion, who seem to have been savingly converted in connection with the medical mission in

Sirinagar; because full details have been already given in our number for February last, in a letter from Dr. Elmalie.

In laying a "Second Report of the Kashmir Medical Mission" before the Committee, I would at the outset acknowledge my heart-felt thankfulness to God for His marked goodness to the mission during the past season. Although one or two influential local enemies of the mission exerted themselves as much as they deemed prudent, to obstruct and retard our operations, and deter the inhabitants of the valley from frequenting the Medical Mission Dispensary, nevertheless, our numbers last season greatly exceeded those of the previous year. It is still more a matter for gratitude to God on our part that Nicodemus-like visits to the mission premises for the purpose of friendly conversation and discussion on the all-important subject of religion were more numerous and frequent this year than last, shewing at the very least a considerable increase in the interest manifested by several natives in the Christian religion. But that for which we ought to feel the most gratitude to God is the gladdening and encouraging intelligence that a certain Pirzâdâ, or Mussulman priest, has been led, by the Spirit of God blessing the word which he heard in connection with the medical mission dispensary in Sirinagar, to declare himself a Christian. It is earnestly to be hoped that this is but a small earnest or first-fruits of a rich spiritual harvest speedily to be reaped in unhappy Kashmir.

While these are unquestionably grounds for rejoicing and thankfulness, God has also seen fit, in His all-wise and inscrutable providence, to remove one from our midst of whom we certainly expected great things one day. Sikandar, by far the most promising of the three native assistants, was most unexpectedly cut off by fever at Abbottabad, on his way to Kashmir. During his fatal illness, he gave evidence of his sincere and entire trust in our adorable Redeemer, as his divine substitute for sin.

JOURNEY TO KASHMIR.

To see a strange route, to spread the news of the Medical Mission Dispensary's existence, and to scatter on fresh ground a few way-side seeds which, with the blessing of God, may hereafter spring up and bear fruit to His eternal praise and glory, induced me this season to prefer and fix upon the route by Abbottabad. Medical mission operations on the march were commenced at Muzufferabad, which is the first town arrived at in the territories of His Highness, the Mahârâja

of Kashmir by this route during our short stay in this town, as many as sixty-seven patients were treated, as well as our temporary wayfaring circumstances would permit. To carry on medical mission operations satisfactorily and efficiently, a fixed habitation is indispensable. Itinerant medical missions, therefore, other things being equal, are inferior to those which are stationary, and carried on in a populous and convenient centre. At each of the following halting places on the line of march from Abbottabad to Baramula, receptions were held for the sick; Muzufferabad Dupatta, Khânda, Katât, Shahdara, and Gingal. 185 patients of both sexes, and of all ages, received advice and medicine at these different stations. Moreover, several of the minor operations in surgery were also performed. Not a few of these 185 patients who received medical aid had been brought to our camp from considerable distances, there being a remarkable scarcity of even the common native hakîms in those regions. In the various villages where we halted and rested, we were invariably welcomed and kindly treated by the inhabitants. Doubtless the high value which these rude and simple people set on English skill and medicine, sufficiently accounts for our kind reception. The Rev. T. R. Wade, C.M., Peshawur, myself, and the native catechist enjoyed the privilege of holding several interesting conversations with natives on the subject of Christianity; and those whom we found able to read, received gratuitously copies of the Gospels, religious books, or tracts. On all occasions, before any medicines were dispensed or advice given, a suitable passage of Holy Scripture was selected, read, and briefly and simply explained, in the hearing of the sick, and their friends and relatives, after which a short prayer was offered up for the Divine blessing on the people, the Word read and expounded, and on the advice and medicine about to be dispensed. This was our invariable practice; and on all occasions, without a single exception, the people listened quietly, reverently, and attentively.

On arriving at Baramula, a comparatively large town situated at the west end of the valley, boats were hired to convey the mission party and baggage to Sirinagar. The river Jhelum, which flows through the valley of Kashmir, is navigable from Baramula in the west to Islamabad in the extreme east of the valley. We landed in Sirinagar, the capital, on the 28th of April, after a very pleasant journey from Abbottabad.

It is observable with respect to the route by

Abbottabad, when compared with that *via* Murree, that the scenery is less picturesque, the road is more exposed to the sun's rays, and the marches are considerably longer but fewer in number. On the other hand, the Abbottabad route is decidedly easier.

MISSION ACCOMMODATION.

Our first concern on landing in Sirinagar was about a suitable and convenient house in which to carry on our medical mission operations. As the house occupied by the mission during the previous year of its existence had been in several respects convenient for our work, an effort was made to re-rent it from its owner, a native merchant; accordingly, an offer was immediately made to this man for his house, which he, however, declined, stating that the local government had some time before condemned his house as being unsafe to live in, and that it was consequently to be taken down forthwith. In passing, it may be mentioned that six months afterwards this same house was still standing and inhabited. Failing in securing our old quarters, we directed our steps elsewhere, and at last selected one of the Maharajah's bungalows, set apart for visitors, which appeared to be as suitable as any we could see for our purpose. The house selected was so situated that our medical mission labours could not reasonably annoy or incommode any one. The British resident, however, on his arrival in Sirinagar, raised some objections to our occupying one of his highness's bungalows for medical mission work, and promised to provide us with accommodation elsewhere. It is gratifying to be able to state that, through the influence of the British resident, two rude wooden buildings were erected in the immediate vicinity of the city of Sirinagar; one to serve as a dispensary, the other as a small hospital. Both erections are extremely rude, and were not quite finished at the end of the season. It is to be hoped that they are but the forerunners of more suitable accommodation, which is a great desideratum, and quite indispensable for the efficient carrying on, both of the medical and the missionary departments of the work. The bungalow which we selected and occupied possessed no room capacious enough to hold all the sick, whom it was our custom to assemble in one place to listen to the reading and exposition of God's holy Word. To compensate for the deficiencies of the house, the outer covering of a comparatively large tent was pitched on the lawn behind, and here, under its shade, the sick and their friends and relatives used to meet daily for

the purpose above mentioned. The inner part of the same tent was also pitched, and formed all the hospital accommodation which we could command. In the case of patients coming from a distance, it was necessary to find lodging for them in the city where they were daily attended to.

MEDICAL WORK.

In this department of the work there is great reason for thankfulness. During the past season, with all its difficulties and obstacles, the medical mission dispensary was the humble means of affording physical relief to a much larger number of sufferers than on the previous year. In 1865, 2,295 patients received advice and treatment; last season, on the other hand, saw 3,365 patients attended at the dispensary, showing an increase last year over the first season of 1,070; many of the cases requiring surgical treatment last season were of a more serious character than those of the first year of the mission. This shows an increase of confidence on the part of the inhabitants of the valley. In the medical mission dispensary, several patients who had refused to follow the advice given them in the season of 1865, returned last year to the dispensary, and willingly submitted to the treatment which had been formerly recommended, and which, in two cases, was of a rather grave nature. During the season 173 receptions for the sick were held. The smallest number of patients present was on the 5th May, when the dispensary was opened. The number that day was 8. On the 25th June 182 were present, which was the largest number present on any one day. The largest number of monthly visits paid to the dispensary occurred in the month of August, when 3,980 visits were made. The total number of visits made during the season was 15,632. The average number of visits paid by each patient was therefore 5. The average daily attendance was 91, and the average monthly attendance was 2,610. These average numbers are only approximative. Several natives were treated in their own houses, and thus opportunities were afforded of carrying the blessed Gospel into a few heathen dwellings, from which its benign light is studiously excluded. Our visits on all occasions appeared to be welcomed and valued. The ignorance, bigotry, and superstition met with, however, were most saddening and pitiable; certainly no agency but that of God's own Holy Spirit can eradicate these bitter, bitter roots. Instead of giving a detailed account of the individual diseases treated at the dispensary during the past season, which to the unprofessional reader would be both uninteresting and

frequently unintelligible, it is deemed preferable to publish, from time to time, in one of the Indian medical journals, whatever appears to be strange, interesting, or instructive.

For the professional improvement of the native doctor and the dispensary assistants, classes were held throughout the season for the study of *materia medica*, chemistry, and anatomy. In conclusion, we would repeat what has already been said under the head of mission accommodation, that the medical department of the work, in an especial manner, labours under considerable difficulties from the want of proper and sufficient buildings.

MISSIONARY WORK.

This is the particular feature of our proceedings which is most distasteful to the local government of Kashmir. Like all bigoted, illiberal, and tyrannical governments, the native rulers of the valley thoroughly hate and fear the enlightening and elevating influence of Christianity. Every means is taken advantage of by those at the helm of affairs of Kashmir to continue and perpetuate the worse than Egyptian darkness that at present prevails in that unhappy and deplorable country. For a native to enquire even about the Christian religion, is still considered a heinous crime, worthy of fines, stripes, and imprisonment. The avenues leading to the mission bungalow were closely watched by sepoyes, and it is well known that many who were sick, and much in want of medical and surgical aid, were thereby intimidated and deterred from frequenting the dispensary. This most reprehensible policy on the part of the native rulers of Kashmir, renders genuine mission work peculiarly difficult.

Last summer an effort was made to get the people to buy at small prices the Gospels and religious books which, during the first year of the mission, we had been in the habit of giving away gratuitously. This effort, however, failed. Education is at such a very low ebb in Kashmir, and the people have so little thirst for knowledge, that they are not yet willing to pay for books on the Christian religion; consequently, those who were found able to read, and who expressed a desire to have religious books, received them for nothing, and in this way numerous copies of the Gospels and religious books were given away. May God's Holy Spirit be with the readers of these books.

The religious exercises of the dispensary were conducted in the same manner this year as last. Before the physical ailments of the people were

attended to, a carefully selected passage of Scripture was read and briefly commented on in the hearing of the people, after which a short prayer for the Divine blessing on the patients, the word read and explained, and the advice and medicine about to be dispensed, was offered up. This was our daily practice. On all occasions, without a single exception, the behaviour of the people was quiet and attentive. In these addresses seldom was any express reference made to the absurdities of Hinduism, or to the falsities of the religion of the false prophet; because we deem such references better fitted for the solitary interview than for the crowded assembly. We wish our hearers to know what Christianity is, to look at it with their mind's eye calmly and dispassionately. And if we know anything of the workings of the human mind, we believe that one of the main ways of effecting this is not unnecessarily to rouse the prejudices of your heathen listeners. The surpassing reasonableness and excellencies of the Christian religion should be the chief theme of the preacher to a crowd of heathens, leaving them to institute a comparison between their own corrupt and false religion and that of Jesus Christ.

Such, then, are the leading particulars respecting another six months' Medical Mission work in the Valley of Kashmir. Unquestionably much in the local government and present condition of the inhabitants is well fitted greatly to discourage us. But, on the other hand, the thought that more than three thousand sufferers from various maladies have either been wholly cured or their pains alleviated, the thought that the wondrous story of God's marvellous love to a sin-ridden world in the stupendous gift of His own dear Son, has become more extensively known, and the absolute certainty of the final triumph of the Gospel throughout the world should nerve, cheer, and encourage us to advance steadily, joyfully, and believingly in our Divine Master's great and good work. "As truly as I live, all the earth shall be filled with the glory of the Lord."

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Mathieson & Co., 77, Lombard Street.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE publication of the report of the Ritual Commission in August has been followed by the still more important publication of a large portion of the evidence. This evidence is likely to be much more important than the report itself; and its revelations have given a shock to the Protestant feeling of the country. It brings to light an audacity in the proceedings of the ritualists which may force the legislature to action. There is nothing more repulsive to the feelings of Englishmen than the mysteries of the Confessional. In the Church of Rome the Confessional is guarded by certain restraints as to time and place, though it is known to be the source of wide-spread moral evil; but in these churches of the Establishment there is no security of any kind. The confessions are heard, as stated by Mr. Wagner, of Brighton, and others, in the vestries, at times selected by the clergy. One witness spoke of a young lady penitent kneeling for four hours upon her bare knees, at the altar, as a penance, for failures of temper. The ignorance of the ritualists of the first principles of Christianity is shown by their avowing that they impose as penances most frequently the repetition of prayers, thus converting into a torture the highest privilege of the Christian religion, and leading their penitents to commit blasphemy in the presence of God. It turns out that St. Alban's, Holborn, and other churches, built avowedly for the working people, are little patronized by them, being chiefly visited by strangers. Some of the city missionaries gave very important evidence on this subject.

The meeting of the Pan-Anglican Synod, with the preparatory services, has created some interest. Bishops have come from all parts. The total number of Anglican bishops is 137, of whom 75 have been present. Out of 28 members of the English bench, 10 have declined to attend. These, headed by the Archbishop of York, are chiefly of the Evangelical party. There are 43 bishops in the United States, of whom 19 have come. The Irish bench is represented by 8 out of 11. Twenty-three Colonial bishops have taken part, and all

the Scotch bishops—7 in number—except one prevented by old age. The complexion of the Synod is decidedly High-Church, and one of the chief objects is to consider union with other Episcopal churches, though the subjects announced are only connected with internal arrangements among the various sections of the Anglican church itself. Some disappointment is felt that Bishop Colenso's case is not in the programme. The Bishop of Cape Town has been greatly vexed at the omission, and thus expressed himself at a recent meeting:—"It made him inexpressibly sad to think that he had left behind in his distant province one who was sent forth to preach this truth, and did so at one time, but who now avowedly in the name of the Church of England, and upheld by the courts of law, was declaring our Lord ignorant and Satan non-existent. He could not but feel this a grievance, and he was much depressed in spirit, notwithstanding the kindness with which he was welcomed. For he could not but bear in mind how those brethren in Natal who stood up for the faith were being persecuted and deprived of their means of existence. He did hope that the Church of England would not look on calmly and supinely, whilst their brethren were suffering as confessors. If ever Christ had a true confessor, it was that primitive Christian, his dear friend, the dean of Pieter-Maritzburg. He found, too, the poison existing in South Africa being sown more widely here, for he found clergy declaring that our Blessed Lord did not come into the world to found a spiritual kingdom, that He did not rise from the dead, and consequently that He did not ascend into heaven, or send the Holy Ghost, and will not come back again. He saw the Church indeed moved to its very foundations, but for what? About the shape or colour of an ecclesiastical dress. A commission of great men in Church and State was sitting on this subject, while the infidelity spreading at home and in the Colonies does not move to its foundation the consciences of the English people. He knew good men were grieved and distressed beyond measure, and he acknowledged the many hearty addresses of sympathy he had received, but he thought two things were binding on the Church of England:

(1) that she should as a Church say that she holds no communion with Bishop Colenso, if she is to be clear from all complicity with that which the whole Church regards as fearful heresy; (2) that she should give the right hand of fellowship to him elected in Bishop Colenso's room, or, if dissatisfied with him, to some chief pastor acceptable to herself, who might fold the scattered sheep and witness for the Church against heresy." Daily services were held in the week previous to the conference, at which addresses were delivered by many of the Colonial and United States bishops. The Bishop of Rhode Island referred to the joint clerical and lay action in the Convention of the Episcopal Church of the United States, and said, amidst an audible murmur of assent from all parts of the building, that if the Church of England would have its work well done, it must admit the laity into its councils. The exclusion of the laity from them was the great blot upon its system. In all the colonies, as well as in the United States, the lay element has been introduced.

The *Times* gives interesting statistics in regard to the Church of England, by which it appears that the number of incumbents has increased, in thirty or forty years, from 5,000 to about 13,000; one great cause being Bishop Blomfield's act against pluralities. The number of curates has remained stationary, being close upon 5,000. These statistics prove the growing activity of the Church, and also the large amount of work done by private voluntary effort, in founding new incumbencies and providing livings.

Mr. Gladstone has delivered a speech on missions, for which he has always shown a warm interest, in which he says: "It is almost an elementary truth, almost a truism, to lay down this doctrine,—that Christians, individual Christians, and a people of Christians have positively no right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless." It would be well if our statesmen generally were impressed with the importance of the truth here stated.

The Church Missionary Society has presented an appeal to their supporters for increased support. They fear that the expenditure, an increase in which has been caused by the great rise in the price of food in the large missions, may exceed the income by nearly £13,000 in the current year,

unless a special effort be made. The appeal will, we hope, be heartily responded to.

The Bishop of Carlisle (Waldegrave) has spoken out very vigorously in his Triennial Visitation Charge on the sacerdotal theory, which is the centre of the whole controversy between Romanism and genuine Protestantism. The following are brief extracts:—

The question which he proposed for their consideration was this:—What constitutes the essence of the ministry under the Christian dispensation? There was no concealing the fact that two distinct and contradictory theories are held upon this subject. The one theory might be called the Sacerdotal, and the other the Evangelistic theory. One, the Sacerdotal, found its most full and complete exposition in the formularies of Trent and the communion of Rome; the other, the Evangelistic, was embodied in the documents and the constitution of the Protestant Church of England with a reverence, simplicity, and chastity which justly vindicated for her the most honourable place of all the daughters of the Reformation. . . . Turning to the Evangelistic theory of Christ's ministry—in no ecclesiastical authority was that exhibited more clearly, more fully, and more practically than in the United Church of England and Ireland. It was a ministry of Evangelism. The Lord Jesus, having made perfect our redemption by his death, sent abroad his apostles, prophets, evangelists, doctors, and pastors, by whose labour and ministry he gathered together a great flock in all parts of the world to set forth the power of his holy name. . . . The scriptures decided unequivocally against the pretensions of sacerdotalism. Where, when admitted into the inner life of the pastors of the Church, did they find the sacrament of penance or the sacrifice of the Mass? Nowhere; and yet, for the sacerdotal theory, they ought to have been everywhere. Surely, as was well spoken many years ago, not only was it improbable, but, on the supposition of the apostolic inspiration, it was quite inconceivable that the priestly attributes, if they really existed in the Christian ministry, should not have taken their place, at all events, in the charges to pastors, as, in this view, they ought to have been the most awful part of their office. If they had any existence at all, they were not capable of a secondary place. It was possible to point out some isolated text which seemed at first sight to countenance the sacerdotal theory; but if they examined carefully the several passages they would find that it was not so, but that every-

where ministers were spoken of as apostles, teachers, ambassadors, and heralds, each term implying the delivery of a message, the teaching of a message, the propounding of a doctrine, and the propagation of a decree, and nowhere, he proceeded to contend by a comparison of texts, was the sacerdotal theory propounded.

Scotland.

(From our own Correspondent.)

THE British Association met, this month, at Dundee. It was most cordially received and hospitably entertained. The only point to be noticed, in a Christian relation, is the determination shown by a few of the members to assail the chronology of Scripture. At such an association all scientific facts must be received; but the crude and hasty attempt to make use of these, when often ill understood, to create a prejudice against the statements of revealed religion, gives evidence of a spirit of strong hostility. The unity especially of the human race is not only a statement of Scripture, but upon this unity rests the value of the Christian revelation; and with its rejection the whole fabric of Christianity, as a religion given by God to man, is undermined.

The quiet and beautiful village of Aberdour on the Forth has been disturbed this summer by the running of steamers from Leith. It was never felt more necessary in Scotland to guard the sacred observance of the Lord's-day; and the rushing in of crowds to quiet country retreats is most obnoxious to the feelings of the people. The question has been agitated in different church courts, and addresses have also been forwarded to various public bodies who might, it was hoped, possess influence.

A very interesting report is given of the Ladies' Highland School Association, in connexion with the Free Church. Schools have been planted in the most remote districts of a high character, in which even Latin and mathematics are frequently taught; and these schools are maintained at a fabulously cheap rate. The desire of the Highlanders for learning is proverbial, and it is in these schools very strikingly shown. To give an idea of the strange, isolated places in which some of these schools are planted, we quote the following from the well-known Dr. Mackay of Harris, who has been indefatigable in this good work. He is describing Renigidil and Molinginish, two schools on the opposite sides of an inlet branching off from Loch Seafurth. "Of all secluded and inaccessible

corners known to me either in the Highlands or islands, these two inhabited spots are the most inaccessible. They are mountains, and not mere hills, that form the two sides of this inlet of Loch Seafurth, and mountains not less precipitous than any mountains in Scotland—one of them named *Odin*, a remembrance of Scandinavian rule in Harris. One stream runs into the head of the sea inlet, of very considerable body, and is frequently impassable to the stoutest men. This, of course, the children going from Molinginish and Renigidil have to cross, and sometimes do so to the danger of their lives; and other numerous streams, bursting into violent torrents, pour down into the sea from runs, and I may say *vents*, in these mountains—changes occurring frequently in the course of a few hours—rendering it dangerous to cross them. We may form some idea of the extreme remoteness of this place by the panic occasioned by the appearance of a quadruped common enough in civilised regions. Not one of these children had ever seen a horse before (they encountered it on their way to school), and on beholding the strange apparition, in one simultaneous fit of terror the poor children fled pell-mell, rushing out upon a small beach up to their waists in the sea, and raising the cry of terror."

The following extract shows how these schools are managed:—"By making a point of employing students in training for the ministry, the Ladies' Association secure well-educated teachers, some of whom indeed, have recently obtained the highest honours at the Edinburgh and Glasgow universities. Ministers in whose parishes the schools are bear ample testimony to the high character of the young men, and the good influence exercised by them over the neighbourhood. Sabbath services are conducted by the teachers in places where the people cannot get to church; as, for instance, at Kinlochewe, where the nearest church is eighteen miles distant. Sabbath schools are always held in connexion with the day schools, and sewing classes are as frequently as possible added to the ordinary schools. This can generally be done for the sum of £5 or £6 per annum—a great boon conferred at a wonderfully small cost. There are now fifty-six schools, to thirty-seven of which these sewing classes are attached."

These schools deserve the warm support of those who enjoy in summer the beautiful scenery of the Highlands. The treasurers, from whom all particulars can be got, are Miss Maitland, 9, Walker Street, Edinburgh; and Miss Wood, 2, Oxford Terrace, Edinburgh.

Ireland.

(From our own Correspondent.)

EARL RUSSELL is in Ireland, and it would be impossible to persuade nine-tenths of the people that he has not come to prepare himself for the great question of the Irish Church. The Commission promised at the close of the session to investigate the present relations of that Church has not yet come into existence; and, on the authority of the Attorney-General, will confine its attention to internal reform; but vigorous efforts are made to spread the Church Institute through the country, and by county meetings and otherwise to rouse the Church to its own defence. The prelates themselves come forward, like Bishop O'Brien of Ossory through a pamphlet, or like the Bishop of Killaloe through a charge, which is noteworthy also for its vigorous denunciation of Ritualism and its exhibition of some of the political dangers that may attend this ecclesiastical movement. Yet there is an impression among some of the ablest men that the Church will be disestablished,—an impression to which the Dean of Cork lately gave eloquent utterance at Salisbury. The Irish Church, he says, is the Church of the English Colony in Ireland; and if she is to be stripped of her dignity and wealth, he claims for her the freedom of a Colonial Church and the prospect of a noble future. The policy of the Romish Bishops is uncertain. They ostentatiously declare they will accept no endowment from the State; but endowment may be made in indirect ways, and it is whispered they would accept glebes: nor is there any principle involved in their refusal, since they receive already Government grants for the education of their clergy and for their convent schools. They are immediately to meet in session; and Monsignor Nardi, the Pope's private chaplain, is sitting about from diocese to diocese, like a petrel before the storm.

The Bishop of Cork has been confirming 1,241 of the young in twenty parishes of his diocese; and in Connemara, the Bishop of Tuam has recently confirmed 223, only 33 of whom were the children of original Protestants. The latest Bishop, as yet only designate, promises also to be among the most energetic, and is understood to have inaugurated his episcopate of Derry by an act of generous self-sacrifice, offering £1000 a year from his income of almost £5000 to supplement the see of Cork, which counts but £2000 of

revenue. It has been remarked that his name, in company with the names of the Bishops of Ossory, Killaloe, and Cork, is not found in the preliminary list of prelates attending the Pan-Anglican Synod.

Mr. Campbell, the clergyman who was so grievously assailed at Granard, has been threatened in various places since; and the Roman Catholic press takes no little credit for the forbearance by which he was actually suffered to speak without being knocked on the head. The forbearance seems entirely owed, however, to the active interference of the police; and there is sufficient evidence that the Romanists of Ireland have not yet learned the first principles of religious toleration. There has been a still more recent instance. Mr. Wakefield, an Englishman, settled in county Westmeath, and was on perfect good terms with his neighbours. His wife visited among the cottages of the poor, with whom she sometimes read the Bible. As the result was that a girl joined the Protestant Church, the priest wrote, "I will feel obliged if you would confine your zeal in religious matters to those of your own belief, whatever that may be, and don't attempt to interfere with any of my flock. Should you make any further attempt to do so, you may rely you will find it very unpleasant." It was not a courteous letter, and Mr. Wakefield replied in considerable heat, demanding an apology. The result was a monster meeting, over which the parish priest presided, which decided that Mr. Wakefield's letter was an insult to their faith, and denounced him as an intruder, and was followed up by withholding from him any labourers to cut his harvest.

Whatever may be the immediate issue, Romanism does not now ignore but studies Protestantism. It is an attitude that manifests itself in various ways, that betrays a consciousness of danger and of the strength of the Protestant Church in days when the press becomes the missionary. The efforts to plant some Romish organization everywhere is one index, and has recently been successful in putting a convent and chapel for sisters of mercy on the poor-rate of Tullamore under the plea of providing hospital nurses. Another index may be found in the circulation of Protestant books among the priests, evidently with a view to form acquaintance with Protestant teachings. A different motive—the simple one of reading what is good—may explain the curious fact that there are booksellers whose best customers for Mr. Spurgeon's sermons are Roman Catholic priests;

while it is known that in a southern county the priest preached a number of the sermons on the *Last Days of our Lord's Passion*.

France.

(From our own Correspondent.)

LIEGE, Bâle, and Geneva, testify to the tremendous potency of the power which is spreading godlessness, and leading Christendom to apostatize. Positive philosophy for the learned, independent morality for the unlearned, are straining every nerve to turn God and every thought of Him out of the world He has made. Even as in the days of redemption, the Son of God came unto his own, and his own received Him not,—nay, slew Him and cast Him out,—so, in the present day, men ratify the deed of the past by seeking to dethrone the everlasting Father. Another prince of peace is evoked, but evoked in vain, even the sovereign people; another man is set up to be worshipped, even Voltaire, in person and in spirit. It is no longer indifference to religion, it is open revolt,—*Atheism!*

It is felt in the universal agitation, political and religious, that "we live in solemn times which point to coming events more solemn yet. A supreme struggle is at hand, yea, commenced, between truth and error, faith and unbelief, good and evil; and it would seem that the Church, in its present state, is not prepared for the approaching combat."

Now, this it is that calls for the most earnest prayer and effort from all awakened individuals, to stir up those who yet sleep,—sleep at the mast's head while the tempest lowers and whistles around! The band of earnest ones among the workers in the Exposition perceive it daily, as one visitor and another come up in perfect astonishment that the testimony can be thus borne before the world, and still more so that it should be received by many. May this glorious opportunity—unique in the world's history,—given to such weak hands and trembling hearts to grasp, and grasped with so much infirmity,—be (notwithstanding the feeble agency) a mighty means of stirring up Christians to gird themselves to the fight. Hitherto, every prediction of permanent failure has been itself a failure; those who *believed* from the beginning were blessed with success from the beginning; those who crept on in timidity, until the success of their brethren gave them strength to trust, have received accord-

ing to their faith; and some who are just now arousing to activity, have yet six weeks before them, in which the Lord may shower blessings on their work also. In his accustomed way, the Lord has confounded human pride and worldly policy in spiritual things, and wherever an individual or a tract has been peculiarly spoken against in word or print, He has worked mightily by that individual or that tract. Were it as advisable to give it as it would be interesting, the story of the work in the Champ de Mars, in its inner phase, would at once shame all unbelief, and sting Christians to do valiantly, and give to the winds their fears!

Men said, and with a contemptuous smile, days of persecution have ceased, none but enthusiasts dream of it; we must avoid *that* ridicule! But persecution has looked us in the face, and when it has met a bold response in the name of the Lord our God, it has put its dart aside for a while. Its growing strength is not yet sufficient, except to send forth words of ridicule, to intimidate where it dare not yet silence. The great art of the enemy appears, among Paris Christians, to be to induce them to spend their efforts on *sedulously avoiding every act, word, system, habit, that might by any possibility be laughed at*. Oh! this is felt at every turn, and necessarily hampers their testimony at home and abroad. And this, by God's grace, some have been strengthened to overcome, till those who mocked have been constrained to examine, try, and acknowledge that Christ's truth is truth indeed. We are convinced that the smoothing down the testimony of God is, when discovered, what excites ridicule, and never the bold, outspoken gospel; the latter will necessarily bring opposition, and perhaps even now a degree of persecution, inasmuch as it will sometimes necessitate the reply, "we must obey God rather than man;" but, even in Paris, it will not be ridiculed like the other. The presence of Christ, the word of Christ, the resurrection-day of Christ, and the speaking for Christ, let these be sought for sedulously, hallowed, and cherished; and see if the Lord will not shower blessings upon France and Paris! *Brethren, pray for us!*

The Conference of the Young Men's Christian Associations was a successful one, harmonious and fraternal. Various nations were represented. They met in the Presbyterial Hall, which had been decorated with taste with banners and foliage. The president was Mr. Paul Cook, who was one of those used of the Lord to form the French Association; the vice-presidents

were Messieurs Friedel, of Paris, Mittendorf, of Geneva, Krummacher, of Elberfeld, Köllicher, of Zurich, Shipton, of London, Syr, of America; the secretaries, Messrs. W. Fazy, of Paris, Brame, of Paris, Klug, of Elberfeld, Roucaute, of Nîmes. Several pastors of Paris encouraged the meetings by their presence and words of wisdom. A happy day at Versailles was spent by the young brethren, in the hospitable dwelling and park of a mother and sister in Christ. Another general conference is appointed for 1870, at Amsterdam. An increased interest in Sunday-schools, and more and special prayer, were resolved upon. The French section had an additional meeting, in which important resolutions were carried. 1.—The French Unions shall have a general conference every three years. 2.—A central council to be formed of three members for three years. 3.—This council will be the executive power of the general council. It will admit new sections on presentation by the groups; it will superintend the publication of the *Bulletin*; and be in regular correspondence with all the secretaries of groups, and with all the sections. 4.—The general conference will decide which section has to choose among its active members the three members of the central council. 5.—The first central council to be nominated by the section of Nîmes.

A congress on slavery was held in the Salle Herz, to call and keep public attention alive on the subject. The Duke de Broglie was the honorary, and M. Laboulaye was the effective President; and M. Guizot, M. de Gasparin, and M. Dupanloup, Bishop of Orleans, sent in extremely interesting letters, not being able to come. Several emancipated negroes spoke, and their language sufficed to overturn the absurd prejudice which pretends that the negro is incapable of culture. The first meeting was devoted to the subject of slavery, as it exists in various countries still; and the second, to the results of emancipation in the United States.

A congress was also held of the Societies for Relieving Wounded Soldiers. It studied the various appliances and other inventions exhibited in the Champ de Mars; and decided on the creation of an international commission and journal at Geneva.

It is a year of congresses and meetings. The Rabbis of Europe have resolved to hold a council in Paris, to modify some laws respecting meats and domestic ties, &c. The Romanists have had theirs at Malines; the Pope, his, at Rome; the working-men, at Lausanne; the men of peace, at

Geneva; and the Evangelical Alliance, at Amsterdam. All parties feel the need of strengthening themselves, and gathering their forces, in view of a terrible future. It is strange to witness the general seething and bubbling up of Christendom. Even the rags of mediæval superstition flaunt in the breeze at Toulouse, in presence of twelve archbishops and bishops for the canonization of the Shepherdess Germaine Cousin, whose "precious bone" was exposed in the cathedral for the veneration of the faithful. These kind of festivals necessarily long outlive the superstition which at first gave rise to them, from the immense influx of money they occasion to a town; the race of Demetrius is not yet extinct. But they do not in France seem to show any inkling of desire to return to ritualism; they are like the last flashes of a flame whose fuel is exhausted. But religion has not died out among the country and provincial population; infidelity has not yet poisoned all; and the month of September, which leaves the farmer free from some of his toils, has sent up tens of thousands to the Exposition. In these we feel we have willing hearers of the Gospel, curious listeners as to what Protestantism can be, and eager receivers of books and tracts, to be treasured, as they say, for fifty years to come! May all France be thus leavened!

And this eagerness is not an isolated tendency, brought out by the Exposition. Take the following example, of which I could give very many. I extract it from the letter of a pastor missionary, dated August 30th, and addressed to a person who had sent him some Gospel tracts: "On Wednesday, an overseer of the miners was to be buried; and we gathered up all our remaining tracts for the occasion, and the distribution was good. And on the following Thursday my daughter —— died! . . . A few hours before the burial your tracts arrived. The crowd was so great, and the anxiety to get them so pressing, that a thousand were given away, and were carried into all parts of the town, where they will make known the Saviour. The priests cry out against us; but the population who read them get enlightened, and learn to know us better. It is currently said that our religion is good, and better than theirs. Ten days later, I was called to preside at a funeral in a Catholic village in the department of ——, where we have a footing, and where the clergy do all they can to speak ill of us. The nuns had declared that the children who should go to the burial should be punished at school next day; and the

priest had said, in his afternoon discourse, 'The Protestants are going to bury a child; no one must go, and no one receive their books!' We had more than 200 at the cemetery, and almost the same number behind the hedges. There was great attention, and many tears flowed. Several hundred tracts were distributed. The nuns had stationed themselves on the road; and when they espied a child, to say, 'Have you got a tract? Show it me!' and to seize it and tear it up was the work of a moment! Many children were sharp enough to hide theirs, and to run home as fast as their little feet would carry them."

Thus, the seed is being sown, and now and again the sower has the joy of seeing it spring up; but often he leaves that joy to the reaper, and yet rejoices, for he knows sower and reaper shall rejoice together.

How, in face of the immense field of mission work, enlightened men can find time for church divisions, and waste their precious hours on paper recriminations, would seem incredible; but it is a fact. We are threatened with a revived controversy between the free churches and the Reformed on one hand, and the Lutherans on the other. Oh! for a grain more of common sense! These are just the things which nurse infidelity. The Lord give us all the spirit of power, and of love, and of a sound mind!

Belgium.

(From our own Correspondent.)

On the 3rd September, after high mass at the cathedral of Malines, the Congress of Catholics met for its third session. The archbishop of the diocese, after offering up a short prayer, announced that the Pope had deigned to grant his blessing on their labours, and then laid particular stress on the necessity of submitting to the authority and to the decisions of the great Pontiff, whose sole aim is the greater glory of God, and the happiness of man as well in this life as in the next.

Baron Della Faille, one of the most intolerant representatives of the clerical party, took the chair, and, in a very long speech, dwelt on the hardships and persecutions to which Catholics are, according to him, subject in constitutional Belgium, and professed a filial and unreserved adhesion to all the teachings of the holy see. "We adhere," said he, "to the Encyclical and to the Syllabus in the sense of Pius IX."

An address was then voted to The Pope, in which the assembled Catholics stated their object

to be the study of the wants of our times by the light of the teaching of the church. She alone has the means of solving all that regards the present life, as well as that which is to come, and, by a general application of Catholic principles, drawing closer the alliance between religion and society.

The congress numbered about 2,000 members, gathered together from twenty-one different countries, among whom were the Bishops of Orleans (Monsignor Dupanloup), of Charleston, and of Vancouver, the Patriarch of Antioch, Monsignor de Mérode, Père Hyacinthe, whose speech excited great enthusiasm, and the Comte de Falloux, who not going to the same length in his adhesion to ultramontane doctrines, was somewhat regarded as a black sheep. The Comte de Montalembert and M. Cochin were prevented by illness from being present. Care was taken to exclude all reporters, but those connected with the Catholic press. The reporter of the *Echo du Parlement*, the ministerial organ, supplied daily an account of what he observed and could pick up outside the congress.

The keynote was, as will be supposed, devotion to the Holy Father. We are told that one breathed at Malines a truly Catholic atmosphere, every now and then traversed by a warm current of enthusiasm whenever the name of the Church or of Pius IX. was pronounced. On one occasion, when called upon to repeat the cry which had already so often been uttered, of "Vive le Pape Pie IX.," the whole assembly, under the influence of a paroxysm of excitement, with one voice, and during several minutes, loudly exclaimed, "Vive Pie IX., souverain Pontife! Vive le Roi Pie IX."

The Pope was indeed the only king to whom the congress appeared to owe allegiance. The president never once mentioned the name of Leopold in his inaugural address, and it was reserved to a French prelate to recall the meeting to more loyal and patriotic feelings.

In the course of a very eloquent speech the Bishop of Orleans combated the notion that the Church was opposed to any reform. Imperfection is inherent to everything in which man is concerned, even when he is the depository of divine things. The Church is the body which has the most reformed itself. With that view she has held a thousand councils. That of Trent decided that not one of its sessions should pass without reform being treated of. Reform then is on the side of the Church, and on the other side what is there? Luther with the nun he had abducted

from the cloister, Calvin with company of the same kind, Ecolompade, &c. And these are the men who gave themselves out as reformers of the Church, of that church which they called Babylon, while they themselves were the holy Jerusalem, which they peopled with their wives and children.

Father Tondini, of the order of Barnabites, proposed the foundation of an association of prayers for obtaining the return of Russia to unity. He expects great results from the spirit of inquiry which has of late been so widely awakened, and which must be kept alive by the press. He noticed the contradiction which exists between the language and the doctrines of the Russian liturgical books, as for instance the titles therein given to St. Peter, whose primacy is thereby virtually acknowledged. But the great hope of the return of Unity is to be derived from the fact that amid the treasures of their faith the Russians have preserved the worship of Mary. Mary is the bond which will reunite the two churches, and will make of all who love her one people of brethren, under the paternity of the vicar of Jesus Christ.

The Bishop of Namur followed, calling attention to the immense importance of the Unity of the Church. It is the very miracle given by Jesus Christ as the proof of the divinity of his mission. Unity is not only the proof of truth, but also the necessary condition of liberty of conscience. No church which has separated from the centre of unity to become national has preserved liberty, for moral liberty subsists only so long as its divinely traced limits are respected. Liberty of conscience is the liberty of being responsible to God only. Liberty moves in the sphere of law and legitimate authority, while license knows no law or authority. Unlimited liberty is but license. The conscience must find a limit, and that is why the immortal teaching of Pius IX. tells that society needs religion, reason, faith, man, God. The Encyclic teaches nothing more than this.

Drawing a parallel between Catholic and Protestant missions, the bishop insisted on the impotence of Bible Societies to propagate Christianity. Our Lord did not say to Money and to Paper, go and teach. He then contrasted with the sterility of Protestant propagandism, the marvellous results which never fail to reward the efforts and sacrifices of the Catholic priesthood.

I conclude with a few facts stated by Bishop Lynch, of Charleston. At the recent council of Baltimore, he met a priest nearly eighty years of age, who said that when he entered the ministry

there was only one bishop in the United States, and the Roman Catholic population scarcely amounted to 100,000 souls. Now their number exceeds four millions and a half, and application is being made to the holy see to create fourteen new bishopricks, which will increase the number of dioceses to forty. He concluded with an appeal in favour of the spiritual wants of the enfranchised negroes, of whom 150,000 only out of four millions are Roman Catholics.

Prussia.

THE religious journals of Germany are earnestly occupied with a very important and urgent question,—that namely, whether, in the Protestant countries recently annexed to Prussia, the Lutheran and Reformed Churches are to remain separate, or to be fused into one united Church, as they have been throughout the old realm. In a discourse which has been delivered at the pastoral conference at Newwied, a distinguished ecclesiastic, Professor Nebe, pleaded warmly for the cause of union. According to him, all rigid confessionalism belongs to past times; and the sword which bears the inscription "Beware of the Calvinistic faith!" has been stowed within the collection of antiquities at Dresden. It is the Lutheran Church that, in pursuance of its organic and theologic principles, opposes most decidedly a general realization of the grand idea of Frederic William III. In Hanover, this resistance has been so marked that an order of the Lutheran consistory has excluded from the communion all the members of the Reformed and United Churches.

We must repeat, nevertheless, that this union has been founded neither on unbelief nor on indifference as to the subject of confessions, but on a living faith and a solid attachment to the confession of it. Professor Nebe, after having affirmed this point with energy, concluded by saying, "The strength of Protestantism is neither in the Lutheran nor the Reformed, but in the United Church. Confessionalism, that abyss which has been excavated with equal zeal by the Lutherans and by the Reformed, has become a source of mischief to both parties; but it must be in proportion as the two Protestant Churches recognise their own solidarity, that the Evangelical Church will raise itself from its encumbrances and its lethargy."

Sweden.

THE difficult position is well known in which the congregations not attached to the Lutheran Church have been placed in Sweden. The most intolerant ordinances are there established on the subject of marriage and others, and many attempts to obtain their abrogation have been hitherto ineffectual. Hence those dissenters, who will not on any terms have their marriage consecrated in the National Church, are obliged either to remain single or to quit the country. These institutions have given great offence amongst all parties not attached to the Lutheran Church, and above all to the Baptists, whose churches are pretty numerous. These last, being driven to extremities, and tired of waiting in vain for justice, have determined upon commencing an open resistance to the unjust law imposed upon them. A journal of the province of Nerike mentions that in consequence of this resolution the Baptists publicly celebrated a marriage in one of their churches at Orebro. The ceremony commenced with prayers, the singing of a psalm, and the reading of a chapter of the Bible. The pastor afterwards ascended the pulpit, and after having expressed the profound and legitimate sorrow which the vote of the Upper Chamber had caused the Baptists, read the resolution according to which marriages would take place, in spite of the law, in the churches, and before the congregations of believers. The betrothed pair then advanced to the foot of the pulpit, and the man declared in a loud voice that in presence of God and of the Church he took for a wife his sister in the faith, and would love her to his latest breath. The bride made a similar declaration, and, after prayers and a hymn, the friends and relatives of the young people were again brought together by a banquet. It must be hoped that in consequence of this energetic behaviour of the Baptists, and of the daily increasing emigration, the Government will be brought to repeal a set of ordinances which are really a disgrace to Sweden, and a scandalous anachronism in a Christian country.

Switzerland.

(From our Geneva Correspondent.)

It is now some months since I sent you any news about our church of Geneva, in which, nevertheless, a fact of some importance has lately taken place. Our Consistory is customarily elected, in accordance with the constitution, for

four years, and we had this year to repeat the process. This election afforded a subject of much preoccupation to the friends of religion and the church; and if your readers remember what I told you regarding our ecclesiastical organization, they will without difficulty comprehend this feeling. You know, in fact, that, according to the constitution which was in 1847 imposed upon the church by the triumph of Radicalism, the citizens who enjoy political rights have been every one called upon to elect the Consistory and the Pastors. No other condition is required, in respect either of age, or of morality, or of faith, inasmuch that, if unbelief chose one day to muster all its powers, it is not impossible that the government of the Church might one day pass into the hands of the infidel party. We had hitherto escaped this alarming contingency; but, were we again going to escape it in 1867? This is the question we began to propose to ourselves, and certain circumstances were calculated to increase our apprehensions.

Although we have as yet nothing at Geneva like such fiery contests as are tearing the Church of France, it is nevertheless impossible but that the reaction from them should be more or less felt amongst us; there are, moreover, among the principal actors in these contests in France some who would be happy to see the Church of Geneva agitated by the same divisions, and who would readily labour to draw us into them. The Consistory which was about to retire had on important occasions shown a firmness which might have brought about a reaction, and have facilitated the efforts that were made to replace it by a set of men who had less Christian resolution. They had in 1864 refused a chair to M. Réville. In 1865 they granted one to M. Pélassier; but they afterwards fully shared the sentiments of repugnance and indignation which were excited in the Church by the scandalous negations of the French preacher. This is what some people had been unable to pardon the Consistory of 1863, and they had determined to manage that the one elected in 1867 should walk in a very different road.

But their efforts, God be thanked, have been ineffectual. They have not even succeeded in producing any agitation of importance among their own adherents. The great majority of the infidel party did what they have done since 1847: they stood back, leaving the affairs of the Church to those who take in them a true and permanent interest. The Consistory elected has thus been one worthy to succeed the former one; and we

may now anticipate for our Church four years of the peaceable government which permits and favours true progress, the development of Christian life, and the judicious employment of all available resources.

One of the characteristics of this at once prudent and liberal policy, is the more and more easy and complete alliance between the official authority of the church (as represented by the Consistory and the Company of Pastors), and the unofficial activity of the individuals or religious societies, who dedicate themselves to one work or to another. It is to this object, I think, that all the churches ought to address themselves; as the greater part are in fact doing at the present day. For a long while the national churches have been acquainted with none but an official activity: they have left to free churches the activity and the sacerdotal functions of individuals, and the labour which is carried on by all and for all. But from the day the national churches have comprehended that the two things could and should be united, they began to reconquer, and this most probably, for a long hereafter, a grand and beautiful position. This we are ascertaining at Geneva, and you in England. I always feel in a manner somewhat ashamed of putting side by side in this way your great English Church, and our humble Church of Geneva, which is far from numbering as many members as a single one of your great parishes in London. But just as God among individuals looks neither to worldly position, rank nor fortune, but only to the heart; so among churches He looks not at worldly inequalities, but at the fidelity, the zeal, the devotion with which each guards the post by Him committed to it. Our importance, few in numbers as we are, is to have to guard so fine a post as God has by the hand of Calvin committed to us. This is why your Christian sympathy is attracted by all our labours and all our dangers; and why we have now to tell you about them.

Among these dangers there are some from which the zeal and wisdom of the new Consistory will not better secure us than did the efforts of the preceding one. What is to be done against the tides of Catholics that are breaking in upon us from all sides? What against the immorality brought amongst us by many persons, who, Catholic or Protestant by birth, but actually corrupted and unbelieving, have come to seek an asylum amongst us? The most active evangelizing ministrations could not attain them all; and among those whom we do reach, how few are

really sensible of the influence of the Gospel. There are some, it is true, who receive it with a remarkable eagerness. Having never been acquainted with it, having no formed idea of it, they find it a great and interesting novelty; and it has over them much more influence than it can have over people who have known it early, but without opening their hearts to it, and who have thus become indifferent to it. Some among these converts might be cited to our believers as examples of faith, of Christian life, and of resignation under trials. But again, how many resist us, and afford us scarcely any hope whatever. Our old Protestant Geneva is thus like an isle in the midst of a blustering ocean.

But it is God who says to the wave, when He pleases, thus far shalt thou go and no further. Our situation, after all, is but like that of the Christian church in general, in the midst of the commotions and corruptions of the present age. Never has a more terrible war been organized, from without and from within, against God's truth. Never yet have the foundations, not only of the Gospel, but of all religion, been so deeply shaken. God has given free play to all the audacities of human thought, and to all the rashness of arrogance; He has been pleased to show the world the spectacle of man given up to himself, and raging against his own Creator. This inclination will have its turn. God will resume His rights; truth will recover her power. Happy then those who will never have doubted her triumph! Happy those whom God will find working and watching!

Italy.

EVANGELIZATION IN THE SOUTH. — Signor Gregori, whose visit to the small company of Evangelici at Fragneto l'Abate has been already noticed, has since paid several visits, under the protection of the police, to the community. The Evangelici have been exposed to much persecution; the men have been deprived of work, and turned out of the National Guard as "immoral," and the children have been withdrawn from the school which was taught by one of the converts. The work was commenced some time ago in Catania, which continues to prosper. The principal agent in this movement is an ex-priest, who received from a brother priest a Bible, and who threw aside his priestly dress, and finding that there were a few others of the same views as himself, commenced a meeting in his own house. This

meeting has grown from three to more than thirty persons.

VENICE.—The work still continues to prosper under the management of the Waldenses. A larger and more convenient place for worship has been procured; a hall, capable of holding between two and three hundred, with side rooms in which many others can hear. There is accommodation in it for the minister's family, and a schoolmaster, too, when one is appointed. The meetings continue to be well attended, and between two and three hundred persons have already given in their names as catechumens.

GAZZI has been labouring in different towns in Italy, as the John the Baptist of the Evangelical movement, throwing down that others may build up. At Guastalla the Bishop who had challenged the "*Evangelici*" to a discussion, was called upon by Gavazzi to redeem his pledge, but found it convenient to start for the centenary of St. Peter at Rome the morning that Gavazzi was to arrive. Thence our Evangelist went to hold meetings in Como, Florence and Leghorn, always meeting crowds and holding them in rapt attention.

THE CHURCH PROPERTY BILL having been passed, the great wealth of the Church will now be devoted to better purposes than feeding friars. The first clause was carried by an enormous majority, only 30 out of about 330 deputies voting against it. Among the 30 was Ferrara himself, though the clause was identical with that which he himself had proposed when Minister of Finance. He said that he could not reconcile it with his conscience to despoil the Church. The new bill does not make the bishops absolute in the Church as that did of last year, nor does it grant any greater liberty to the Church. In a speech which Rattazzi made, he declared that the State would not surrender its rights in connexion with the Church until the Church abandons the rights which she claims over the State. He said that, although some forty bishoprics are vacant, the ministry were going to tell the Pope that they would not nominate any bishops to these vacant sees. There is little chance of another hasty agreement with the Vatican.

Before the suppression of the convents only a part of the monks went out to beg, but now all go wandering over the country. The people in some places demand that this nuisance be abated.

REMARKABLE LETTER OF AN ITALIAN MEMBER OF PARLIAMENT.

Signor Carlo Cattaneo, member of parliament for the first electoral district of Milan, has addressed his constituents in a series of letters. The following is one of them, and shows that the religious question occupies a prominent place in the Italian mind:—

Honoured and Dear Friends,—In attributing the origin of their vast possessions to the inordinate cupidity and ambition of the higher clergy, and their relations to the plunders of Charlemagne and Ruggero, I neglected to call your attention to the frequent confiscations which the Holy Inquisition, during the long period of four centuries devised and executed in Italy. But feel compelled to return to this subject, inasmuch as among the new idols, now being deified at Rome,* Don Pedro de Arbus, inquisitor, one of those who invented the atrocious formula, "*let him be burnt with fire until he is dead*," occupies a most conspicuous place.

By resuscitating these sad and shameful reminiscences, does the Church intend to give new and young Italy a maternal warning? It is late, too late for that. The world, both in its political and moral aspect, is being radically transformed. The Electric Telegraph is a truth in which all believe, even the Roman theologians, however discordant among themselves. The sovereign authority of public opinion will soon render vain the terrors of the scaffold and the dungeon in the hands of kings and Pontiffs. Ere long, neither to the Inquisitor, nor to the hangman, nor to the cannibal, will there remain a name or a place on the face of the whole earth. Electors, let this be Italy's answer to the menaces of the Papacy.

Great and blessed transformation indeed, has this age of liberty and progress brought to humanity. In our day millions of negroes have been forever redeemed from the infamous state of slavery to which they were brutally consigned, three hundred years ago, by Castilian Roman Catholicism, which instituted a slave-market for Africans in America, as "*a first step towards the faith*." But more than this has beneficent age brought us: a living, notorious light; never revealed among us, (Italians,) before; now dispels old and hag-gard superstitions, ghostly stories, amulets, astrologies, visions, magic arts, enchantments, and Papal maledictions. We fear them, we heed

* The letter was written a few days previous to the late canonisation of Saints, and the celebration of the eighteenth century of Peter's martyrdom at Rome.

them no more. The witches, too, have disappeared with the inquisitor, who imprisoned, interrogated and condemned them to be burnt alive.

In this irresistible renovation of the mental and moral life of the men of every class, of every tongue and colour, and faith; in this great work of mercy; what is the part that Mother Church assumes? The Mother Church, instead of adopting as her own, that increasing of the human family, loses time and respect, and majesty, by calling from the tomb the spectre of an inquisitor! Pius IX., once the hope of an unhappy people, once hailed as the first ray of a new and coming light, now mingles his name with that of an inquisitorial man-slayer, whose relics are still blood-stained and contaminated by contact with torn and mangled bodies, his victims. In the presence of such aberrations, such follies, should young Italy abase herself, and bow down before these new idols?

Is the clergy the Church? *Ecclesia* literally signifies *convocation*. In the republics of Greece, it was the popular assembly of the citizens *evoked*, (gathered), from their houses and fields, and *convoked* in the public place, or square. The *Ecclesia* comprised also the magistrates. This name, applied to the various religious associations, embraces, therefore, their respective clergy. The clergy as its name (*clergy*) indicates, is the part: the *ecclesia* in the whole. But the Church is a part of the Nation, hence, the State, by natural right as well as by the irresistible force of things, and by the compact of the Constitution, can and must comprise other systems of worship which are not Roman Catholic, (Art. 1. Constitution.)

Electorate, we are not compelled to become theologians in order to discuss this question. Vast possessions have become a matter of controversy between the State and Church, between the Church and her prelates. Let us confine ourselves strictly to the legal side of the question, consulting at the same time, as a document in evidence, the Gospel; for the Gospel is the recognized basis of all the Christian Churches. Well, I ask, was there really instituted by the Gospel a supreme power of the Clergy over the *Ecclesia* of the faithful?

No! According to the Gospel, Christ said, "and whosoever will be chief among you, let him be your servant," Matt. xx. 27. Did the Gospel delegate to any member of the Clergy an authority even merely paternal?

No! Christ said, "and call no man your

father upon the earth; for one is your Father who is in heaven," Matt. xxiii. 9. Did the Evangel institute the authority of a master?

No! Christ said, "call no man your Master, and ye all are brethren:" and a little further on: "for one is your Master, even Christ." Matt. xxiii. 8, 10. Did the Gospel establish the absolute duty of the assembling of believers together under the presidency of some members of the Clergy?

No! Christ said, "for whosoever two or three are gathered in my name, there am I in the midst of them." Matt. xviii. 20. Was it ordered in the Gospel that these "two or three" should assemble in any place specially designated for worship and prayer?

No! Christ said, "enter into thy closet, and close thy door, and pray to thy Father, &c.," Matt. vi. 6. Did the Gospel command believers to repeat long rosaries of prayers, as did once the Egyptians and the Indians?

No! Christ taught only one prayer, and that, remarkable for its brevity, the prayer Our Father—"and when ye pray, say not as the Gentiles do, &c.," but pray ye thus, Matt. vi. 6. Beyond the invocation of the Heavenly Father, did the Gospel recognize any other intercession, (as Saints, Angels, &c.,) which might afterwards become a source of gain to the Clergy?

No! Let an example suffice for proof: Matt. xii. 46-49. Did the Gospel concede to Peter, alone, the power of binding and losing on earth and in heaven?

No! Whatever the Saviour conceded to Peter, Matt. xvi. 19, was also granted to the other disciples. "At the same time came the disciples, to Jesus, &c., Verily I say unto you, whosoever ye shall bind, &c.," Matt. xviii. 18.

Was there a supreme and infallible authority therefore conferred upon Peter? It is true that at the close of the Fourth Gospel, Christ, after having asked Peter if he loved Him, gives him a kind of farewell salutation: "Feed my sheep." But it is equally true that in that same chapter, where He had given him power to bind and to loose, He reproofs him with being earthly-minded and ignorant of divine things. "Get thee behind me Satan; thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of men," Matt. xvi. 23.

Did Christ give to His disciples, as such, the power to amass and possess wealth? No! On the contrary, they were forbidden so to do in those poetic words: "Behold the fowls of the air, &c."

vi. 26 : and He adds an express precept : "Freely have ye received ; freely give. Provide neither gold, nor silver, nor brass in your purses," Matt. x. 8, 9.

Electors, as the wealth which is to-day held by the Clergy, and is so unequally and unfraternally distributed among them, is the negation of the Gospel, so the Gospel, both in the texts above cited, and in its general texture and spirit, was and is not only the negation of the Jewish priesthood, but is the negation of every priesthood. But if we wish to consider rulers in the Church as a worldly necessity, equal with the necessity of rulers in the State, let us descend from the Evangelic ideal to the Apostolic acts.

With the first discord between Jewish converts and Greek ones, arose the necessity of electing seven Greeks to the office of *deacons*, and this constituted the first defection from the Gospel ; this instituted the ordination of a worldly priesthood. Acts, vi. 1, 5, 6. *

It is very remarkable that in these latter documents in evidence (i. e. the Acts and the Epistles,) no mention is ever made of any journey that Peter was to make or did make to Rome ! The Church of Italy was the daughter of Paul ; and to the mind of Paul, the *infallible* Peter was *reprehensible*, Ad Galat. ii. 2.

Electors, if this worldly Church has fallen so low as to be utterly incapable of lifting itself up to the sublime ideal of the Gospel, it may, at least, be raised to the Apostolic ideal of the *election*.

It belonged not to the Minister, Baron Ricasoli, to prescribe to Italy her ecclesiastical rulers, or say who should possess the vast incomes of her prebendaries, or who should become the inappellable judges of her Clergy ; the *ecclesia*, in its widest sense, is the only legitimate authority that can dispose of these questions.

The Episcopal question is about to assume in Europe a hitherto unforeseen importance. In the old sophism of *Churches*, and in the new sophism of *racés*, lies hidden Europe's greatest danger : three Races, three Empires, three Churches : the

Latin Empire, the Slavonic Empire, the Teutonic-gothic Empire : the Catholic Church, the Greek Orthodox Church, and the Reformed Church. Through the right of a kindred origin and race, and through the open favour of the Catholic Church, the French Empire aspires to the possession of Italy and Spain ; the Russian Empire to Bohemia and the Adriatic ; Prussia to Austria, Holland, Denmark and Sweden.—Let us strive to save liberty, honouring our tongue, and carrying back the Church of Italy to the Apostolic principle of *election*.

Thus, let Italy reply to the ghost of a resurrected Inquisitor ; thus, let her Church be no partaker of the free assembly of the human family.

India.

(From a Correspondent.)

BISHOP MILMAN has made a favourable impression on the clergy of his diocese, as far as they have yet had an opportunity of seeing him. Even the evangelical portion of them, though quite alive to his leanings to the High Churchism of the day, are attracted by his kindness and straightforward manner ; nor is he likely to try to force upon them anything at variance with their convictions. On his return from a short visitation to Burmah he gave, at a clerical meeting, an interesting account of what he had seen of the people and missions, and was not ashamed to declare his opinion of the superiority in that country of the Baptist mission schools over those of the Roman Catholics. His visit to Burmah will also, we trust, not be without effect in helping to cleanse some Augean stables which exist in certain official quarters. The Bishop's advisers, however, are of the High Church school, and some think he would be less liable to mistakes if he consulted more the good and wise Archdeacon Pratt. Further knowledge of India, and of the aspects of Christianity in the face of heathendom, will, it is to be hoped, let loose his mind from the narrow bounds of Anglican Churchmanship into the wide area of evangelical Christianity.

The advent to India of a Metropolitan of supposed or known High Church tendencies has, nevertheless, already had an evil effect in throwing off from the ritualistic clergy the restraint to which, under Bishop Cotton, they were subject in the matter of church decorations and ritualistic performances, and these tares are cropping up

* I would state that I believe the author of this letter, condemns the act of the Apostles in the election of the seven deacons, simply because *that* served, and still serves as the foundation of the so-called seven holy orders, (*ordines sacri*), in the Roman Catholic Church, and is the basis of her Hebraico-pagan priesthood. But the Deaconate, instituted by the Apostles under the immediate guidance of the Holy Ghost, had not the least affinity with *priesthood*, as every moderately instructed Christian well knows.

with vigour in different parts of the country. The Fort Church in Calcutta has, under a succession of High Church clergy, been developing in this direction for some time past, and where the end will be no one knows. A moveable cross, contrary to the prohibition of the judgment in the Westerton case, now stands on the Communion table, or rather stone altar, for such it is, together with two gilt vases of flowers; and while one clergyman "celebrates" the Holy Communion, another kneels with his back to the congregation at the foot of the steps leading up to the altar. No wonder the pious soldiers of the regiment now stationed in the fort leave their church for other places of worship. But worldly-minded people are attracted by music and decorations which please ears and eyes. The Bishop would not apparently originate such things, but he evidently approves of them.

This leads us to another question, which lately came before the clergy here. It was proposed to erect in the cathedral a reredos and a tablet as memorials to Bishop Cotton, and the clergy were asked to help in raising money. All were ready to subscribe to a tablet; but objection was raised to a reredos with carved figures, as a stumbling-block in the way of the heathen whom we seek to turn away from graven images. It is well known that Bishop Cotton objected, for this reason, to any carved figures in church decorations in India; though it is asserted, with what accuracy we know not, that before his death he was beginning to change his mind on this subject. We have reason, however, to know that he objected to the reredos erected in the Fort Church, though he did not actually forbid it, because it had been ordered before he knew of it. It was urged that in Calcutta at least the matter was unimportant; but this was met by the simple statement of a fact which the excellent and well-known Professor Krishna Mohun Banerjea related. There stood before the cyclone, in the Cathedral of Calcutta, a painted east window, presented by the Queen, which represented the Crucifixion, with a central figure of our Saviour. The professor happened to be in the cathedral one day when two Seikhs from the Punjab sauntered in, and were attracted by the painted window, when one said to the other, "There is the *Sahib log's* (English people's) God; go and worship it." Another native Christian who we know of, a pundit of no little note, is also scandalized at the carved reredos of the Fort Church, as so suggestive of the sculptures of heathen deities in Hindoo temples. Truly

Ritualists will not evangelize India any more than the Romanists have done, if they present to its people a faith in the Unseen so weak that it needs these "helps to devotion." It is indeed distressing, that while some earnest ministers are winning souls to Christ from out of heathendom through the Gospel, others, through Ritualism, are throwing a stumbling-block in their way.

A "Church Association" is among the things which have recently appeared in the ecclesiastical atmosphere of Calcutta. Few knew anything about it till the printed rules and special form of prayer were issued abroad. The way these were framed forbade, on the face of them, the connection of the Evangelical clergy or laity with the association, whatever the intentions of the framers of them may have been; and it is not surprising that at the first meeting of it the clergy of the Church Missionary Society were absent in a body, one native pastor only excepted. The two chaplains of the Old Church (the church of Brown, Thomason, and Dealtry,) also wrote to decline to join it. Among other resolutions to which the members were to adhere, were—"To use a daily prayer for grace upon the association;" "to use a special act of intercession four times a year at Holy Communion;" "to do church work at the suggestion of the clergy;" &c. &c. The members were also at special quarterly meetings to receive the Holy Communion in their respective churches, using privately the special act of intercession. They are also expected to attend an annual service (choral of course), "on or about the 25th January, the feast of St. Paul" (the patron saint of the cathedral), "when the Holy Communion will be administered, and a sermon preached." The special form of prayer includes a litany, in which, among other expressions, we find the petition, "By the spitting and scourging which Thou endurest, *have mercy*," &c. The object of the Association is said to be "the promotion of Christ's glory." True Christian men in India, as elsewhere, will, we believe, be always ready to promote Christ's glory; but we think they will rather shrink from binding themselves to the particular rules and manner of working of a "straiter sect" of this kind. The laity were invited to join the association, but made a very sorry appearance at the first meeting, and did not exceed above half a dozen, including a ship's captain and a midshipman, two or three East Indian Scripture readers, and the secretary, who is a medical man. The printed rules, however, which had all the appearance of being final,

are now said to have, been only intended as a draft, and they have since undergone revision. How far the changes in them will justify or not the appellation of the "Brotherhood of St. Paul," which the *Friend of India* has given the society, remains to be seen.

We have cheering accounts of the Christian work among the Santhals in the Church Mission field. The people of that wild region came anxiously to the missionary to enquire after the truth, and God is adding to the church there, we say not daily, but at least yearly, such as shall be saved: inasmuch, that it has now become necessary to build a commodious church at the head quarters of the mission.

In Cashmere, through the labours of Dr. Elmslie, two respectable natives, a Moonshi and a shawl merchant, have lately been baptized, and already give proof of faithfulness under persecution. In this dreadful visitation of cholera at Sreenugger, the Maharajah forbids the people to go to Dr. Elmslie for medical advice; so he goes to them, into the midst of their misery, while all other Europeans, one missionary excepted, have left the city, and he is consequently more than ever regarded by the people as their friend. Thus the opposition of the Maharajah and his dewan is being turned to the praise of God.

Our hearts are also cheered by tidings of the steady faith of a certain noted convert in the Punjab, once a bigoted Mohammedan, who has just refused the offer of a valuable Teshildarship under Government, in order to devote himself without restraint to the work of Christ. He has also just brought his six children to the Christian font, and it is likely that his wife will soon come forth from behind her *purdah* (curtain), to become an open follower of the Lamb. May God Almighty shower on this noble man, and all his household, the unsearchable riches of Christ!

CALCUTTA.—Mr. Henderson, of the Church of Scotland mission, states:—Since the establishment of the Calcutta University, it has been found in some of the large missionary institutions that the pupils of the advanced classes were less willing than formerly to attend to the study of the Bible. As religious knowledge counts for nothing in the University examinations, this is not to be wondered at. In order to counteract this, and encourage the study of the Bible among Hindoos and Mussulmans, the Calcutta Bible Society gave the sum of 500 rupees, equal to £50, to the Missionary Conference, to be awarded by them in the

form of prizes to those candidates who should show the best acquaintance with some prescribed large portion of Holy Scripture. It was resolved to divide this sum into thirteen prizes, viz. one first prize of 100 rupees; four of 50 rupees each; and eight of 25 rupees each. The candidates were required to read the Gospels of St. Luke and St. John, and to commit to memory St. Matthew v.-vii. (the sermon on the mount), Rom. xii. and 1 Cor. xiii. As the examination was to be conducted in English and in writing, and as no one who had passed the first examination in arts at the University was admitted to it, it must be allowed that this portion of Holy Scripture was sufficiently large. It should be added that no Christian was allowed to compete. About seventy candidates came forward to the examination in the large hall of our institution. Four papers of questions were set to the candidates. The maximum value of the papers was fixed at 400 marks (i.e. 100 to each paper). Thirteen gained prizes, five of them from the General Assembly Institution.

MADRAS.—The following statement is made in connection with the Church of Scotland mission:—The native congregation is one, I think, of which our Church has reason to be proud. It is the largest native congregation in Madras, and the collections which are made by the poor members, as you will see from the report sent home, are such as might make many of our congregations in Scotland actually to blush for mere shame on account of the small collections which they make for the schemes of the Church. The congregation is a poor one—most of the members do not draw more than seven rupees, or 14s. a month, and some not even that—yet you will observe from the report their collections for this year amount to upwards of 438 rupees (£22 16s.) Those who can give money give it heartily. But there are many too poor, especially among the females, to contribute to the funds of the church in this way, and they manifest their charity in a manner most beautiful and most becoming the members of a poor Indian Christian congregation. Although they are poor they will not be prevented from contributing their mite to the cause of Christ, and they do it every time they mind themselves, by minding also the claims which their Saviour has upon their charity. Every time these poor people cook their own rice, they most religiously lay a handful aside, which is to be given to the church for Christian purposes. The catechists

call at the several houses once a-week for the various quantities of rice that may have been thus laid aside, which is then sold and converted into money; and in this way there was raised during the past year a sum of six rupees seven annas (about 12s 6d.) When we see fruits like these flowing from our Christianity in India, I think people have little reason to complain of the *formality* of the conversion of the natives, or that the India mission is doing no good in India. No doubt there may be some "black sheep" amongst the converts, but I am also sure there are many good true Christians.

Mr. Smith writes of the Baptist Missions in DELHI:—

"The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and ever-increasing number whom our Scripture Readers have got to read the Bible. In almost every cluster of houses I visited, some two; three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent upon you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to talk what course to adopt. Our people are labourers, and cannot work alone. New all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the Mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our

church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members. The Sabbath congregations are, on the whole, good. Last Sunday I counted 80: still, more ought to attend, and I am not satisfied that they do not.

"Our 11 Town Missionaries have each a school for three hours daily, and I have been visiting them every morning—sometimes three and four districts before breakfast. It is quite cheering to see so many men reading the Bible who were, before, ignorant; and hence our converts and inquirers are becoming more intelligent and more regular in their attendance at the house of God. Our work is carried on with the utmost regularity—preaching in the bazaar every evening, and afterwards at one, and on some nights two meetings. I never felt more hopeful as to our future prospects, and our native agents never worked so perseveringly. I am beginning to feel the importance of our native agency more than I did. Where not one in a hundred can read, we must teach; and at present we are getting crowds of young people about us, who attend chapel and are free from caste, and promise to be of the utmost value, especially in the future. You would be delighted to see our congregation coming from all parts of the town of Delhi, perfectly independent as to their worldly affairs, and yet tolerably regular at service on Sundays, and always present at the evening prayer-meetings near their houses. I am confident we have secured one most important step in advance in thus freeing ourselves from Christian villages and the provision of employment for native Christians. I baptized a very intelligent young Mohammedan last week; and three more, a Brahmin and two Mussulmans, are apparently convinced of the truth of Christianity. Besides, numbers regularly attend our services who have never yet mentioned baptism. I wish you could visit us. I am sure you would encourage us much in the work in Delhi. Mahomedan controversy is becoming daily intensified. We are met almost every night by men who have systematically studied the Word of God. The other day, when I was speaking against fatalism, one of them referred me at once to Pharaoh, 'and for this same purpose have I raised thee up that I might show in thee my great power,' asking, triumphantly, if that was not fatalism? This close inquiry must result in good, and will doubtless aid in the spread of the truth. The Mohammedans evidently feel that they are

engaged in a death struggle, and hence it is not surprising if they catch at a straw. My work is much increased by the presence of a Highland Regiment, nearly the whole attending our chapel. I expect Government will allow 100 rupees a month while this regiment remains. If they do, I shall take it and use it as you like. I may send it to the Baptist Mission Press to pay the 2,000 rupees debt on our chapel, or have it carried direct to the credit of the Home Committee, or carry it to the local funds. Which?

The work done at the press for the ORISSA Baptist Mission during the year is described in the report.

30,000 tracts on various subjects, but all designed to lead the reader to Christ, have been printed. Two of these are new ones, one is entitled "Help in Prayer," and is designed to aid inquirers and native converts in pouring out the desires of their hearts to God. The other is a poetic one, "Jaganath Tested," and is admirably adapted to the native mind. Both, it is trusted, will be useful.

The printing of the pocket edition of the New Testament (the first we have had in Oriya) has been completed. It is printed at the expense of the Bible Translation Society; and, it is believed, will be much prized. It is sold to the natives at four annas a copy; and any wishing to purchase for gratuitous distribution, may obtain a supply at that rate; but it should be understood that this low price has been fixed on account of the deeply afflictive circumstances of Orissa. This is the *sixth* edition of the entire New Testament in Oriya during the last fifty-eight years. The first bears date 1809, and was, we believe, the first book printed in the language.

An edition of the Gospel of John—4000 copies—is nearly completed.

The printing of the edition of the Old Testament in small type, at the expense of the British and Foreign Bible Society, has proceeded to Deut. xxi.

TINNIVELLY.—The account of the state of religion in the Church Mission in Tinnivelly proves the genuineness of the change wrought in the condition of the people:—

Family prayers are held in many houses. As the number of individuals who can read increases, this habit is extending. Almost every member of a family attends prayers in the

church, either in the morning or evening; but in addition to this, especially when the head of the family can read, the word of God is read in the house, and prayer offered. This is more especially the practice at night.

Several of the catechists have observed a growing attachment which the people exhibit towards them, as evidence to some extent that their teaching and preaching are accepted with feelings of piety. On occasions of joy and sorrow, when friends form a party at a house, the catechist is frequently invited to read and pray with them. And when the teacher's family is in sickness or trouble, there is generally, on the part of the people, a readiness to help, and that in a way which requires at times no little self-denial.

In some members of a congregation the religious principle is more demonstrative than in others. While there are many who feel a reserve and shyness in such matters—and they are very few who make it a set duty to go out among the heathen and preach to them—there are nevertheless not a few who find it their pleasure in a quiet way to talk about the Gospel, the history of Bible days, the progress of Christianity in foreign countries and in India, and the advantages and blessings which have, in God's mercy, visited our own times. Not a few show their anxiety for the conversion of their children and heathen relatives, and endeavour unobtrusively to take advantage of any opening that way. They show, in fact, their delight is in the Lord and in the way of his commandments. They are constantly striving against sin, resisting temptation, and endeavouring to follow the Lord's will in all things.

Again, the regular attendance of such at the house of God, and their attentive, prayerful deportment there, the reverence which is openly paid to God's word, for all its statements and declarations are always acknowledged as decisive, and portions of it are treasured up in the minds of even the most illiterate; the regard which many show to the Lord's-day, their liberality according to their means, and in some cases beyond their means; the spirit of humble contentment which they exhibit, their patient resignation to the will of God in suffering, their peaceful reliance on Christ in the prospect of death;—all these are indications that the Lord is carrying on his work of grace among our people, and that we have much reason to rejoice, and to be encouraged to persevere.

Never on the Sabbath-day will ploughing or

reaping be observed in a Christian village. The same may be said of weaving. This is a great point gained when we consider the circumstances of the people, and how great a temptation it must be to them, having heathen around them who are then openly working for their livelihood. No Christian keeps a bazaar open on Sunday. This is prohibited in all our Christian villages, and common cooly work is generally discarded. All this may be said of the body of Christians, but there are many who do more than this, and who, by a rigid preparation on the Saturday, have the Lord's-day wholly to themselves, to attend to religious duties. Besides the morning, noon and evening services, Sunday classes take up part of the time, and give employment to such as have a desire for these things. Still it must be acknowledged that there is room for improvement in regard to the duty of the Sabbath among the people generally. There is little of private life among our native Christians. They may all be said to live in public, so that the habits of every individual are known to every man in the village. Hence we know the worst of our people. We need not entertain any fear that a worse state of things may possibly lie behind in the back-ground which as yet may not have been penetrated. That cannot be, and it is an argument to be always kept in mind when judging of what is said to the dispraise of our people.

The Rev. J. H. Orbison, of the Lodianna Mission, gives the following description of the VALE OF CASHMERE :—

The best bird's-eye view of the valley is from the top of "Takht Sulaiman," the Throne of Solomon, where, according to the tradition, that great king, seated on his "flying throne," which was borne through the air by swift genii, stopped for a moment in one of his peregrinations to survey the enchanting scene. This lofty spur, now called "Solomon's Throne," juts out from a high range, not far from the middle of the valley, overlooking the city, and commanding a view of the whole panorama, which lies spread out like some Fairy-land, dotted with gardens, and carpeted here and there with exquisite devices and patterns, and Gobelin tapestries, designed and woven by peris and genii, in the olden times, and which have since afforded an inexhaustible store of designs for the unique shawls of Cashmere. Just beneath you lies Soinuggur, the chief city, with the "Palace and Fort of the Lion," and Hindoo temples, and Moslem mosques, and Hurri-Purbut

Fort on the conical mound, and the quaint bridges, and poplar avenues, and spreading suburbs, &c. To the left you behold a river, formed by melting snows of the high mountain-tops, and the springs which burst from their base, gliding broad, smooth, and majestic, back and forth, across and adown the valley, and curving in great bends and loops, through fields and groves, and gardens, till it reaches the city, through which it runs, sending out branches for the streets and canals of this Eastern Venice, on which move about the primitive boats, very *unlike* gondolas. To the right you see canals and inlets, and the far-famed lake on whose banks spread out the celebrated gardens, "Chunar," and "Nishant," and "Shalemar," with their rows of fountains, and whose bosom is studded with the Golden and Silver Isles of Poetry, and whose shores are fringed with floating gardens. In front, beyond the city, you see the river, with its waters re-united, winding along down leisurely in all its force, fertilizing the valley, and helping to form other inlets and lakes, as "Manushul," and the "Wooler," till it reaches Baramoola, at the other end of the valley, where it bursts through the mountain ranges by a narrow pass, and leaves Cashmere roaring and rushing, and dashing angrily. Leaving the view beneath, you behold, as you raise your eyes, "mural mountains," crested with snow, encircling the whole valley in its entire circumference, and shooting up their white pearly peaks and battlements into the sky, like sentinel-posts for the guardian angels of the valley, denying access like the walls of Milton's Paradise, as if nature would seclude this, her sanctuary of beauty, from intrusion.

But, alas ! Satan and sin have entered even here, and marred everything. Christianity is nowhere more needed. Were the curse, and thorns, and trail of the serpent removed, this would, indeed, be "Paradise Regained," and the Persian poet's verse would be true : "If there is a paradise upon earth, it is this, it is this, it is this."

The following account is given of the death of the RAJAH RHADAKANT DEB, of Calcutta, one of the sternest of the old consistent Hindus :—

Everybody knows that Sir Rajah Radha Kanta Deva Bahadoor had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, "How are you,

sir, to-day? Wouldn't it be as well to take some medicine?" The Rajah Bahadoor replied: "Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it." After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant, "Nobin, I am feeling weak; give me some milk to drink." The servant brought some milk, the Rajah Bahadoor drank it, and went to the sitting-room with the rosary in hand. After a little, he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin, "To-day I shall leave off my body; it is not, therefore, advisable for me to remain here on the second story. Send for the priest." We may state here that the Rajah Bahadoor, on going to Bindrabun, had selected a learned Brahmin of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal cremation, which the Rajah had himself collected from a diligent perusal of many Shāstras. On the priest being brought before him, the Rajah Bahadoor questioned him as to his knowledge of funeral obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin, "You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamālya* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *koomkoom*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest. See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. [We may state here that the Rajah Bahadoor had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them in the ground at the four corners of the pile, and

let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun, so deep in the ground that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindas* to the Jumna, and give a good feast to the Brahmins of Bindrabun. After which you may turn your face towards your native land."

The devout Rajah Bahadoor having said all this, was preparing to go down stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Rajah, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta.

GUNGA DHOR SARANGEE, AN ORISSA PREACHER.*

It has pleased God to remove by death the first convert to Christ in this district, and the first native preacher employed by the mission—Gunga Dhor Sarangee. We shall furnish our friends with some particulars of the conversion, Christian experience, and preaching labours of our aged brother who now sleeps in Jesus.

The first Christian truth which Gunga received was by means of a tract on the worship of Jaganath. It was printed at Serampore before

* From the Mission Report, published in India.

this mission was established, and it is believed that it was given to a pilgrim from Orissa at the Gunga Saugor festival. The identical tract is in the possession of the writer of this, and is much worn and incomplete. So far as can be ascertained, it rather shook his faith in the popular idolatry than revealed to him the precious doctrine of salvation by Christ.

Another tract obtained after the arrival of the missionaries, though published at Serampore, was "The History of Christ, the Water of Immortality." Many of the most important narratives and discourses in the Gospels were versified in this tract, and were thus imprinted on his memory and never forgotten. A third tract which was read with great advantage by Gunga and his companions, who were disciples of the gooroo, Sundera Das, was the "First Catechism," or as it has been generally called in Orissa, the "Ten Commandments," a tract which is still very popular.

But though, before he met with the missionaries, his confidence in the popular observances of idolatry had been shaken, it was by no means destroyed. While in this state of mind he visited the shrine of Jaganath, in the hope of being favoured with a vision of the god. Accordingly, the morning after he reached Pooree, when he had attended to his ablutions and devotions, he hastened to the temple, and with hands devoutly joined he besought the god to give him that night a manifestation of his glory in dream or vision. The night came and he retired to rest, but no appearance of Jaganath disturbed his nocturnal slumbers. The next day he complained to one of the pundahs that the great lord did not attend to his prayer, without saying what his petition was. Don't you know, said the pundah, that Jaganath is absorbed in deep meditation, and requires to be aroused before he can attend to your prayer? you should use some special and powerful means to awaken the god from his profound repose. The votaries of superstition have, we may add, in all ages entertained the same degrading conceptions of the object of their worship, and have sought by special means, usually by the infliction of severe personal suffering, to arouse the attention of their god. This was the course pursued twenty-eight centuries since by the worshippers of Baal, when Carmel, whose graceful form, verdant beauty, and rich fruitfulness have furnished inspired poets with some of their choicest imagery, was the scene of that exciting contest between the solitary worshipper of Jehovah and the many votaries of Baal. From

early morn till noon they cried without ceasing, "O Baal, hear us," but the god was deaf to their entreaties. At noon the prophet "mocked" them, though in truth he spoke in accordance with the ideas they entertained of their chosen god, and the irony is much more severe to us than it would be to them, "Cry aloud, for he is a god; either he is talking (better, he is meditating),* or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." They acted on the taunt; their cries were louder, and they "cut themselves with knives and lancets till the blood gushed out upon them," in the hope that their self-inflicted torture and the sight of the streaming blood would awaken the attention and enkindle the pity of their lethargic god. Gunga was ignorant, at the time of which we are writing, of this interesting narrative; but as an intelligent idolater he perfectly understood the principle that underlies it. He thought, however, that though more hazardous, it might be a wiser course to punish the god than to torture himself, and that it might be equally efficacious in arousing his attention. With this view he went to the town, procured a piece of rod iron some inches long, and had it well pointed at one end. Again he went to the temple, and attended to his accustomed devotions. He carefully watched his opportunity, and as he was supposed to be a very devout worshipper of the god, no suspicion was felt by any. He then began to revile the god, much in the way described by Ward in his celebrated work, where he says the Hindoos sometimes, when displeased, lay the blame of their calamities on "the rascally gods." This was fruitless. His god which he had concealed under his cloth was brought out, and when unobserved by priest or pilgrim he gave the idol several sharp thrusts, after which he again reverently presented his prayer that in a dream or vision of the night the god would reveal his glory; but the night passed, and as the Scripture says in the narrative already quoted, "there was no voice, nor any one that answered." The next morning he left Pooree, to which, as an idolater, he never returned.

Many years since we inquired very particularly of Gunga in reference to some points of this singular story. We questioned him as to the reasons which induced him to adopt this singular method of awakening the attention and testing the divinity of his god. In reply, he mentioned several stories from the shastres of sages and others who had ob-

* So our best Hebrew scholars translate the word.

tained the blessing they sought from the gods by abusing, maltreating, and even kicking them; and he reasoned that what others had obtained in that way might be obtained by himself. Readers familiar with the shastres and poorans will remember the legend of one of the gods, who had his teeth smashed; of Vishnu, who was kicked and trampled upon by Bhrgu; and of Krishnu, who was shot by an arrow, and the whole race of Jadu destroyed. On another point he was very clear and forcible. He had read the Christian books, and he could not any how reconcile them with the Hindoo shastres. If one was true, the other must be false; but the question that agitated his mind was, Which of them was true? The Christian books presented much evidence that he could not disprove; but at that time there was not a solitary native Christian in Orissa, and he felt that he could not give up Jaganath, in whom all his people trusted, till he had used all possible means of satisfying himself of his divinity.

Another point about which we specially inquired related to his feelings when he tried this, as it might appear to him at that time, dangerous experiment. The reply he gave was very natural, and the description of his feelings just what might have been expected from one who had not been delivered from the superstitious dread which idolatry inspires. He said that he had a strange conflict of feeling; but anxiety and alarm evidently predominated. He thought, Perhaps the god may be angry, and strike me dead on the spot. If he should do so, that will be evidence of his divinity. If, on the other hand, he should be gracious and grant my request, that will be sufficient proof. But when neither wrath nor grace was manifested, I was convinced that "an idol was nothing in the world."

We may add that we know another instance, of one who, though he stood high in the confidence of the priests of Jaganath, was sceptical about the divinity of the ugly idol, and treated it with great indignity. In this case, as in Gunga's, the party subsequently became a Christian; but in both instances the indignity was perpetrated before they were brought directly under missionary influence.

In the early part of 1826, Gunga came with others to visit Mr. Lacey. At that time he and his companions had received a copy of the New Testament (Dr. Carey's version), which had been attentively read. The conversation which Mr. Lacey and Mr. Sutton had with these intelligent and hopeful inquirers was most encouraging and

reviving to their spirits. It marked the beginning of a new era in the history of the mission. The seed had been sown for several years, but no precious fruit had recompensed their toil. Now the joy of harvest appeared in prospect, and, like Paul when at Appii Forum and the Three Taverns, they "thanked God and took courage." In the narrative given of these interesting conversations "the young Brahmin" and his surprising acquaintance with Christian truth are especially mentioned. Subsequent conversations showed that he really trusted in Christ; but the obstacles to the open profession of his faith, especially those arising from the bitter opposition of his wife and immediate connections, were most trying to bear.

While in this state of mind he accompanied Mr. Lacey to Calcutta and Serampore, and was much benefited by the conversation of Pran Krishnoo, one of the Serampore native preachers. Here, too, he had an interview with the venerable Dr. Carey, of which he often spoke many years after with tears of sacred pleasure. He was introduced to the doctor as one who had renounced idolatry, and who trusted in Christ for salvation, though he had not been baptized in His name. The doctor, who was the first European student of Oriya, addressing him in that language with great fluency and ease, said, "Dear brother, take care of the jewel which you have found, and never let it go." It was a word in season, and was never forgotten.

Shortly after his return to Cuttack he determined to delay no longer, and his baptism took place on the 23rd of March, 1828. Mr. Lacey, in narrating his baptism, described it as "the first stone taken from Jaganath's temple," and exultingly added, "The chain of caste is broken in Orissa, and will be mended no more for ever. Glory! glory to God in the highest!" As soon as Gunga had found the "one pearl of great price" he began to speak to his fellow-countrymen about salvation by Christ, and he spoke from the abundance of the heart.

"His call,
His consecration, his anointing, all
Were inward, in the conscience heard and felt."

From his baptism to his death—a period of thirty-eight years—he was regularly employed in the work of preaching, though in his latter years he was unable to travel to distant places, as the other brethren have done. He and Rama Chundra were together solemnly set apart to the work of an evangelist by the imposition of hands and prayer in 1834, and this deeply interesting service

was the first of the kind ever held in Orissa. He was in many respects pre-eminently gifted for this work. He had a voice of remarkable compass and power; his action was natural, striking, and impressive; his knowledge of Hinduism and the *ashastres* was accurate and extensive, so that he was more than a match for the most able and crafty defender of idolatry; his mastery of language and affluence of imagery were alike remarkable. In preaching to the heathen, his descriptions of the majesty and glory of God were sometimes very sublime. He would use with great effect such a text as: "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not he know?" The sublime description in Psalm i. would be very telling as he would quote it: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." In contrast with inspired descriptions of the blessed and only Potentate, he would advert with crushing effect to the unworthy and degrading conceptions of God entertained by idolaters, and in doing this he could no more help being satirical than the old prophet, sober, stern, almost unearthy as he was, could help "mocking" the worshippers of Baal for praying to a god that was asleep or on a journey; but his best friends thought that his powers of sarcasm were sometimes carried to an injudicious extent. It is difficult to give those who never heard him an adequate idea of his power as a bazaar preacher. He was often happy in describing the love of Christ in dying for our sins. "Men of wisdom," he would say, "tell me where you find such love, and I will sit and listen. Did any of the ten incarnations die to save another? Did any of the gods or goddesses? Where is such a history written? Ah! you cannot find it anywhere upon earth; this is heavenly love. He who formed you died in your stead. He who gave you existence parted with his own life to redeem you from hell."

In preaching to the native Christians in the chapel he was not always equal to himself, but it was sometimes a rich treat to hear him. He did not always take a text from Scripture, but would sometimes take a line or two of a hymn or tract embodying of course some important scriptural truth. We have a very lively recollection of a remarkable discourse which he delivered five or

six years since from the incident in Bunyan's Holy War when distressed Mansoul sent an humble petition to "the High and Mighty Prince Emmanuel" by Mr. Desires Awake and Mr. Wet Eyes. The narrative was given with dramatic power, and the application was searching and impressive. "We want more of the spirit of Desires Awake and Wet Eyes among us. We weep, but it is for the losses and trials of this world. Weep, oh weep, for your sins," and much more in the same strain. He was right. There is nothing which the professed disciples of Christ need more than hearts broken for sin.

The sketch we have given would be very incomplete if it were not added that he ever retained a very grateful recollection of the goodness of God in rescuing him from idolatry and blessing him with the Gospel of Christ. In one of our journies we remember being with him at Tanghy, his native place. He pointed out the tree at the foot of which was the representation of the village goddess—Suberna Burahee—whom he had often worshipped. He spoke of the sorrow he felt when he thought of those days, and expressed his gratitude for the blessed change he had experienced. We remember once going with him to the math of Mundera Das, who many years since "gave out that himself was some great one." His politeness in this interview was very marked, but when he told his former gooroo, though in the most respectful language, that he had confided in him till he found him to be a deceiver of the people, it was more than the gooroo knew how to bear; and when "the name that is above every name" was mentioned it was exceedingly obnoxious. The contrast between the still blinded gooroo and the Christian preacher who had once worshipped at his feet affected us deeply, and excited gratitude for the change effected by the grace of God.

We cannot refrain from mentioning another feature of his Christian experience. He loved the Word of God, but no portion was so much prized as the words of Christ recorded in the Gospels. He once said to us, the words of Jesus are as sweet to the believer as the mother's milk to the new-born babe.

The closing years of Gunga's life were marked by increasing weakness and infirmity, but his last illness was short, and it is pleasing to state that he finished his course well. His last Sabbath on earth was the 4th November, 1866. On that day, he was twice at the Mission chapel; but in going from his house to the morning service he had a

heavy fall by which he was much shaken and bruised. The service was a devotional one preparatory to the administration of the Lord's supper. Not knowing what had occurred on the way we called on him to offer prayer, and he did so, referring in an interesting way to the Scripture which had been expounded—Isaiah xl. 1—11, "Comfort ye, comfort ye," &c.; but we were all struck with the weakness of his voice. At the close we were grieved to see how much he had been injured by the fall, but he was very anxious to remain for the afternoon service, saying, that it was the Lord's day, and he should like to spend it in the Lord's house. We, however, persuaded him to go during the interval of the services to the house of his eldest son, which is near the chapel, and with a little assistance he was able to do so. In the afternoon, he was at the Lord's table, and at the close, left for the last time the place endeared to him by the hallowed associations of nearly forty years. On the following day, he called on us, but appeared very feeble: on Tuesday he was much worse and rapidly sank; but the Saviour in whom he had long trusted supported and comforted his mind in prospect of eternity. An hour or two before his death, he expressed to Mr. Miller in pleasing language his hope in Christ. He was in his 72nd year. The mortal remains were committed to their last resting place on Saturday evening, 10th November, in the assured hope of a joyful resurrection, and on the following day, Mr. Buckley preached his funeral sermon in Oriya to a considerable congregation from Romans xvi. 5, latter part. "Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ."

We cannot close this narrative without adding that the interest attaching to the first convert gathered to Christ in any country can never die. Thousands and tens of thousands as years pass away may walk in the same path, and rejoice in the same blessed hope, but the memory of the first who did this will always be fondly and affectionately cherished; and in the case of Gunga Dhor the special interest felt in him on this account was greatly increased by his eminent endowments, and noble and generous qualities. "Precious in the sight of the Lord is the death of his saints."

China.

MR. KREYER, American missionary at Ningpo, gives an account of a visit to HANGCHOW:—

The city of Hangchow, the metropolis of this province, is situated at the foot of a mountain range, where a low plain begins to stretch itself on the left bank of the Tang-tien river, towards the sea on the one side, and towards Shanghai on the other. The wall that encloses it is some thirty or forty feet high, and some fourteen or fifteen miles round. The number of inhabitants gathered here, before the sword of the rebels or the terrible pestilence that followed their departure swept away four-fifths of their number, was, according to the most trustworthy accounts, one and a half million. At present, the number would scarcely run above 400,000. Yet from all provinces, and from all parts of this province, do they come to fill up the city, to build the shops or places of business, to clear away the rubbish and rear their dwellings, though perhaps with less show than the expensive mansions of the former wealthy inhabitants of this centre of Chinese luxury.

The destruction with which this city has been visited, both by the rebel and the imperialist, can be realized only when you find that you may walk in some parts of it a mile and not meet a living being. Your footsteps resound hollow between the lofty walls of ruined houses, and you feel what you can seldom feel in China, that you are really alone. You might almost imagine yourself in one of the ruined cities famous in Holy Writ. Nor can this destruction have come upon this place for the first time; for the walls of these ruins evidently contain the debris of the dwellings of former generations. The Christian, as he sees these ruins, cannot but think of the promised times, when this nation shall have accepted the Messiah, and when his teaching and his Spirit shall have extinguished for ever the torch of the incendiary, when the warrior's sword shall have been transformed into a plough-share, and when the victims of rage and passion shall send no more their shrieks to heaven.

The most celebrated part of Hangchow is the so-called West lake, outside of the city wall, on the banks of which are towering the most famous pagodas, one with a celebrated relic of Buddha. This made Hangchow formerly the centre of Buddhist idolatry. It was to Chinese Buddhists almost what Mecca is to the Mohammedan, and Rome to the Papist. Hundreds of thousands annually came from afar and visited the temples on the banks of this lake to pay their vows and burn their incense. With these came the scholars who found here a landscape, in which were crowded together all that is graphic in Chinese

poetry. With these, too, came the sensualist, who gave himself up to debauchery; for the Chinese, unlike the Greek and the Hindu, do not deify vice, yet we must confess that its great centres are more or less directly the markets of lust, and that many of the temples are supported by the wealthy, in order that they may have a place where they can privately surround themselves with a seraglio.

But now these shores are only the scene of grim ruins. The bell of only a single monastery keeps up its monotonous tone, as if it were ringing the knell of idolatry. Instead of the thousands of bonzes and Buddhist nuns, who made this beautiful valley resound with their choruses of adoration, you see only here and there a straggling priest at work amid the rubbish to rebuild a small shrine, that he may find a shelter for his idol. Instead of the magnificent images, thickly coated with gold, that once sat enthroned within these temples, you may now see perhaps an head or arm of the former image, or a headless body, which the destroying rebels were too indolent to demolish completely. Or you will see an image which was small enough to be hidden away, and thus escape the fate of its divine compeers.

Perhaps you are tempted, as you see the desolation, to ask the question, Will all this former grandeur be restored? Will these temples again be reared and their images restored? Will the throngs of idolaters again come from the distance and witness the choruses of Buddhist worship? Shall we hear again the noise of lewd songs, coming from the boats of lust that plied on these placid waters? We answer that it is not impossible. All this once sprang from the religious nature of man. Its Titan attempts to scale the very heavens are too well known to need illustration. Nay, we may confidently say that they must be rebuilt to satisfy the cravings of that religious nature, unless Christendom will give to China something better than Buddhism, and put a new song into the mouths of these who are seeking in vain for religious peace."

An American Baptist missionary writes of the CHIU MISSION:—

The region of Tang Leng and Chng Lim, and Ko-tng, &c., is, it may be stated, the most fertile and beautiful, and the most prosperous in all Tie Chiu. "Only man is vile"—but a new light is shining,—new glory is now beaming upon it. This, the very garden spot of Tie Chiu, is rapidly becoming the garden of the Lord.

"My beloved is gone down into his garden, to the bed of spices, to feed in the garden, to gather lilies." In the whole region round about, there is an unusual quickening. From every quarter is heard the inquiry, "What is thy beloved more than another beloved, that thou dost so charge us?" And the faithful bride is showing forth the beauty and glory of her beloved. The spread of the truth has been remarkable. From the very first, the opposition has been very bitter and very determined. For a long time we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground—destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, with the vilest language; but they clung the closer to each other and their Saviour, remembering his words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And cheerfully following and trusting in Him, they are now rejoicing in his victory, sitting under their own vine and fig-tree. When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized and two native pastors obtained for them.

A missionary writes of TIENTSIN:—

I remained here about a week. Then leaving Mrs. K. here, proceeded on board the steamer *Shaftesbury* across the Gulf of Pechele and up the Peiho river in a north-west direction to Tientsin. The country here is a dead level plain, not a hill to be seen in any direction, and the Peiho river is a small, narrow, muddy and very crooked stream, winding its way through it to the Pechele Gulf. The steamer finds much difficulty in navigating it to Tien-tsin. Here are several merchants residing, also the English and American consuls. The missionary community here consists of two missionaries of the English Methodist New Connection, two of the London Missionary Society, and four of the American Board, making a total of eight missionaries, all of whom have wives except one, whose wife has died. One of the missionaries of the American Board of Commissioners for Foreign Missions is the Rev. J. Doolittle, author

of "Social Life of the Chinese," in which he has given a more complete account of the social life customs, superstitions, festivals, &c., of the Chinese, than is to be found in all other books on China combined. At the time of my visit, the native members connected with the three churches numbered about sixty, with five or six native preachers. Since then the number of converts has been greatly increased by the work of grace in connection with the Methodist Mission; also by an interesting work at another place in connection with the London mission.

PROCLAMATIONS AGAINST IDOLATROUS PROCESSIONS.

The *Missionary Recorder*, a new journal published at the Mission Press of Foochow, gives the following, which is a remarkable sign of the times:—

Wu, *entitled to wear the insignia of the first grade, Honorary President of the Board of War, and Viceroy of Fookien and Chikien;*

Li, *Honorary Vice-President of Board of War, Governor of Fookien;*

ISSUE THIS PROHIBITORY PROCLAMATION.

Idolatrous processions have from of old been severely restricted, and local authorities permitting such to take place have held themselves liable to punishment, as the annals of history will show. A great taste for literature evinced itself at one time in the province, and sound common sense prevailed; but since the rebellion occurred, civilization seems to have declined to a great extent, and to have given way to all sorts of superstitious practices, which have increased to an alarming degree. In the city and its adjacent dependencies there are numbers who unite together under different denominations, and who parade images of the gods about, in order to collect money. Against these abominable practices the ex-Viceroy, Tso, was careful to issue proclamation.

We, your Governor-General and Governor, having just arrived in this place, are apprehensive lest these processions should again spring up, and are therefore anxious to put a stop to them before the evil spreads itself. Providence is partial to no one, but just in the extreme, as every one must know. Will it be argued that heaven will fail to protect children who are obedient, and who perform their duty in life without violating the laws, merely because they neglect to burn incense and to worship in the temple? [Certainly not.] Will it be admitted, on the other hand, that heaven will in the least spare those debased and

lascivious wretches who are ready to perpetrate any enormity, even though they consult the gods, and perform all the required ceremonies? [Certainly not.] The ancients tell us that one who is not able to serve his father may enter the ancestral temple with great piety and sincerity, but his sacrifice will avail him nothing. It is quite immaterial whether a man worships Buddha or not, as long as he performs the moral duty incumbent upon him of pleasing his parents. This maxim is clear enough, and we feel confident that every man will be able to appreciate it.

Amongst the vagabonds who used to exact subscriptions from the shopkeepers and people were soldiers and writers from the yamuns of civil and military officials, who, for the protection they afforded, were allowed to fatten themselves on the share of the contributions which fell to them. It is absolutely necessary that the strictest care should be exercised to prevent the like occurrences in the future.

Permission will be granted to pray and return thanksgiving to the Tung-yü god [Huang-fei-hu] and the city god, in accordance with the custom which has prevailed hitherto; but on no account whatever will processions of the other gods be allowed, nor will countenance be given to the collection of money for such nonsensical purposes.

This second proclamation is issued for the information of the military and the people in general. In the event of any persons falling into their old ways (crimes) after its promulgation, the leader of them will be arrested and will suffer the penalty of the law, the ti-pao [in whose ward the procession occurs] will also be punished, and the local authorities who fail in discovering such to be going on will be denounced without mercy.

Let each one obey this special proclamation!

Tung-chih, 6th year, 3rd month, 17th day.
[21st April, 1867.]

Fiji.

THE Rev. Isaac Rooney, of the Wesleyan Mission, notices a visit to the Yasawa group:—

I found the work in a very encouraging state. And on my return home, after an absence of sixteen days, I felt that my own soul was refreshed and my faith strengthened by intercourse with those who, but very lately, "sat in darkness and the shadow of death." During my sojourn in the group, I came in contact with numbers of young converts, the statements of whose experience had a freshness about them delightful to the ear, and

whose happy faces told of peace and joy within. Altogether the work appears to be making rapid progress in these islands, several hundred members having been added to the church during the past year. Our native missionary residing here, Wesley Rakusa, is a trustworthy and devoted man. He appears to have the confidence of chiefs and people, and has great influence in every part of the group. The teachers also, on the whole, appear to be earnest and devoted. At the Quarterly Meeting which I held during my stay six of them passed a very creditable examination, and were received as full and accredited local preachers. At the same meeting nine others were received as local preachers on trial. The accounts of their conversion and present experience were very clear and satisfactory. I think seven out of the nine attributed their conversion to sermons they had heard from local preachers, or to reading in the *New Testament*. At the Class Leaders' meeting, held on the same day, ten Class Leaders were examined, nine of whom passed creditably. The remaining one, being cross-questioned rather closely, got confused, and on my asking about his repentance—what its cause, and what its beginning?—thinking, perhaps, to get rid of the troublesome queries, replied, "It had no beginning, sir?" I suppose he meant that it began "not with observation, but quietly, so that in reality he could scarcely tell how it began." However, I had to keep him on trial a little long for his blunders. This reminds me of an old lady to whom I put the same question some little time before—"What was the cause of your repentance?" "I was clubbed in war, sir; then I repented," was the reply. Upon my enquiring the occasion when she was clubbed, I found that it was before the "*lotu*" came to Fiji. Hers, I think, was not "Evangelical repentance." During my visit my time was employed principally in preaching and examining candidates for baptism. Of the latter I had in all 360. Each one of these I examined individually, questioning them closely as to their repentance, conversion, and present experience. This done, I questioned the teachers as to the character and conduct of each one, striking out the names of those who could not be spoken of favourably. By this process 33 were disposed of; some because their conversion was not clear; others, because they had not been long enough on trial (twelve months being the standard), and others again because they could not read, it being a rule that all not past the prime of life must, before they are baptized, be able to read the New Testa-

ment. The number baptized (327) is large, considering that only nine months previously Mr. Brooks and myself, during our visit, baptized 330. The whole of the Yasawa group is now Christianised, the last heathen island, Waya, having *lotued* during our visit last year. We have now four teachers on the island, and about twenty-five members on trial. A great number of young men and others have learned to read the New Testament, and about sixty persons have cast off polygamy and been married according to the rules and forms of the church. Our work in this island is in a very encouraging state. At Viwa, also, the leaven of the gospel is at work, and already a good proportion of the people are members of society. This island *lotued* about two years ago, upon the occasion of Mr. Baker's visit. At present we have three teachers here. Great numbers of the young people have learned to read, and about fifty of them meet in class. A few of these who had been on trial the required time I baptized during my recent visit. I was pleased with them all, especially with two lads not more than fourteen or fifteen years of age. Their conversion was clear, and their experience very satisfactory. One was baptized by the name of Samuel, and the other Joseph. Of course all I saw during my visit was not *coulour de rose*. Things there were with which I had to find fault, and some few reproofs had to be administered; but, on the whole, I was pleased and encouraged. At the different islands at which we called, fowls, yams, &c., were brought by the school children for the use of the "Jubilee." Contributions in oil towards the purchase of the schooner would have been cheerfully given, but that, since the hurricane, nuts have been very scarce, and consequently no oil can be obtained. It is hoped that, before the missionary meetings come on, the nuts will be ripe, and that we shall have good collections. Last year the contributions, including oil, amounted to 1,000 gallons.

The Rev. T. Baker, of the same society, visiting a heathen district, says: Breakfasted at day-break, after which we had Divine service with the people in the large temple. The chiefs *only* of this place had taken part in the service at Vunibua; many of the common people conducted themselves very awkwardly during service, being their first time of attempting to "bow the knee." One of the chiefs of this place accompanied me on my way to Korobalavu (Longtown), which is situated on a neighbouring mountain: we were

frequently compelled to stop and gasp for breath, the land being so precipitous, and what with perspiration and rain we were completely saturated by the time we reached the town. Vunibua and this town were the great objects of my present visit. I believe this town had not been visited before by a European, so you may imagine the consternation of many when they saw my pallid face! We were very kindly received by the people, which kindness was not only manifested in word, but in deed, for they brought an abundance of food for myself and men. This town was not included in the meeting at Vunibua, being only an appendage to "Soloira." We talked to them about the *lotu* and were happy to find they were "willing in the day of the Lord." They also expressed their wish to receive a teacher. So we had the drum beaten, and D. Nauhaamea addressed them until compelled to desist through the rain. In this town lives a notorious cannibal, with whom I had a little conversation; he pointed me to a pile of human bones in the fork of the orange tree under which we were sitting, and assured me that he had eaten the men of which each bone there was a representative, and that he had kept these bones as a memento of his cannibalism. Many other things did this inhuman wretch make known to me; and his countenance, and more than ordinarily worn teeth only helped to convince me that had literally been a human bone crusher! To have listened to this man's statements, and told too in the presence of those who could have contradicted them if false, would have removed for ever from the minds of some the idea that Fijians are not *lovers* of human flesh. This vile cannibal affirmed that as for eating nothing was comparable to human flesh, not even fowls or pork. In different parts of this town, we saw human bones hanging on the trees which told of only very recent butchery. We made an arrangement that as soon as their teacher should arrive all these bones should be collected and buried.

Another missionary gives an account of a visit to Lakemba, a Christian island. The contrast is most striking:—

We sailed for Lakemba before a pleasant, gentle breeze, on the first really fine day we had seen during the whole trip, and reached the spot where the poor *Wesley* used to anchor, early in the evening. Here I left the schooner for the night, walking on to the mission station, where, I was thankful to find, all well, and early on the fol-

lowing morning set off again on my travels, bound for Oneata and Komo. We anchored at Oneata about noon, and I sent a message ashore for the people to get ready, as I wanted to finish the work that night, so as to get away to Komo on the following day (Saturday). After dinner I went ashore myself and found the king, the chiefs, the elders, and the office-bearers, all assembled together to welcome me, which they did in a very loving and hearty manner, leading me along in a sort of triumphal procession, to the teacher's house, where I found a great feast all ready for me. So, when we had got through this part of our business, a grey-headed old gentleman, called Osaiase, delivered himself to the following effect:—"We have heard, sir, your message which you sent to us from the ship, and we have taken counsel thereupon. We have taken counsel, and we are all of one mind that it cannot be as you have said. Look, sir, when you came last year, you stayed but one night with us. We have you now in our town, and we cannot let you go again till Monday. Our hearts are glad because of your coming, spend therefore, the Sabbath with us, that we may rejoice together."—Here the rain began to pour heavily down.—"We thank God for the rain," continued the old man, reverently, "we thank God for the rain, for there has been a long drought, and our souls were small when we thought of our gardens. Now will the earth be wet, and the fruits thereof will grow. Stay with us, sir, that the heavenly rain also may come down upon us, for our souls are thirsty." I wanted very much to go on to Komo, but I really could not harden my heart against the request of these loving people; and so agreed to stay with them, whereat they greatly rejoiced. And during the night, it came on to blow very hard, with heavy squalls and rains, this weather lasting all Saturday, so that I could not very well have gone, even if I had wished to do so; and old Osaiase said to me, with quite an air of triumph. "You see, sir, the Lord is likeminded with us of Oneata, in ruling that you shall stay." Saturday, September 15th, and Sunday, 16th.—Two delightful days, the very thought whereof brings tears of joy into my eyes when I think of what I then heard and saw. You, sir, as a missionary, doubtless know what it is to come up to a place like this, heart-sore with reproving defaulters, weary of the present, and fearing for the future; and you remember with how unspeakable a comfort our gracious God comforted you, when you found the people living

together in peace and love, the office-bearers zealous in their duty, the children well taught, the young people "remembering their Creator in the days of their youth," the chiefs earnest in helping on the great work, the old folks ripe for glory; and, in short, everything going on as well as heart could wish. You know this comfort, and you know that words cannot describe it; and this comfort I found at Oneata. The schools were in a most excellent state. Not one child was there (excepting of course the very little ones), who could not read. Many of them could write easily and well; and I was obliged to cut them off short in the matter of repeating parts of Scripture, or Captain Mansell and the schooner's crew (who were with us on this occasion) would hardly have got off again to the vessel before dark. Nor would it be right to be altogether silent as to the feast which was made ready for us. Four pigs died the death, and lay, all juicy and succulent, crowning a goodly heap of vegetables, which we soon disposed of with the help of our friends from the *Jubilee*, who ceased not from declaring between their mouthfuls, that the Oneata men were the best people in all Fiji. On Sunday, I preached to the natives in the morning, and to the schooner's crew in the afternoon. In the evening I administered the sacrament of the Lord's Supper, and afterwards held a fellowship meeting, which was, indeed, a good time to us all. There were no awkward pauses. Each one said what he had to say in a few words, and those to the point, so that we felt it good to be there; but when one poor fellow, a near kinsman of the king's, who had hitherto been a sad character, stood up smiting his breast and weeping, and crying aloud, "Au via bula! Au via bula!" (I

want to live! I want to live!) there were few dry eyes among us, and many wept aloud. "Blessed are they that mourn for they shall be comforted," said I, as the poor man went sobbing back to his seat; and after a few more had spoken, we sang the Doxology with glowing hearts, and broke up the meeting, each one going his way, praising our God for his wondrous loving-kindness. Monday, 17th.—The people still refused to let us go. "For," said old Osaisse, "we have some oil; it is not much; it is only a little, but we wish to give it, that you may know our desire to help on the work." So they came, chanting, down to the beach; first the men, with the king and the chiefs in front, then the women, and last of all, the school-children, bearing coppers, pots, bottles, gourds, and even lamps, full of oil, which they poured into the casks. This collection amounted to about 70 gallons of oil, and 17s. in cash.

DISCOVERIES IN SYRIA.

LOVERS of biblical antiquities will rejoice to hear that the excavations now being made in Syria have resulted in the discovery at Nadir Sarape, of a Hebrew house dating from about the second century before Christ. Some of the rooms, with their contents, are in perfect preservation, among the latter being a number of Hebrew books, showing that the house belonged to a literary man. Besides the books of Moses and the Psalms of David, there is a collection of Hebrew poems, absolutely unknown to the Orientals of our day. These interesting remains, many of which bear traces of Egyptian origin, have been sent to the Asiatic Society of London.

SUGGESTIONS AND REPLIES.

THE LATE PASTORAL CONFERENCE AT BERLIN.

(To the Editor of *Christian Work*.)

DEAR SIR,—I am sorry to find that your German correspondent has made a great mistake in his estimate of the proceedings at the late Pastoral Conference in Berlin. He tells us, see *Christian Work* for August last, page 365, that "Professor Hengstenberg vigorously attacked the views entertained by Elliott and other German and English Judæo-maniacs." It is scarcely necessary to observe that he must be entirely unacquainted

with the writings of that pious and learned man, or he could not speak of him in that manner.

Your correspondent tells us also, that "he cannot say that the discussions were of a nature to further practical objects;" and mentions the lecture by Professor Hengstenberg, on the Future of the Jews, as a proof of his assertion. Having been present, I beg to say that his observation is as uncalled for as his remark concerning the supposed insanity of the Rev. Edward Elliott and others. As there are 25,000 Jews living in Berlin, and almost 300,000 in Prussia, of whom

thousands have been baptised, it is manifestly impossible that the discussion of the question, How ought we, as a Christian Church, to treat the Jews? can be otherwise than a practical subject. Professor H. dwelt chiefly on the Scriptural view of the subject; but, in the discussion that followed, nearly all the speakers alluded almost entirely to our duty to our Jewish neighbours, as now living amongst us.

I wish your correspondent had listened attentively to the remarks made by a distinguished clergyman from Potsdam, himself a Hebrew convert, concerning the guilt of those who neglect and despise the Jews. He told us, in the most distinct manner, that we Gentiles have much to answer for in this respect. He was listened to with the most profound concern; almost every one seemed evidently to feel the force and truth of the charge brought against the Christians, generally speaking, by one who spoke that which he himself had felt. I could not have imagined, when I listened to his weighty words, that any one could possibly be found who would tell us that this is not a practical subject. Over and over again it was asked during the discussion, what can we do in the matter? and how can we best do it?

Your correspondent has misunderstood the drift of Professor H.'s remarks. It is incorrect to say that he "vigorously attacked the views entertained by Elliott and others," like-minded with him. On the contrary, he entirely coincided with the views entertained by those who may be called the friends of Israel, on many important points, especially the doctrine and interpretation of Romans ii. I had the privilege on that occasion of publicly thanking Professor H. for his advocacy of the claims of Israel on our prayers and endeavours, while at the same time I mentioned some points which he had omitted. I am thankful to say that my remarks were well received by that great assembly of pious and learned men.

Hoping that you will be able to find space in your valuable periodical for the insertion of these remarks, and that your readers will not be left to suppose that such men as Elliott, Simeon, Scott, and others, ought to be spoken of as "maniacs" because they loved the Jews.

I am, yours faithfully,

W. AYERST, A.M.,

Incumbent of Egerton.

EGERTON, KENT,

September 12th, 1867.

P.S.—I regret that I did not see your publica-

tion for August until it was too late to write to you before the beginning of this month.

MISSION IN DRESDEN.

(To the Editor of *Christian Work*.)

DRESDEN, August 19th, 1867.

MY DEAR SIR,—It may perhaps interest some of your readers to hear of a small commencement being made in Dresden of a mission to the poor and more neglected part of the community; and I earnestly hope that Christian brethren or sisters who read of the same will not forget to remember the cause at the throne of grace.

Saxony, the former home of the Reformation, is in many respects a difficult land in which to carry on operations for the spread of Christian truth. There is not that freedom of action permitted in spiritual matters which is granted in Prussia and Wurttemberg, and the authorities in Church and State must be consulted on everything, and permission obtained from them. The state of religious feeling, too, is very low indeed, in general; and, out of a population of 140,000 Protestants, not more than some 12,000 attend the means of grace. Nor, were the one half of them to attend the churches, would they find place. The churches are few in number; and, while Roman Catholic chapels have been increased in the last hundred years, I believe not one new Protestant church has been built here since the erection of the Reform Church in 1767, while several have been pulled down.

Yet it must not be forgotten that Saxony has shared in the advantages of the revival of truth against Rationalism, which has been progressing in Germany for nearly twenty years. Able and orthodox preachers are more common in this city than those of a different stamp, and though the revival has assumed here, in some cases, the form of a high Lutheranism, with all its peculiarities, yet it is no less true that there has been a revival, and that much good has been done by the earnest preaching of the gospel, through the instrumentality of Lutheran pastors.

The clergy, however, of this city are few, and these few overwhelmed with a mass of semi-secular work which they have to perform. Scarcely any of them can give much attention to the work of pastoral visits, or to seek out the indifferent, the careless, and the ungodly, to endeavour to win them back into the way of truth. The State insists on the children being baptised, and so the parents must see that this ceremony—

too often a mere ceremony—is gone through with. The State further insists that the children shall, at a suitable age, be confirmed; and then, alas! they drop for the most part back into the mass of the indifferent and unbelieving, who have no belief in the doctrine of the Trinity, are virtually Socinian as to their notions of Christ and his work, and who trouble themselves no more about such matters.

For the last six months, through the agency of Rev. F. H. F. Albrecht, I have endeavoured to carry on a small city mission here, or what may grow, by and by, into something worthy of the name. Mr. Albrecht is a Lutheran clergyman, was missionary for upwards of twenty years under the Basle Missionary Society in India, is an earnest Christian, and thoroughly evangelical. It is a great advantage that he is a Lutheran, as he is likely to be viewed with less suspicion, as the work must be carried on here, if successful, in connexion with the Church of the country, and not in opposition to it. His visits have been gladly received by many, and have won favour even among some who at first were not inclined to permit them. The Lord has not left this feeble effort without granting it his blessing; and some, we trust, have been indeed born anew, while several have been comforted on beds of affliction and in seasons of trial. I have just received from him his first report of his labours, which I mean to submit to the leading clergy here, in the hope that they may be led to see the necessity for such labours, and to take up the work themselves. Twenty or thirty clergymen, wholly employed in pastoral visitation, will find their hands full of work here, if they were to devote themselves solely to this work.

It was through the liberality of a Scotch and American ladies that I have been enabled to get Mr. Albrecht to take up this work, as otherwise he should have been obliged to look about for some other employment.

I hope, during the autumn and winter, Mr. Albrecht will be able to have small meetings at his house for reading and praying over the word of God, and that he will be soon enabled practically to prove the usefulness of such meetings as feeders to the Church, all extraordinary of this kind being under suspicion as “conventicles.”

He has had in his house a Young Women's Society, which meets during the colder half of the year. The society was established by Pastor Weber, but, on his call to Leipzig, has been handed over to Pastor Albrecht. Each meeting occupies

three hours, the first of which is spent in reading the word of God, and prayer and singing, and the latter two hours in working for some benevolent or missionary object. During the last session 22 meetings of this kind were held.

The British and Foreign Bible Society has employed a colporteur here for the last two years, and I am under the mark, I believe, in saying that he has sold over 5,000 copies of the Word of God. The society's energetic agent at Berlin, Rev. D. Simon, has expressed himself well satisfied with the work done, and has now settled a second colporteur in Saxony.

Through the liberality of the Religious Tract Society of London, the Berlin Tract Society, and the Hamburg Tract Society, I have received several bales of tracts; and we have circulated, partly in connexion with a little private tract society composed of Germans and English, several thousands already. Several members have brought tracts with them to watering places this summer; and at one bathing place, there being no regular religious service, a special one was extemporized. There was bible reading and singing, and one of the tracts given was read aloud as a sermon. God grant that the seed sown may not have been sown in vain. Tracts, through this instrumentality, have got into several royal palaces, with what effect only the great day can declare.

We have now every hope that in a month we shall be enabled to have a regular tract colporteur in this place, employed under the Hamburg Society, on my acting as his superintendent. It would be premature to conjecture what success is likely to attend his efforts.

I earnestly hope that we will be able to see our way plain to the establishment of Sabbath-schools here in no long time; but, if so, we must depend upon the assistance of Christian friends in Great Britain and America for some time to come. I have had put in my hands altogether a sum of £49, for the operations here I have alluded to, and now have only £17 remaining in hand. Will any Christian friend promise aid in this work?

Of my own work, as chaplain here, I will not speak just now, nor of the difficulties in my way. I was glad to see in your journal the account of the second attempt which I have made here to exhibit practical union by Union German-English Prayer Meetings.

Hoping you will insert this in your next,

I remain, yours truly,

CHARLES H. H. WRIGHT, M.A.,
British Chaplain at Dresden.

L I T E R A T U R E.

NINETY works, more or less bulky, lie on the family shelf. They have all flowed from the family pen, during three generations of authorship; works of the most various kind, erudite and simple, for scholars and for children, and many of them with a reputation and some with a popularity of the very highest. "A pen which has been moist with ink—ink destined for the eye of the compositor—has been passing from hand to hand within the circuit of a family,—it is now more than eighty years; and it is still in course of consignment to younger hands of the same stock." It is thus that he, whose hand held it the cunningest and longest, writes of it. It is by this title of *The Family Pen* that another, and one of the youngest, groups together memorials and fragments of the singular and, indeed, all things considered, unique family life and family writings. And the story of the Taylors, of such men as the author of the *Natural History of Enthusiasm*, and such women as the authors of the *Original Poems for Infant Minds*, is one that will well bear telling, even in fragments.

Of the three sons that were born to Isaac Taylor, engraver, Charles, the eldest and the editor of Calmet, is thus sketched by his more famous nephew. "The man—his deshabelle and his surroundings, would indeed have furnished a *carte de visite*, not of the most ordinary sort. The scene! the tables—the library counters—the cheffoniers—the shelves and the floor (who shall say if the floor had a carpet?), all heaped with books:—books of all sizes and sorts—books open one upon another—books with a handful of leaves doubled in to keep the place—books in piles, that had slid down from chairs or stools, and had rested unmoved until a deep deposit of dust had got a lodgment upon them! Quires of proofsheets and revises—here and there, folded and unfolded. On the table usually occupied by the writer, there was just room for an inkstand and for a folded sheet of demy or foolscap. But the genius of this chaos!—he was no pale, sallow, nervous, midnight-lamp looking recluse or ghost. Not at all so, but a man—then just past mid-life—powerful in bony

and muscular framework—singularly hirsute—well limbed—well filled out, erect in walk, prominent and aquiline in feature—teeming, as one should say, with repressed energy: always equal to more work than he had actually in hand; never wearied or wasted in labour, but impatient to be 'at it again.'"

Isaac, the second son, first engraver, and afterwards Dissenting minister, is as vividly drawn by the same hand. "I have never been a visitor in any family in which the occupation of *every moment* of the day, and every member of it, was carried to so high a pitch as it was under my father's roof. I have nowhere else seen the merest fragment of time so sedulously employed; and yet this incessantness of labour did not bring upon the family any feeling of bondage or restraint—sedulous, energetic industry was the pervading spirit of the family:—none were urged or driven onward; each one seemed to move forward as from an individual impulse—an internal spring.

"In recalling now what were my father's daily, weekly, and yearly achievements in his many lines of labour, I can think of them only with amazement. That which as a boy I witnessed, and which then seemed to me only natural and easy—which seemed only a part of the ordinary course of things—I should now contemplate with wonder. His occupations as an artist were never intermitted or abated. The laborious preparations which he made for the pulpit—the piles of books which he filled in carrying forward these systematic preparations, would have seemed business enough for any man. As a pastor, he visited his people regularly and affectionately; he was also a constant village preacher: he was the most constant attendant at ministers' meetings; and never was he wanting in his elaborate essay, when his turn came to produce his contribution in this way. He had pupils, at home and abroad; he delivered frequent lectures; and in addition to all this constant toil, he set himself a task, which by itself might seem almost the work of a lifetime, in systematizing and in carrying out the education of his own family."

The following traits of Jane Taylor are full of interest :—"Literary ladies who may have been successful in an equal degree, would not, I think, be severely blamed by their friends, if they did show some elation or seemed *conscious* of the favours they had won. As to *this* successful writer, I can affirm, she suffers no damage to her humbleness of heart, or none that could be detected by those nearest to her, from all the fame she has acquired. This is my testimony concerning her. What she wrote after this time was often playful and sparkled with wit; but nothing indicated an overthrow of that balance of the mind which had always been her distinction—it was her characteristic. Known or unknown to the world, she was always *soberminded*, she was always willing to abide in the shade, she was always near at hand for any work of friendship or of charity, to the very end. I mean to the day of her last attendance at public worship—she was a diligent Sunday-school teacher.

"My sister was in working an enthusiast; she was not cheered and supported through the fatigues and discouragements that attend such laborious duties by those ardent feelings or sanguine hopes which often aid the benevolent activity of young persons. The reverse was too much the case; and wherever good appeared to result from her labours it seemed to take her by surprise. Nor were her early habits or her tastes much in unison with exertions of this sort; whatever she did of this kind was done simply from a strong conviction of the obligations of Christians not to *please themselves*, but to be '*always abounding in the work of the Lord*.'"

Although these volumes are chiefly occupied—and they could not be better—with Jane Taylor, whose memoir, written by her brother Isaac forty years ago, is here reprinted, and it was revised by him before his death—sketches of that brother also are found—no less striking and vivid than of the other members of the family. Most readers of his generation would be surprised to hear that he wrote a romance, and that *The Temple of Melokartha*, with great imaginative and pictorial power, attempts to reproduce the characteristic features of the pre-historic civilization of the Syrian race at the period of the traditional migration from the Persian gulf to the Syrian coast. The work is pervaded by a deep ethical purpose, striving, as it does, to develop the untrammelled workings of enthusiasm, fanaticism, and spiritual despotism and their baneful results on the destinies of nations."

Like the rest of his family, he also was an artist and engraver, and a man of much inventive ingenuity.

"One room in his house was always appropriated as a laboratory and carpenter's shop. At a very early period of his life he had invented the beer-tap which is now most commonly employed through the country, and somewhat later he contrived and introduced a very effective grate for domestic use. But his most ingenious contrivance was a machine for engraving upon copper."

We close these interesting volumes, which were evidently a pious labour of the noble-hearted incumbent of Bethnal Green—the youngest and not the least remarkable holder of the "Family Pen"—with one more extract, that reveals the deep and simple character of Mr. Isaac Taylor.

"It was always most painful to him to be brought forward as a 'literary man.' He resolutely held aloof from mixing in literary circles; general society was distasteful to him; and though he hospitably welcomed at Stanford Rivers his few chosen friends, yet he was never truly happy and at ease save in the deep seclusion of his country retreat, pacing up and down the walks of the old-fashioned garden, or setting forth for prolonged rambles in those retired lanes and by-ways, where he could feel most secure from encountering strangers. His social enjoyment he ever sought in the bosom of his own family. He always believed that the domestic happiness with which he was so greatly favoured was not only a strong stimulus to literary exertion, but exercised also the best influence on his own intellectual judgment; and to the seclusion of his country life he attributed much of the breadth and catholicity of his religious feelings, and the calm judicial tone of his literary temper."*

Four of the addresses at the Islington Clerical Meetings have been reprinted in a handy volume, with the view of presenting what the authors believe to be the teaching of the Church of England on questions of the day.* Canon Miller, who confines himself to the Atonement, claims that "the Church of England is dogmatic—eminently dog-

* *The Family Pen. Memorials, Biographical and Literary, of the Taylor Family, of Ongar.* Edited by the Rev. Isaac Taylor, M.A., Incumbent of S. Matthias, Bethnal Green. In two volumes. London: Jackson, Walford, and Hodder. 1867.

* *Questions of the Day: Four Addresses on the Atonement, Absolution, the Lord's Supper, and Future Punishments.* Delivered at the Islington Clerical Meeting, Jan. 15, 1867. London: Seeley. 1867.

matic. Whether scriptural or unscriptural, hers is no vague and misty theology;" if she "has left some open questions, thank God, the Atonement is not one of them." He deals chiefly with the Socinian phases of doctrine, while not overlooking the Ritualistic doctrine of the Eucharist; arguing that though the articles maintain election, the formularies maintain the universality of the redemption; and declares that "for myself, I boldly avow that I would rather see an army of consecrated cobblers go forth to the mission field amid the sneers of another Sidney Smith, than a whole hierarchy of prelates, the battle-cry of whose warfare of mercy was not Christ and Christ crucified." Mr. Bardsley deals with Absolution, at more length and with evidently more difficulty than the other subjects are treated. His object is to show that from the known views of the Reformers and the changes by which the Prayer Book was modified, there is no footing for Confession in the Church; and among the most pertinent words he quotes are those of Miles Coverdale, Bishop of Exeter. "Wherefore, considering this tree (auricular confession) was not planted by the Father of Heaven, but by the children of the devil, to search out craftily the privities of men's hearts, methinketh it should be plucked up by the roots, and men brought again to the right and wholesome confession of their sins." The doctrine of a Real Presence is controverted on the same principles by Mr. Cadman; and Mr. Bayley closes with a brief essay on Future Punishments, a volume which will be a useful guide to many who are flung into the controversies of the present without much leisure to pursue them.

It is enough to notice two fresh books on the Millenarian controversy.† Mr. Mills' volume is written to maintain that the New Creation commences with Christianity, and is "neither more nor less than the establishment of the Redeemer's kingdom in the world, and which will be completed when He, to whom all authority is given to execute judgment, shall have subdued all things to Himself." It is a sober and commonplace review, marked by good sense and moderation of statement, but by nothing new or fresh in the treatment. The work of Messrs. Demarest and Gordon, on the other hand, is one of the fairest,

most argumentative, and altogether ablest treatises on the opposite side: valuable also for this, that it contains such answers as can be thoughtfully given to most of the popular objections urged against the theory of a premillennial advent.

Some years ago a little volume was thrown out from the press by the pressure of a private sorrow. An interesting little girl of nearly five had died, and her father, comforted by letters that reached him from many Christian friends, shared that comfort with others, until at last he was led to issue a book, with extracts from various authors on the death of young children. It rapidly went out of print, and now appears in a third edition, so enlarged and changed as to be substantially a new work, and in this form it will doubtless lessen the pain to many a heart.* The extracts are judiciously selected, and run over a large range of modern writers; but those from old authors are so few, that, although Mr. Logan hints his book will undergo no further changes, we trust to see it again with a fair representation from the theologians of the seventeenth century and from writers on the Continent.

An interesting, careful, and well-written Life of St. Patrick, small enough to be carried in the pocket, full enough to be readable, and accurate enough to be trustworthy, has been issued by printer and binder in a way that must gratify the most enthusiastic admirer of the national saint.† There is room for a sound literature of this kind, something to take the place of the well-thumbed, ill-printed, and fictitious biographies of the great old Irish missionaries, and that circulate largely among the Irish people.

Mr. Marshall reminds us that the summer is over, and the long evenings with their story-telling and books are setting in.‡ The story of the Old Gateway is a good promise for the winter, and is one of many excellent tales that have been recently issued by the same publishers. The incidents are very simple, the characters familiar, and the plot is delightfully transparent. The strength of the tale lies in its good telling and its excellent moral. The people are natural, with the exception of Elspeth, the Scotch servant; and there is a quiet, simple pathos that makes the story both tender and real.

† *The New Creation: a View of the Divine Predictions of New Heavens and a New Earth.* By John Mills, Minister of the Gospel. London: Stock. 1867.

Christocracy; or, Essays on the Kingdom and Coming of Christ. By John T. Demarest and Wm. R. Gordon. New York: Lloyd. 1867.

* *Words of Comfort for Parents bereaved of Little Children.* Edited by Wm. Logan. Third edition, enlarged. London: Nisbet. 1867.

† *St. Patrick, the Missionary of Ireland.* By Jos. S. Smithson. Dublin: R. Y. Mofat & Co. 1867.

‡ *The Old Gateway; or, the Story of Agatha.* By Wm. Marshall. London: Seeley. 1867.



A PARSEE FIRE-WORSHIPPER AND HER SON.

[FROM A PHOTOGRAPH.]

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ON THE PARSEES AND THEIR RELIGION.

OF all the Oriental races inhabiting our Indian dominions, perhaps there is no one so fitted to excite interest and inspire respect as that of the Parsees. They are the lineal descendants of the people belonging to the celebrated nation of old, ruled over by kings bearing such familiar names as Cyrus, Darius, Xerxes, and Artaxerxes. They belong to the Indo-European family of mankind; in other words, they are more akin to ourselves than they are to the Jews, the Arabs, and other nations of Semitic descent. Though the Persians warred so long and so fiercely with the Greeks, yet were they ethnographically allied to them, as is proved from their language. If it be conceded that the Zend, the language of the Parsee sacred books, was once a genuine form of human speech; and that, though perhaps originally Median, it did not essentially differ from that of the Persian tribes, who subsequently rose to be the dominant power in the Medo-Persian empire, then, was the affinity of the Persians to the Greeks more close than either party ever admitted? For example, where, in conjugating a well-known verb, the Greeks thus proceeded—*didomi, didos, didoti*, the people using the Zend tongue said *dadhami, dadlahi, dadhaiti*; and, for the word with which the Greeks finished off *didōnti*, the Zend had *didēnti*. The overthrow of the Persian empire by Alexander the Great, for a time snatched from the Persians the sceptre they so long had borne; and when the Greek dominion was at length overthrown, it was not they, but the Parthians, who succeeded to power in the East. Though the Parthians were for a time so formidable that they struck terror into the heart of imperial Rome, and figure in the literature of the Augustan age, very much as the

Turks did in our own, two or three centuries ago, yet were they too uncivilized long to continue in possession of sovereign power on so large a scale; and, in the third century of the Christian era, the Persians revolted against the semi-barbarous domination, and succeeded in setting up a new empire, which proved an insurmountable barrier to Roman progress in the East. To give this revived Persian sovereignty cohesion, it was deemed politic that if possible there should be unity of faith, which was the reason for those fierce persecutions of Christians by the Persian Zoroastrians with which the students of ecclesiastical history are familiar. The weapon of religious intolerance which they had stooped to use, was ultimately wielded against themselves by the Mohanmedans with murderous effect; and, before the contest ended, the Persians of the national Zoroastrian faith were but few in number, and of those few, a very large proportion had been compelled to flee from their native country and seek an asylum in the West of India. There they are still to be found. In 1847, Dr. Wilson, of Bombay, to whose elaborate writings on the subject of the Parsees and their faith, we have been much indebted in the preparation of this article, estimated their numbers as follows:—"The Parsees," he says, "in Western India, now amount to about 50,000 souls. Of these, according to a census made about five years ago, 20,184 are resident in Bombay. In the collectorate of the Northern Konkan, there are 1,451. There are about 200 in the Portuguese settlement of Daman. About fifteen years ago, 10,507 dwelt in the town of Surat; but the number of these is now understood to be very considerably reduced." There are a

few in most other Indian cities ; we believe they are in the British settlements in China ; and we have met one in the City of London, clad in the ordinary costume of his race. Indeed, a good many are known to be in the English metropolis. In connection with the wide diffusion of this fragmentary remnant of an ancient dominant race, it is interesting to note a passage in the prophecies of Jeremiah. "And upon Elam [the province of Elymais, or Persia generally] will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds ; and there shall be no nation whither the outcasts of Elam shall not come. . . . But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." (Jeremiah xlix. 36 and 39.)

The religion of this ancient people is one of no slight historic interest. Amid all the idolatries of the East, there has always been a tendency in the more intellectual heathen minds, to admit a supreme Being ruling over the inferior gods. The Persians seem to have been less successful in groping their way to the conception of a supreme Being than some other heathen nations ; for the name given to their highest divinity is Time without bounds. There is here lamentable deficiency. One of the many attributes of God is, undoubtedly, time without bounds ; but the personification of that one quality of the divine nature gives a very inadequate conception of that nature as a whole. If a catechism of Parsee doctrine were to be drawn out, one question would necessarily be, "What is God ?" To which the answer would be returned, "Time without bounds." How inferior to the reply in a noted Christian catechism—that drawn up by the Westminster Assembly of Divines. "God is a spirit ; infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." How different the emotion, excited by the answer, God is "time without bounds," from that inspired by the brief, but all-comprehensive scriptural reply, "God is Love."

In next addressing themselves, to penetrate, if possible, the inscrutable mystery of the "origin of evil," they adopted, if they did not even originate, the well-known doctrine, that the two opposite principles of good and evil proceeded from two divinities about equal in power, who emanated from the Being already described as Time without bounds, and are subordinate to Him, and to Him alone. The good god is called Hormazd, and the evil one Ahriman. From the former sprung all that is good in creation, and from the latter, all

that is evil. From Hormazd came light and the celestial luminaries, while Ahriman was the author of darkness. As is well known to all who have inquired into the subject, this doctrine of there being two creators of opposite characters, engaged in the formation of the world, and in perpetual conflict about its government, is censured in those parts of Isaiah, which are specially addressed to the Persian conqueror, Cyrus, as if he held this erroneous belief. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden. . . . I am the Lord, and there is none else, there is no God beside me. I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I FORM THE LIGHT, AND CREATE DARKNESS ; I make peace, and create evil ; I, the Lord, do all these things." (Isaiah xlv. 1, 5, 6, 7.) The language of the prophet is unmistakably directed against the Parsee faith. There are not, he states, two gods, about equal in power, and in perpetual conflict. Satan is not a god, and does not even require to be mentioned in connexion with the subject of creation. There is but one God, Jehovah, and none else. It is not true that it needed an Ahriman—an evil being, to create darkness ; it was done by that same Jehovah. Under Hormazd were a multitude of Amsháspands (archangels), and Izads (angels) ; while Ahriman rules over a hierarchy of evil spirits. The angels and archangels preside over different departments of nature, and are to be worshipped. So are the sun, and fire, with other emblems of and emanations from Hormazd. The will of Hormazd was revealed to men through means of the prophet Zoroaster, who was inspired to produce the Zend-Avesta (the Parsee Bible), the most important portion of which, called the Vandidad, details a conversation, held in the Zend language, between Hormazd and Zoroaster. The pains of hell shall not be eternal, but there shall be a general restitution of all things after the resurrection, Ahriman himself being annihilated, or in the opinion of some purified by the purgatorial fire of hell, and established in holiness and happiness. When Zoroaster lived it is very difficult to ascertain, the opinions on the subject being very conflicting. The most favourite conjecture is that he lived in the reign of Darius Hystaspes. If so, then, like Mohammed, he may have come in contact with Judaism, and borrowed some of its tenets, while incorporating with them speculations of his own. In both systems we have angels and

archangels—the ministers of God for good; in both, too, is an infernal as well as a celestial hierarchy. Both look forward to a resurrection and a judgment; but Judaism, divinely revealed, avoids the three fundamental errors of the Zoroastrian faith. It does not look on the Supreme Being as a mere abstraction, consisting simply of eternity personified, but it attributes to Him conscious existence with the possession of power, intelligence, and infinite virtue. It will not hear of creature worship, or tolerate the error of according divine honours to the sun, or fire, or light. Finally it looks on Satan as simply a lapsed angel, whom God could in a moment annihilate, and whose power is consequently infinitely small compared with that of God. Surely Zoroaster, or whoever originated the doctrine of the two opposite divinities, must have been a man of melancholic temperament, or must have been in a desponding mood when he first took up the notion that the author of evil was equally potent with the Author of good. Might he not have reflected that in the human frame there is no part of the complex machinery designed to inflict pain? When deranged, pain will call attention to the fact that a remedy may be supplied; but, we repeat, no apparatus is provided for the sole purpose of inflicting pain. Had an evil as well as a good creator been at work on our physical frames, it would assuredly have been different. Again, why libel darkness as if it could not emanate from a beneficent being? Did Zoroaster or the originator of the Parsee faith never feel it a relief to his wearied eyes to have light for a time extinguished? One would have fancied that, when, after becoming wearied by study, he flung himself on the couch of rest, he would have felt that the casting of the soft curtain of night around him, that his eyes might obtain repose, was the work of a God rather than of a demon. And did he never feel that darkness was favourable to reflection, and that his speculations regarding the universe generally made progress, not when he was invited to observation by the sight of a landscape, or of a city lighted up by the luminary of day, but, on the contrary, when observation was precluded, because every object was hidden from view by the thick veil of night? The instinct of true philosophy was wanting in the man who could not see anything but the doings of a demon in the creation of night.

No Eastern race have shown themselves so thoroughly able to appreciate Western civilization as the Parsees. The Brahmans may have

a subtler intellect, but they are often impractical. The Parsees, on the contrary, are eminently distinguished for common sense. They have become the great merchants, and landlords, and shipbuilders of Bombay. Feeling that the strong arm of British power has rendered them unmistakeable service by producing that political and social tranquillity which commercial men so much desire, they have had sense enough to show loyalty at periods when their support of government was not without its use. Thus, when the Russian war broke out, they prayed for the success of our arms, using the same ceremonies as those with which the ancient Persian kings were accustomed to go out to battle. In the mutinies also, with an exception or two, they behaved well. And when their co-religionists were persecuted in Persia, they wished that the British would annex that country, and proclaim liberty of conscience there, as they had long before done in India. With such proclivities towards Western civilization, they have advanced beyond the stage of mental progress, at which it is possible to be satisfied with the Zoroastrian faith. When Dhanjeebhai Naurojee, and Hormusjee Postanje were baptized in Bombay by the Rev. Dr. Wilson, in 1839, they thought that by removing all the Parsee children from mission schools, they would keep them loyal to the Zoroastrian faith. But the result was that one or two youths, shut out from Christianity, embraced Mohammedanism, and initiated a series of occurrences, which so excited Moslem fanaticism, that had it not been for strenuous exertions on the part of the British, there would have been a wholesale massacre of the Parsees in Bombay. No measures that the heads of the Parsee community may adopt will prevent the rising generation from losing faith in the Zoroastrian creed; and if, when it falls, they feel it impossible to satisfy the necessities of their souls by the negation of all religion, there will be no course open to them but to embrace Christianity. It will be a proud day for the churches in India and at home, and even for the secular interests of our Eastern dominions, when the Parsees, as a body, become disciples of Jesus. Their energy, their enterprise, the wealth at their command, and their readiness to part with it for benevolent purposes, will render them converts of so influential a character, that their reception into the church will open a completely new epoch in the history of Christianity in India, and in no slight degree help forward the evangelization of the heathen world.

THE CHURCH AND THE EMIGRANT.

I.—FROM GERMANY TO HOLLAND.

EVERY year Holland is subject to an immigration familiar only to those who live in the country. From all the neighbouring provinces labourers swarm up to cut the turf in Dutch bogs, mow the grass on Dutch meadows, and make the tiles for Dutch houses, so that this Holland-going is a familiar word in North-western Germany. The annual irruption of Irish reapers into England is something like it, or of Cornish fishermen to Ireland; but it is not confined to one craft. Broadly it includes carpenters, ship-carpenters, masons, smiths, lime-burners, gardeners; but peculiarly it embraces only turf-cutters and mowers and tile-burners; and the last are so much more stationary that the word may almost be narrowed down to mean the two former. They travel in bands; friends, and sometimes all the migrating folk of the parish, clubbing together, and in such numbers that the neighbourhood they leave is often stripped of its young men. One clergyman noted 180 who left his parish in one month; another found over a hundred of his parishioners at work in one bog. Another says—"On Sunday afternoons, the choir of my church, where they should have come for catechising, is empty; out of 40 there are 30 of the young people away." A fourth reports that nearly the half of all the men—about 300—depart early in the spring, and remain away till late in the autumn. The migration may be estimated at considerably over 7,000 people, nearly two-thirds of whom are Protestants.

The turf-cutters have learned their trade by accompanying their fathers on journeys like their own. They live for the most part in Osnaburg, East Friseland, West Oldenburg, and Lippe, and their skill is so great that they are employed as far away as Russia; but for centuries their chief labour-field has been Holland. There the great bogs stretch for miles, as they do in Galway or Kerry, but sprinkled with spots of arable land gradually reclaimed from the moor. The district is penetrated by canals, that serve as roads, all leading to the Zuyder-Zee, where the vessels of the trade ship their turf, and sail for Amsterdam and elsewhere. Smaller canals lead into the larger, and they in turn are connected with slender lines of water running up into the bog, which seems from a distance an intricate network of water and brown peat. Here, in season, during the spring

and early summer, the stranger who penetrates so far may see groups of men, from two to eight or ten in each, the former number forming a *Spann*, and the larger a *Ploeg*, working from sunrise till sunset with only the interval of an hour for dinner, strong, muscular, and yet not overhealthy men. They live, every *Ploeg*, in a house, or indeed hut, and not always in one of the best description. The walls are peat, the roof is a few tiles loosely placed, and the bog is the floor; in the midst a bright fire is kept up night and day; and the bed is formed of a layer of the upper peat, or some dry sand, with straw scattered on the top, the man's bundle for his pillow, and a few coffee-sacks or a woollen cloth for a covering. When the frost of early spring renders the covering insufficient, the men get up and sit by the fire. It is not strange if with such accommodation there is much disease, fever, colic, consumption, or rheumatism. The land is partly owned by a peasant proprietary, and many of these peasants are retail traders, who stipulate that the men will buy from them all their necessaries; and if the yeoman is not a retailer, he hands over the workman to some neighbouring huckster for an arrangement of so much per cent. All transactions are for credit; and if some men keep a pass book, or chalk a reckoning on the wall of their hut, the greater part trust it all to the seller, whose conscience is sufficiently loose to allow him to sell both bad goods and dear. Bacon, for example, is the staple food. It can be bought at the neighbouring towns for one-third less than at the moor, but only for ready money. The turf-cutter asks for his wages; but the yeoman huckster says, "I have no money just now—I will pay you off at the end; besides you don't want it, for you know I will let you have everything on credit." As a man takes a pound of bacon daily, and the average time is ten weeks, a profit is made in this article alone of fourteen shillings a-head; and if, as often happens, there are eighty employed by one master, there is a profit of over £50 by the end of the season. Little wonder that the Boers flourish in this business, grow rich and build fine houses. Little wonder either that, when the Boer rises some fine morning, he finds in sprawling red letters over his shutters—"Labourers fleeced here." Nor is this the only mode of plunder. An employer by altering the

measurements of a day's work can make off his 50 men from £8 to £16 a season; and by an adroit handling of the currency, and buying money cheap at the bank and selling it dear, can add £24 more. Then the rate of wages is seldom fixed till half through the work, when the masters meet and settle their own tariff; and, though strikes are not unfrequent, they are seldom successful. The condition of these emigrants is, therefore, not of the happiest.

The moral atmosphere is as bad. Holland has no high repute for sobriety; and there are turf districts where half of their peasants, and of the Dutch labourers about them, die, it is said, of strong drink; no doubt a popular exaggeration of a melancholy truth. These labourers are despised and spurned by the people themselves. The turf-cutting is their harvest; and what they make they spend as freely, eat and drink, and save nothing. Even the women roll about drunk, pipe in mouth, and bad and gross words on the tongue. These moors, too, are isolated, often eight or ten miles away from a village, and not visited by the parish clergyman for a dozen years together. Out of perhaps a hundred children at one of these camping grounds, a full half will be illegitimate. There is no school open—perfect idleness; and, alas! there are constant, ever present imbibings of gin. The effect of this on the younger emigrants is especially bad; and they too often return to their quiet native place with words and ways that are plainly of foreign growth and importation.

The mowers have a shorter time to work, and are not so much at the mercy of their masters. Yet even they are taken in, and the field of ten acres which is sometimes given them is only paid as nine. But, on the whole, the yeoman of the lowlands is a higher order of man than the yeoman of the moors. There are two kinds of grass, upland and lowland; for the former two shillings an acre, and for the latter two shillings and sixpence, is paid; and two men will mow three acres of lowland or four acres of upland hay in a day. The mower partly lives with his employer, and is secure therefore of a tolerable and economical living. In other respects the mower and turf-cutter are much alike.

They are looked down on in Holland, singled out by cant names—called German muffs, and Poeps; but this contempt arises solely from the menial character of the work they do. At all fairs and market places where labour is hired, the industry, endurance, and honesty of the Germans are

spoken of. They are "as good as gold." "We need lock nothing up in the house from them, for they want nothing," is a common saying. It is unheard-of that one of them should commit a theft. They take a pride in preserving their country from the stain of bad conduct. If one of them was found out in a dishonourable act, no man would work with him again. But the haste and constancy of their work leave no time for quiet thought. Most of them begin and close the day without prayer, and eat their meals without a grace. "Steady workman, but they never pray," it has been said of them. We are like heathens, they have sometimes said of themselves; eat, drink, work, and sleep, like heathen. Sunday is no more to them than a day of rest, when they eat and sleep in peace. Sunday morning finds the turf-cutters, singly and in groups, walking to the nearest village, a basket on the arm or a sack over the shoulders to contain the necessaries of the week, while they troll some gay ballad to enliven their walk. When they get back it is after church, and then they eat and then sleep. The mowers indeed work on Sundays, from horn in the early morning to four in the afternoon; and the Dutch farmers are on the whole not unwilling, when there is any hurry to save the crop. The Roman Catholics will not work on this day—any true Christian among the farmers will not allow it,—and the Dissenters urge the men to accompany them to church; but by the majority the day is abused. It is no better with the tile-makers. Out of 55 tile factories in Friesland, employing 569 hands, two employers invited their men to their own Dissenting Church; and they made it a condition that all their men should go to church once a day. This accounted for 1-25th; and of the remainder, 1-25th went once a month, 3-25ths went two or three times during the summer, and 20-25ths never went. It is true that there is some reason for all this. The men say they do not understand the language; that if they did, they were better away than to hear what is preached. An utter Rationalism has seized many of the pulpits of the Dutch Church, from which it is openly preached that Christ is not risen from the dead. The clergy are strongly divided into old and new schools; and the question is sometimes asked of a clergyman, Whose Christ do you believe, the old or the new? In this confusion the Church has lost all power over the strangers; and what with their roving life, their absence from home, the low moral atmosphere they live in, the bad example set them by their masters, their

hard work, discomfort, and system of credit, these annual immigrants were much in need of some kind of Christian watching and help.

Thirty years ago, Lenhartz, the pastor of a little border village, was struck with the number of these men who passed with the spring into Holland. He felt that something should be done; and, seeing that no one else would take it up, in 1849 he followed the emigration, went round the settlements, preached where he could in the churches, and was so well received, that for some years his journey was an annual one. Other clergymen followed his example, and went occasionally to look after their own emigrant parishioners. Good men in Holland also began to stir themselves, and formed a Society for looking after the wanderers; and now a system of itinerant preachers has been organised by the German Home Mission, and with the best results. The preacher travels from station to station; on the moors to-day, with the mowers to-morrow, and is welcomed by all. When the men see him come they leave their work, and hasten to meet him—and his texts are ready, according to circumstances. If there is a rich man in the hut—*"Lord, make me to know mine end, and the measure of my days;"* if there is one who has been raised

from dangerous illness—*"Bless the Lord, O my soul;"* if the workmen lament that they have lost two comrades by death—*"God so loved the world;"* if they have risen from a meal—*"Blessed are they that hunger and thirst after righteousness,"* or, *"I am the bread of life,"* when their work is done—*"There remaineth therefore a rest,"* for those who complain of small earnings—*"The ground of a rich man brought forth plentifully,"* &c., or *"What is a man profited if he shall gain the whole world and lose his own soul?"* There is a short service, sometimes in the open air, sometimes in a workshop, sometimes in a barn, wherever it can be most conveniently held. Tracts and books are distributed; the men are kindly warned and encouraged; there is a warm and friendly leave-taking, and the preacher passes on to the next station. There are now 24 of these stations, and 5 preachers, and the plan is found to work admirably. The moral tone is wonderfully improved, the habits of the men are altered for the better, happier influences are surrounding the younger, and the parish at home does not suffer as it used to do from the imputation of evil, of drunkenness, and carelessness, and scepticism, which the emigrants too often carried back with them on their return.

CHRISTIAN WORK IN REFUGES AND CASUAL WARDS.

THE "Refuge" is an institution of comparatively modern date, and was called into existence by the deficiencies of casual wards throughout London. It was found that there were numbers of persons sleeping in the open air, on the bridges, in the dry arches, beneath waggons in markets, because there was no room for them in the casual ward. Accordingly, a humble shed or out-house was taken, fitted up with washing apparatus, and rough troughs to serve for beds, and a frugal meal apportioned to the destitute night and morning. The plan soon became popular, and was found to answer so well, that numerous refuges were established, some of them on a very large scale. While the original intention was simply to impart bodily relief, as these institutions grew, the spiritual condition of the inmates claimed the thoughtful regard of many benevolent persons; and the reports which have been published from time to time, of the efforts made by special services and general religious instruction to reach

the hearts of the inmates, have revealed results of the most gratifying character. Many have confessed with thankfulness, that in the homely refuge, where there was only bare shelter from the inclemency of the weather, and a meal by no means plentiful, they had come to the knowledge of Him, in whom they found a solace for all the ills of life. It may perhaps be interesting to the reader, to glance at the work done in two or three of the principal refuges in the metropolis. Let us commence with Field Lane.

Many will recollect the intense interest excited by the establishment of this institution about five and twenty years ago. No religious enterprise of modern times was pronounced to be more problematical; but "the grain of mustard seed," or, the one poor room on Saffron Hill, in which the good work was commenced, has grown into one of the largest institutions of the metropolis, affording annually nightly shelter to upwards of twenty thousand destitute persons. When once

you have entered Field Lane, you find yourself surrounded by a most elaborate series of agencies, all harmoniously working for the social and religious elevation of the poor. There are bible schools, special services for parents, day and infant schools, classes for elder boys, mothers' classes, boys' and girls' industrial classes, in active operation all the year round. The doors of the institution are open winter and summer, and the male and female refuges are seldom without as many inmates as they can accommodate. In the male refuge the Scriptures are read night and morning; the inmates are affectionately commended in prayer to the grace and care of the Almighty, urged to do what is right in his sight, and to look to Him to bless their efforts to obtain employment. The female refuge affords a clean, quiet sanctuary every year to hundreds of unprotected girls, fleeing from the snares of the great city. Its doors are also open to the fallen; country girls who have been lured by deliberate seduction to the wilderness of London, often wake up from their dreams under the roof of Field Lane, and are very thankful for its protection. All of them are taught in the bible schools on Friday evenings, and three times on the Lord's day. The bible is read and prayer offered, morning and evening, by the matron, who, assisted by many friends, strives to lead the inmates to the Friend of Sinners. In the large room of Field Lane there is, every Sunday, a Ragged Church service conducted. The service is numerously attended, and the behaviour of the poor people all that could be desired; indeed, it has been said, that many a congregation of higher pretensions might well copy the example set by this lowly flock. Beyond the social amelioration of the inmates, it is encouraging to know that the institution has been favoured with many evidences of the Divine blessing attending the various efforts put forth. Every effort is made by public and private prayer, by addresses, by conversation, by the reading of the Scriptures, and many other means to lead the inmates to seek the attainment of the "one thing needful." The reports of those conducting the bible schools are from time to time most animating, and abundantly illustrate the fact that "he who goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

There is another and larger Refuge than Field Lane, which, on account of the excellency of its arrangements, and the religious instruction imparted to its inmates, well deserves an enlarged

support. We allude to the Refuge established by Mr. Carter, in the Southwark Bridge Road. This is the only Refuge for the Homeless in the south of London, with its half million of inhabitants, besides the thousands of poor objects who are daily passing through from the provinces. It is a very comfortable place, and it is always full. It is sickening to see the number of destitute applicants who nightly present themselves for admission, but more sickening still to watch those who, with weeping eyes, turn away because every berth is full. Many of these return after having in vain sought admission into the workhouses, and beg to be allowed to lie in the passages between the berths. It has usually been the winter season when we have paid a visit to the South London Refuge, and then the need of such a place of shelter has been painfully evident. Young and old, in tattered garments, and some without shoes or stockings, gather round the doors, waiting for them to be opened. On admission they enter the washhouse, and there, standing in a slate trough filled with warm water, thoroughly wash. Afterwards, they ascend a private staircase to the wards, and when all the berths are filled, bread and coffee is given to every one. As soon as the frugal meal is finished, working men conduct a religious service, lasting about half an hour, in each ward. At six o'clock in the morning the call bell is rung, when all rise, wash and breakfast; the superintendent reads a portion of Scripture, commends them to God in prayer, and dismisses them. Nothing could have been more appropriate than the addresses we have heard delivered to the poor inmates.

The Christian work carried on in the Great Queen Street Refuge, deserves also a hearty word of recognition and commendation. The reader may perhaps recollect that this is the Refuge which has rendered such signal service to the homeless boys of London. This excellent institution has housed hundreds of poor destitute children, and put them in the way of earning an honest livelihood. Here they have been clothed, lodged and well fed; and, while instructed in the usual branches of an English education, have been taught also to make themselves generally useful, and to keep themselves, to make their own clothes and boots; in short, to become handy, industrious little fellows, instead of ripening into "the dangerous classes." In this institution, every Sunday evening, there is a Ragged Church service conducted, which has proved an incal-

culable blessing to many poor persons. The preacher does not keep all the talking to himself, but invites the co-operation of his audience in conducting the service, who read collectively the alternate verse of the bible version of the Psalms selected for the evening. This method has been proved to be at once most interesting and most useful. The congregation thus attracted to this Refuge is not so casual and changing as might be expected. The poor people become attached to their Church, and to their religious instructors, who, if they do not exercise a pastoral oversight, contrive by an occasional social meeting to show their flock how deeply they have at heart their spiritual interests and true happiness. One of these gatherings was held at the commencement of the present year, and was unusually interesting on account of a touching little incident connected with it. The poor people, meeting for worship, had noticed that the bible used by the conductor was small and old, and resolved at their own expense to provide one more suitable for the service and the occasion. It was quite beyond their means to provide the fund needful for procuring the kind of bible they would like to have seen used; but, having the will, they found the way by putting into a common fund the farthings, halfpence and pence they could spare; and by doing this weekly, the requisite sum was in course of time realized. The treasurer for the time being was Mr. Wood, the able superintendent of the Refuge. It would appear that no one else knew of the purpose of these poor people, nor was it made known till on the evening of the social gathering, when two of the conductors of the services were a little startled to find, that there was to be something imported into the evening's programme of which they were cognizant, but which was made apparent by a deputation, representing the body of the worshippers, making their way through the crowd, carrying a handsomely bound bible, which was presented in the name of the whole body to the three gentlemen who conducted the services, and to be used in future at those services. The bible contained an inscription, worded by the donors, to the effect that it was gratefully and affectionately presented by a few humble subscribers, to the teachers to whom they were indebted for moral and religious instruction. We need hardly add, that no "testimonial" could have been more gratifying to the gentlemen conducting the service than this spontaneous expression of the interest taken in it by the poor attendants. Were space at our command, many pleasing

illustrations might be given of the many in which the simple declaration of "the truth as it is in Jesus," has been blessed to the awakening of the careless, the reclaiming of the backslider, and to the unspeakable comfort of some who, with despair as their monotonous portion, were ready to perish.

We have in a previous number indicated the nature of the work carried on by Christian visitors of all denominations in the wards and rooms of workhouses. There was one branch of this work, however, to which no allusion was made, viz., the Casual Wards. The casual ward is a refuge in point of the abject wretchedness which, during the winter season especially, it never fails to collect, but with few of the comforts, and with little of the humanity, to be found in those places of shelter which private benevolence has established. It was not without difficulty, and with much sneering and scepticism on the part of certain officials, that access was gained to the casual wards of metropolitan workhouses. How important it was that this privilege should be granted to the Christian visitor and missionary, may be seen from the number of those who, in the course of the year, are compelled to seek the shelter of the casual wards of the metropolitan workhouses. A city missionary who visited the casual ward of Marylebone workhouse, three or four times a week in the year 1865, found that the casuals averaged 1000 per week. When the regulation was adopted, that those seeking shelter should obtain tickets from the police station, the number fell to 400 per week, the diminution being accounted for on the ground of the rogues and thieves among the casuals not being partial to the vicinity of a police station. There are other workhouses, however, where this regulation is not in force, and there the casual ward becomes the receptacle of those hardened in vice and profligacy, as well as of those fighting the hard battle of adversity. These wards form a strange field indeed in which to attempt to win triumphs for the cross. The people to be found in them are so bowed down by the weight of cares and sorrows, so dulled by conflict with the rough realities of life, so incredulous of human sympathy when it is sincerely and unostentatiously offered, and so callous in respect to Divine things, that the seed sown falls upon stony places, or rather upon stones without the slightest coating of earth upon them. The greatest tact is needed by those who visit such places before even a hearing can be obtained. Those best succeed who discard all

officialism, and who have "a rough and ready" set of illustrations at their command, through which to convey and to commend the truth. The inmates of a casual ward are, of course, perpetually changing, and a visitor seldom addresses the same audience twice. He cannot, therefore, say much about results, but must rest content with the Divine promise, "My word shall not return to me void." One missionary writes—"It is with pleasure that I record, that the men generally listen with the greatest attention, and frequently thank me. Having had much to do with the houseless poor, I make a practice of asking if I am known by any of them. About the middle of October I said, 'Do any of you men know me?' 'Yes,' replied one man, I have known you this twenty years.' I looked at him and thought

he had made a mistake, but I soon found that he was right. He told me my name, and where I lived twenty years ago. I soon recollected about him and his parents. I found that it was through misfortune that he was in these circumstances. It has been my pleasure to get him constant employment, and he has given such satisfaction, that since Christmas his wages have been raised. I frequently see him, and find that he attends public worship on Sundays."

This, then, is the kind of work which is being carried on, amongst persons the most wretched and destitute. It needs no words of ours to prove its excellence and usefulness. We most cordially wish all engaged in it an increasing measure of success.

MISSION VOYAGING IN THE LAGOON ISLANDS.

IN Eastern Polynesia, (says *The Chronicle of the London Missionary Society*), about 600 miles N.W. of the Samoan group, lie a number of islets, which are not of volcanic origin, but are low coral islands. They form several clusters, each cluster being surrounded by a reef enclosing a lagoon. Nukulaelae, Funafuti, Nukufetau, Vaitupu, and Nui, are the names given to several of these groups, while each island of the group has its own name. Nukulaelae, the most southern, contains nine islands within the reef. Funafuti, the Ellice's group of the charts, is sixty miles from Nukulaelae, and contains thirty-one islands and islets. Nukufetau, forty-two miles farther to the N.W., consists of fifteen islands, in a lagoon surrounded by a reef ten miles in circumference. Vaitupu is a single island about four miles in length and three in breadth, with a lagoon in the centre. Nui is ninety miles N.W. of Vaitupu, and consists of two larger and six smaller islands. The Gospel was introduced among these islands in 1860 by Elikana, a native Christian, who was driven there by a gale of wind. They were visited by Mr. Murray, of the Samoan Mission, in 1860 and again in 1866.

In the month of October, 1866, an opportunity offered, under circumstances peculiarly inviting, of visiting in a trading vessel the islands on which we have recently commenced missionary operations in Ellice's and other groups, and other islands also, the occupation of which we have in

contemplation. The brethren were unanimously of opinion that the opportunity should be embraced; and, in accordance with their wishes, I undertook the voyage, and have now to communicate the result.

We sailed from Apia on Friday, the 19th of October, and reached Nukulaelae on Thursday, November 1st, thirteen days from Apia. Nukulaelae has no harbour, but there is tolerable anchorage ordinarily outside the reef, under the lee of the land.

It was towards evening when we got to anchor, and we were a long way from the shore; so I remained on board till the following day. The teacher came off to the ship, however, and I had the great satisfaction to find that himself and family were well and prospering in their work. On the following day I went on shore. After a long pull of more than two hours across the lagoon in a native canoe, we reached the settlement about sunset. The state of the tide prevented my leaving the ship earlier in the day. The people gave me an hearty welcome. I spent the night among them, and was greatly cheered by what I saw and heard. Everything brought fresh to remembrance the doings of the infamous slavers; but amid the sadness induced by the recollection of these, other feelings of a very different character were blended. I found among the remnant whom God's mercy saved from the grasp of the destroyer a few, who have, to all appearance, experienced a deliverance

of infinitely greater moment than anything pertaining merely to the present state. I conversed with seven persons individually who profess to have given themselves to Christ, and of five of these at least I think there is satisfactory evidence that they have passed from death unto life.

One case deserves particular notice, that of a man named Faivaatala, on account of the marked character of his religious experience, and the part he acted towards Elikana and party when they were cast upon the shores of Nukulaelae. To them he acted to the life the part of the good Samaritan. He had occasion to pass over the island Tumuiloto, where they landed on the morning after they reached the shore. His attention was attracted in passing by articles of wearing apparel hung on the bushes. Going down to the beach, he found a man dead on the sand. He stripped off his own shirt, wrapped it around the body, and removed it some distance inland. The survivors of the party were soon discovered, and their affecting tale told. Faivaatala supplied them with cocoa-nuts. None of them had strength enough left to climb a cocoa-nut tree. There they were, hanging over their heads in abundance, and they unable to reach them. What must their feelings have been ! and how must their hearts have glowed with gratitude to the hospitable stranger whom God had sent to minister to their necessities ! After getting some warm food for them, Faivaatala told them to remain where they were till he should return with canoes to take them to the settlement. When he returned, he and other Nukulaelaans dug a grave and buried the dead, and then all proceeded to Motutala, the island on which the people generally live. Of course, Faivaatala and Elikana became fast friends ; and now, I trust, a bond unites them which nought can sever. No doubt he learned a good deal from Elikana during his stay on the island ; and most probably he owes to him, under God, those impressions which have had such happy issues. About two months after my first visit, he went to the teacher, and asked the all-important question, *How sin can be forgiven, and man be at peace with God.* From that time he has maintained an exemplary character. With his wife, whose case is nearly as satisfactory as his own, he walks in all the commandments and ordinances of the Lord, blameless.

Lusama, another of the little company, a native of the Toklau group, deserves a passing word. He had a remarkable escape from the slavers. He had been on board one night, and the vessel was

on the eve of taking its final departure from the island. His wife and children were on shore, and impelled by love to them, mingled, perhaps, with some suspicion that all was not right, he determined to leave the ship.

The land was visible from the ship's deck, but when in the water, he could only see it as he rose on the crest of the wave. The poor fellow struggled on for a whole night and part of two days, and at length reached the shore alive ; but that was about all. He could neither stand nor walk. Had he not been a strong powerful man he must surely have perished. God has preserved him, I trust, to be a monument of His grace, and a useful member of the little community to which he belongs.

We spent a Sabbath at Nukulaelae. We had two services, both of which I conducted, and much enjoyed. The people listened, as they listen to whom the word of the Lord is precious. I visited, with much interest, the Sabbath-school. There were twenty-nine children present. The progress they have made in reading, and the acquisition of knowledge, is surprising. Little boys and girls not only read fluently in the Samoan Bible, but turn up readily chapter and verse, as well as hymns in the Samoan hymn-book.

About mid-day on Friday, 9th of November, we took our departure from Nukulaelae, and directed our course towards Funafuti.

On the evening of Saturday, November 10th, we anchored at this island. Here also I had the satisfaction of finding the teacher and his family well, and prospering in his work. The state of things is indeed truly surprising. One can hardly realise the fact that eighteen months have not yet elapsed since the commencement of the Mission. I spent the Sabbath with the people on shore. What a contrast between that Sabbath and the one I spent here in May, 1865 ! Then the chief received me with the touching words, "We are all in darkness here, and are just waiting for some one to teach us." Now, to a great extent, the darkness is past, and the true light shineth. And some, I believe, have not only come to the light, but have found the life.

I met the people in their new *stone* chapel, a neat substantial building, which does great credit alike to the people and the teacher. It is furnished with doors and venetian windows, and the roof is ornamented with various devices according to native taste. The walls and floor are plastered. The floor is covered with fine mats, and the whole looks remarkably neat and tidy.

It is the first stone building erected for the worship of God in all these regions, extending from Nukulaelae to the equator. May it prove the birthplace of many souls!

I need hardly remark that our services were interesting. It would have been strange if under the circumstances they had been otherwise. Quite in keeping with other things at Funafuti is the Sabbath-school. It numbers thirty children. They are divided into classes, which are taught by *Native* monitors, the teachers superintending. The intelligence of the children is wonderful, considering the short time they have been under instruction.

On Monday I conversed with thirty persons who profess themselves disciples of Christ. Of these, I trust that at least one half are Christians indeed.

The Sabbath on Funafuti is spent in a manner in strict accordance with its design; the people rest entirely from their ordinary avocations, and spend the time in spiritual duties. Every family has its altar, and morning and evening the voice of prayer and praise ascends from every dwelling throughout the little community. Polygamy and other evils connected with the days of darkness, which lingered among the people when the Gospel was introduced, have passed away; old things are

numbered with the past, and a new and blessed era has been inaugurated.

Over fifty persons, out of a population numbering not much more than one hundred, have learned to read, many of them intelligently and fluently. How some of the elder people accomplished this feat is surprising; they must have laboured hard, and with a will.

The desire for books, especially for Bibles and Hymn-books, is very great. I trust we shall soon be able to furnish an adequate supply. There is a considerably larger portion of men left here than at Nukulaelae, and among them is a fair proportion of young men. Thus the community is in a much less weakened state here than on the neighbouring island, and is likely sooner to recover from the effects of the doings of the slavers. The people still continue to mourn over the lost, and they often find it difficult to rouse themselves to effort. No wonder. May God effectually help them! They brought liberal supplies of food, and in this and other ways testified their gratitude for the benefits we have been instrumental in imparting to them.

We left the island on Wednesday, November 14th, and directed our course towards Vaitupu.

MOHAMMEDANISM AND CHRISTIANITY—THE POLITICAL QUARREL BETWEEN THEM.

To complete the subject of Mohammedanism and Christianity, it is necessary to take up one topic more—the political quarrel between the two faiths. This we purpose to do in the present article.

It was, if we mistake not, an opinion of the late Dr. Arnold, that, second only to theology, politics was the science most worthy of study. It ought indeed to be investigated carefully and impartially, by all who would understand human history. Not merely religious difficulties, but deeply cherished political feelings, rise up as obstacles in the path of the Mohammedan inquiring into Christianity. Nor is this to be wondered at; for never, during the last 1000 years, has the political struggle between Christians and Mohammedans wholly ceased. A hurried sketch of the past will make this plain.

The Mohammedan project, copied, we doubt not, in one of its essential features, from the

blessed Jesus, was the conquest of the world. The pagan priests of old Rome never thought of so magnificent a design; their ambition was satisfied when they had made a certain alliance, more or less close, with the paganism of other lands; and, imagining an essential identity of faith where none really existed, opened the capitol for divinities before unheard of, and given them a recognised place in the Roman mythology. Judaism could not have inspired Mohammed with his daring project for the subjugation of the world; for it was its very nature local, and showed its real spirit when it objected to Peter's holding fellowship with men uncircumcised. It was Christ who was the model for Mohammed in his scheme for the conquest of the world; but as the imitator was, in the fullest sense of the words, "of the earth earthy," while the exemplar was the Lord from heaven, the copy was very imperfect; for while Jesus dealt with the human

conscience only by moral and spiritual means, Mohammed had ultimate recourse to coercion of various kinds ; while Jesus knew no weapon except that of love, Mohammed had at last no scruple in employing the sword, and would have been satisfied though, in gaining universal empire, he had half-depopulated the world.

Almost, then, from the first years of Mohammed's enterprise, the conquest of the world became the fixed aim of every soldier of the crescent ; and, however honourably foes might conduct warfare against them, the mere fact that they were men in their whole souls irreconcilably averse to surrender the government of the world into Moslem hands, was sufficient to make them be regarded with hatred of no ordinary kind. Human nature being what it is, hatred becomes yet more intense, when a people are not merely opposed, but opposed successfully ; and this is the gravamen of the charge brought by Mohammedans against the followers of Jesus. At that period in human history, when the danger to the world from Mohammedanism was at the greatest, the Moslems were at one and the same time fighting their way through Asia to the confines of India, and forcing a passage westward and northward, so as to threaten every European kingdom ; and what stopped their progress was not so much the active and passive resistance of the unnumbered millions of Asia, as the heroic efforts of the less populous but more warlike European states. In short, when the Mohammedans had the cup of triumph almost at their lips, it was dashed out of their hands, not by Asiatic pagans, but by European Christians ; and the difference between the Mohammedan position in the world as it now is, and as, but for Christian warriors, it might have been, is the meaning of the hatred which ambitious Mohammedans bear to Christians of every name.

It was not merely the first collisions which left hostile feeling behind : the crusades traced deep lines in the Mohammedan memory ; and when the time for these had passed away, other struggles had the same effect. It has been stated that, even if war had been conducted on the most honourable principles, it would still have stirred up animosity in the hearts of those with whom the struggle took place ; but it must be added that hostilities were often carried on in a barbarous or half-barbarous fashion ; for instance, it is stated, though it may be trusted with some exaggeration, that no fewer than 70,000 Mohammedans were slain in Jerusalem, when it was captured in the

year A.D. 1099, during the first crusade. How vast, again, the misery that must have been inflicted on Mohammedans by Ferdinand and Isabella in their efforts forcibly to convert the Mohammedans of Spain, and how lasting the sting left behind, when, in large measure failing in that endeavour, they ultimately expelled from the peninsula those more sincere Mohammedans whom they could in no way compel to the abandonment of their faith ! Far be it from us to assert that no provocation was given. We believe that if ever a people in the world gave provocation to Christians, it was the Mohammedans ; and in that very peninsula of Spain now spoken of, the Moslems had done the most indefensible deeds in the day of their domination. Thus, speaking of an early Mohammedan victor in Spain, the celebrated Muza, a historian says : "The horrors which he perpetrated in his career of conquest, or rather of extermination, have been compared to those of Troy and of Jerusalem, and to the worst atrocities of the persecuting heathen emperors. There may be exaggeration in the declamatory statements of those historians [i.e., the old Spanish], but the very exaggeration must be admitted to prove the melancholy fact." Speaking of a later period, a Spanish Archbishop says : "Children are dashed on the ground, young men beheaded ; their fathers fall in battle ; the old men massacred, the women reserved for greater misfortune." It is evident that the controversy between Christians and Mohammedans can scarcely be viewed in the abstract, or decided simply on the merits of the case ; the feud of many long centuries cannot be forgotten, but will affect the reasoning, do one what he may to avoid it.

A case closely connected with ourselves claims special consideration, the relation between ourselves and the Mohammedans of India. India contains a greater number of Mohammedans than Turkey itself ; and when, some years ago, the *Times* newspaper, wishing to say something startling, came forth one morning with the statement that Britain was the first Mohammedan power in the world, it in a certain sense spoke the truth. There are more Mohammedans under the British sceptre than under that of any other sovereignty in the world. But, unhappily for our endeavours for their conversion, they have a certain political feud against us in India, which makes them listen to our admonitions with less candour than might otherwise be the case. When we first made our entrance into the East as a political power, most of India was in Mohammed-

dan hands, the empire of the Great Mogul, though really at the time rotten to the core, figuring largely in the imagination of Europeans and Asiatics as the very type of strength and of splendour. That empire we took the leading part in overthrowing, and the fragmentary provinces or kingdoms into which it was at last broken, we partially or entirely conquered, and to this day hold in thrall. Yet more unhappily for the relations between them and us, the situations offered under our rule are not those for which the Mohammedans are specially qualified. The civil offices demand, in those who would properly fill them, some acquaintance with the ideas, and, if possible, even of the language, of the conquerors; and to acquire these implies such a freedom from bigotry as is not common among Mussulmans in any country. Most of them have tendencies towards the army; and when all who are required for the department of the public service have been obtained, there still remain multitudes of respectable descent for whom no career is open, unless they first obtain certain kinds of knowledge to which they are now averse; while it remained true, as at present, that mission, and even government, schools in India are very partially attended

by Mussulman children, while thronged with Hindoo boys. Mohammedans will suffer severely from the existing system of government, and will tend to sink in society, till, from being the Indian aristocracy, they become the lapsed masses of the land.

We fear that the day is yet distant when Mohammedans in numbers will consent to enter the Christian Church. In Turkey, consequently, and in other lands similarly situated, irreconcilable religious strife will continue to prevail; and at intervals there will be appeals to arms, and Christian or Mohammedan blood will be shed. Meanwhile, it is consoling to think that He who presides over this world and the universe at large habitually makes the wrath of man to praise him, at the same time keeping the remainder of that wrath under restraint. We wait, with perfect faith in His providence, to see events gradually evolve themselves in Eastern Europe, assured that He will direct them, and will, though possibly in a strange, mysterious way, compel them to execute His will and beneficent designs, and be helpful instead of injurious to the best interests of man.

A PLEA FOR HISTORIC FAIRNESS TOWARDS MISSIONARIES OF OTHER CHURCHES AND LANDS.

IN the *Daily Telegraph* for Thursday, Sept. 19, was an account of "the eleventh of the special services in connection with the forthcoming Pan-Anglican Synod," held on the previous morning in the parish church of St. Lawrence, Jewry. Among other proceedings was an address from the Rev. Edmund Ibbetson, commissary of the Bishop of Honolulu, in regard to the Episcopal Mission in the Sandwich Islands. The *Telegraph's* report of his speech was as follows:—

"The Rev. Edmund Ibbetson, commissary of the Bishop of Honolulu, delivered a brief address from the steps of the communion table. He said he had been requested to state why the bishop was not present to take part in the proceedings of that morning, as he had been expected to do. His lordship left Honolulu three months since; and, as his missions were supported not only by the Church of England but by the Church of the United States of America, he had probably gone to America to see his committee and his commis-

sary for the United States. He (Mr. Ibbetson) had been asked to give a hasty account of the mission since its establishment. It was strange that the murderers of Captain Cook should have been induced to send to England, 17,000 miles away, for missionaries to instruct them in the faith. The first king Kamemaha sought to obtain assistance from the English nation in Church work, but failed. The second king Kamemaha, finding that it was useless to write letters, determined on coming to England to see what he could do. His queen accompanied him. During his stay in London he went to Westminster Abbey, and was so struck with the beauty of the services that he determined to go to George IV. to ask for aid in establishing the Church in his dominions. He did so, but was unsuccessful. While in England the king and queen took the typhus fever and died; and King George IV., for what reason it was difficult to conjecture, ordered a vessel to be equipped to take back their bodies to their

own land for interment, but made no provision for sending a missionary to give them Christian burial. The third king was discouraged by failures, and gave up the matter in despair. Here, then, were three kings and one queen going to their graves without Christian burial, because England would not, when applied to, extend its Church amongst them. The fourth king was a more intelligent man than his predecessors, and in 1861 he wrote to the Archbishop of Canterbury and to Queen Victoria, praying that a bishop might be consecrated for his dominions. In 1862 subscriptions were raised in various quarters, and a bishop was consecrated, and went out with clergymen, of whom he (Mr. Ibbetson) had the honour to be one. On arriving at Honolulu they found that the prince, who was to have received Christian baptism, had died. The queen was baptized, and shortly afterwards the king and queen presented themselves for confirmation. The bishop found a room which had been used by the Methodists, and they made it as much like a church as possible. In that building they had been holding their services. Of course it was necessary for them to try to learn the language. With the aid of one or two chiefs they were able to read the service in the language of Honolulu in the course of five weeks. Their next step was to divide Honolulu into districts, and to employ native women in district visiting. About 17 of them were set to work to visit the sick, to teach adults, and to bring them and their children to church. By such means they were enabled to baptize 150 children during their first year and a half, more than they would have done had it not been for that agency. A missionary college had been established, in which there were 27 pupils, some of whom it was hoped would become missionaries, or helpers in some other way in Church work. The rev. gentleman next proceeded to speak of Queen Emma's visit to England. Through her energies a sum of about £8000 had been received from England, and some of this it was proposed to devote to the erection of a church as a memorial of the late King Kamehameha. Mr. Williamson, of St. Augustine's College, Canterbury, having recently been ordained by the Bishop of Oxford, at the request of the Bishop of Honolulu, had gone out to establish a mission at the bay where, it is said, Captain Cook was killed. A church was in course of erection there. He could hardly say it was a memorial church of Captain Cook, for there were some doubts about his conduct. He was bound to say that he had

received no confirmation from the natives of statements which were current in England, namely, that Captain Cook, taking advantage of the ignorance of the natives, had received adoration at their hands. He never heard it from the natives, and until he did so he should not believe it. Mr. Ibbetson gave a very interesting description of the services of the cathedral at Honolulu, and expressed his deep regret that the clerical staff was so small. At the present moment the bishop could find active employment for twenty more clergymen. He concluded with an earnest appeal for aid."

If all the ecclesiastical records of the present time were to perish with the exception of this document, the historian into whose hands so precious a relic of a forgotten age might fall would feel himself warranted in asserting on contemporary authority that episcopacy was the only denomination in America, or, at least, that it was the most numerous body, and very probably established in the transatlantic republic. That, at the very least, is implied in Mr. Ibbetson's words—"his missions were supported not only by the Church of England but by the *Church of the United States of America*." Of course those living now are not misled, as the future historian supposed would almost necessarily be; but all persons who give attention to ecclesiastical matters are aware that the High Church party—the one most largely represented at the recent Synod—share with the Church of Rome the narrow sectarian view that the leading Christian denominations in the United States are not churches at all; but the only churches there being the Church of Rome, the Protestant Episcopal, and, perhaps, the Methodist Episcopal organizations. It is not, however, with this absence of proper catholicity that we have at present to do: it is with something vastly worse. Assuming that the report in the *Telegraph* is full and correct, then its statements are unhistorical to an extent almost unparalleled. There is a total ignoring of the fact that American missionaries have been at work in the Sandwich Islands for very many years, and have already, in the opinion of most people, Christianized the mass of the inhabitants. At least the first of these allegations is irrefragable, and should, in all historic fairness, have been mentioned. Any disparaging language which the speaker might have thought fit to apply to the self-denying, and, in our view, most successful labours of the American missionaries, would have been permissible; but on no principle was it

legitimate to ignore the fact that American missionaries had been there at all.* If, in the year of grace 1867, some American traveller were to publish a flora of the British Isles, preceded by a historic sketch of the rise and progress of British botany, the flora being found on examination to be confined to the plants which he and a few other friends of his beyond the Atlantic had picked up in their rambles here, and his historic sketch to imply that British botany had its birth only two or three years ago, when he and his companions

* If any one will show on proper evidence that the American missionaries were mentioned (we care not whether respectfully or disrespectfully) in Mr. Ibbetson's address, though the *Telegraph's* report has omitted to record the fact, then we shall feel sincere pleasure in withdrawing any remarks founded on the contrary hypothesis. The *Times*, it should be added, did not report the address in detail.

first reached Liverpool from the States, one can conceive the reception which such a volume would meet with from the critics of every degree. But what we have supposed to occur is in reality a moral impossibility. There is nothing of which scientific men are more careful than to accord due credit to previous workers in the fields which they themselves at a later period occupy. Why should there be greater fairness and more sensitive honour among mere men of science than at times are exhibited among those who believe their religious standing so high that they do not feel, or at least do not manifest, any touch of soft relenting when they unchurch whole nations of Protestant Christians, not even sparing those devoted evangelists who have lived, laboured, and died to make Christ's name known in the world.

MEDICAL MISSIONS—POONA.

It will be in the memory of our readers that Dr. David Young and his wife sailed, about a year ago, for India, with the intention of visiting the Medical Mission at Madras, and then going on to Poona. Their sojourn at Madras was of short duration, as they found Mr. Paterson in greatly improved health, and able, with some assistance from Dr. Causlan, for the performance of his onerous duties. Dr. Young's presence being, therefore, not urgently needed in the way of relieving Mr. Paterson, he was contented with a survey of the work which goes on there, and hastened to the scene of his own future occupations.

Since his arrival at Poona he has been busily engaged in acquiring the native language, and carrying out, as far as was practicable, the great design of his mission. But it very soon became apparent, both from the strongly expressed sentiments of Christian friends who originated the undertaking, and from other indications in Providence, that the city of Bombay ought to be the centre of operations rather than Poona. The reason for making a commencement in the latter place was the extraordinary expense of everything connected with residence in the former; but it is believed that this state of things is exceptional and temporary, and, after mature deliberation, Dr. Young has made arrangements for transferring his mission from Poona to Bombay in this present month of October. The following extracts from

a letter dated September 7th show that his time has been hitherto very well employed, and that, while good seed has already been scattered, even during this early period of his labours, great results may be looked for when the institution has been placed on a more permanent footing:—

"First of all, we rejoice in giving our Heavenly Father thanks for all the blessings He has conferred upon us since we left our native land, for the many doors of usefulness which He has opened for us here, and for the excellent health which Mrs. Young and I enjoy. During our eight months' stay here, I have made fair progress in *Marathi*, and can now interrogate my patients easily, as well as conduct little services among the natives. I hope thus to be able to begin my daily work in Bombay by a short service in *Marathi* in the same manner as in the Cowgate Dispensary in Edinburgh. I have seen about 1,500 patients since beginning work, and during the past two months the daily average has considerably increased. Men of all ranks come to my bungalow, and I have visited a large number of Parsees, Brahmins, and Mussulmans at their own homes. God has blessed the means used to the cure of not a few of these, and I feel now more than ever the value of medical missionary labour as a pioneer to the gospel. One or two cases may seem to show that my work in Poona has not been unacceptable.

"A Mussulman came to me about three months

ago greatly afflicted with leprosy. His toes were dropping off, and his general health very feeble. I at once put him on nourishing diet, iodide of potassium, iron, and quinine. At first he demurred to the change in his diet. Mussulmans are very strict about this; but I was firm, and told him that his life depended upon it. He gave way, and, in a few weeks, he was greatly better, and able to walk about. This caused a great sensation in the Mussulman's bazaar, and then the lepers came to me in large numbers. I have secured many friends amongst these merchants. Another Mussulman asked Mrs. Young and myself to a feast in his house. We went, were kindly treated, and all the women of the household were allowed to lay aside their seclusion for a day and come and pay their salaams to the Doctor's lady. Even this shows that caste is waning.

"A wealthy Brahmin asked me to visit his child. I went to his house and found his wife far gone in consumption, and his baby suffering from acute bronchitis. Thinking that he wished me to see his wife also, I prescribed for her first; and when giving directions about the medicine, he said: 'I don't want you or my wife, as a native doctor attends her, and I will continue his medicine.' For several days I have visited his child; it is now very much better, and this morning when I went to his house, he said, 'Sir, I do want your medicine for my wife also.'"

"I might select many more cases, but these will show you that the door has been opened here. For this we feel grateful, and as I get more at home in the language, these opportunities will afford abundant work for the gospel. You can have no idea what caste does to prevent the spread of the gospel unless you were to see its cruel workings. In China, our brethren have a comparatively easy work before them as compared to India. In China a man may go, time after time, to hear the missionaries preach, and even go home and acquaint his friends of it, and they may accept his teaching with little ado. Not so in this land, where the galling yoke is upon the people's neck. The other day, on my way to the city, I was stopped by three Banyans and asked to visit a woman who was very ill. I went with them and followed them into a comfortable-looking bungalow. After passing through the public rooms, I was ushered into an apartment far more miserable than any I had ever seen in the Cowgate. It was pitch dark, so that I could not even see the bed. I told them to bring a candle, and while

waiting for it, I felt myself getting quite dizzy in the dark room, and went out to get a little fresh air. They brought the candle, and I went in again. I found a woman lying on a bed, which was hung from the roof. She had been confined three days before, and now she was rapidly sinking—pulse flickering—face pale, and lips livid. Under the bed were four small grates full of burning charcoal! (this explained my giddy sensation)—to keep her warm. I went back to the large room, where her friends were assembled. The husband asked what I thought, and I told him to get a little wine for her at once. He said, 'I cannot give her wine.' 'Well,' I replied, 'nothing else will save her.' He seemed anxious, and, turning to an old white-haired Mussulman, said, 'What shall I do?' The aged heathen answered, 'She may die, but I won't break my caste by giving her wine.' In a few hours the husband was a widower, the man of grey hair had lost his daughter, and three little ones were left without a mother. Such is caste. May God hasten its downfall! I feel sure that medical missions, under the divine blessing, will be very powerful in destroying caste prejudices.

"I have just had a long visit from Narayan Shiskadi. His work is prospering."

Contributions since last Statement in September.

	£	s.	d.
Aberdour Missionary Society	...	1	0 0
Anderson, Findlay, Esq., Harveston	...	5	0 0
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Leslie, W. A., Esq., Weedingley	...	1	0 0
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Strange, Robert, Esq., by B. L. Co.	...	1	0 0
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Williamson, Robert, Esq.	...	5	0 0
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THE MILD MAY PARK CONFERENCE.

THE Eleventh Annual Conference, held in former years at Barnet, was convened in St. Jude's Lecture Hall, Mildmay Park, Islington, by the Rev. W. Pennefather, on Wednesday, Oct. 23rd. This conference has gained in favour year by year, and the attendance was never more numerous than on the present occasion. It was first started in 1856, and the simplicity and devotion which characterised its first session it has maintained throughout the several conferences which have since been held. On Tuesday evening a preliminary meeting was held for prayer and addresses of an evangelistic character. The hall, which will accommodate about a thousand persons, was well filled. Mr. Pennefather presided, and prayers were offered by Captain Trotter and General Alexander. A spirit of deep devotion pervaded the entire proceedings. On Wednesday morning the lecture hall was densely crowded half an hour before the time fixed for the commencement of the meeting. Every available inch of even standing room was occupied, and all the lobbies belonging to the building were also crowded.

The meeting was commenced by Mr. Pennefather calling upon the assembly to spend a few moments in silent prayer, a request which was immediately followed by a most profound hush throughout the hall. A hymn of praise was then sung; after which Mr. Pennefather bade his numerous visitors welcome. He said he saw some present who were at the first conference, and who had attended every gathering since. There were others who had come for the first time, and they might perhaps be asking, What object have you in view? The answer was simple. It was to declare before the world and before the Church that union with the Lord Jesus Christ was the bond which really bound together the followers of the Lamb. Placed as they were in a world in which their faith was tested every day, of necessity they were linked in with some of the ecclesiastical organizations around them; but the time was short, and in a very little while God would take down the scaffolding of professing Churches that His own true Church might stand out in all its magnificent proportions to be His habitation throughout eternity. Just as it was in the case of a fine building whose very immensity demanded

a manifold kind of scaffolding, so it was with the Church. The most glorious fabric which had ever been erected was the Church of the living God. The foundation of it was Christ, and He too was the builder of it through various instrumentalities, and He its last stone. When that last stone was laid, God would then in the riches of His grace take away all the scaffolding, useful as it might have been. He would remove it, for it only cumbered and prevented our seeing the magnificent proportions of the edifice; and the church would then appear clear as the sun, fair as the moon, and majestic as an army in military array. Meanwhile, until this manifestation took place, they could meet as they did that day, owning the principle of union in Christ, and say with the Apostle, "Grace be with all those who love the Lord Jesus Christ." Another great object which they had in view in that gathering was that of worship. God had been pleased to make their meetings in times past occasions of great blessing. From thence the life and power of the Spirit had flowed forth in blessing to other places and parishes. The speaker said he would not attempt to trace the effect of the several conferences during the last ten years. Results were left to God; but if only one soul had been brought into the presence of Jesus, if man, woman, or child had been led only to touch the hem of his garment and if any one had been brought nearer to the heart of Jesus than he was before through the meetings which had been held, they had been attended by blessings untold. The times in which they lived were critical. When he looked upon the professing churches what was the spectacle presented? The church by law established had eleven hundred ministers in it praying for union with the Church of Rome! He did not feel himself competent to offer an opinion upon the condition of Nonconformist churches, but he had reason to believe from the testimony of several of their ministers whom he reckoned amongst his most cherished friends that they also were filled with trembling because of the infidelity and externalism which had come in upon them, as well as upon the Church of England. Never in past years did events occurring around them assume a more momentous character than now. Whether they looked at the political

aspect of things, or at the professing churches, or even at the true church of the living God, how much there was to make them cry unto the Lord! The nations seemed as though on the verge of tremendous conflicts. The professing churches were being covered with superstition and infidelity to a great extent; and even the Church of God, those who had the Spirit of God, and who were united to Christ by simple faith in His death and resurrection how scattered they were. The wolf had scattered the sheep, and there was but one rallying point for them, and that was around the Shepherd's feet.

Upon the conclusion of Mr. Pennfather's introductory address the assembly engaged in devotional exercises, after which the Rev. A. Saphir, of Greenwich, introduced the subject of the first day's session of the Conference, viz. :—Christ the Light of the World. Upon this theme Mr. Saphir delivered a characteristic address, pointing out the propriety of the term "light of the world" when applied to Christ. He dwelt espe-

cially upon his sinlessness, contrasting Him with some of the noblest of Old Testament saints; with Moses, David, Isaiah, and Daniel. The nearer they approached heaven the more humble and contrite did they feel under a sense of imperfection; but Christ was always doing the things which pleased the Father, and when He came to die, when in the presence of His Father He looked back on the days he had spent in Israel, he had not a single moment of regret; not a word, not a step, nothing in his past life bearing a spot or blemish. Having shown that Christ's sinlessness was not negative but positive, and having further demonstrated his right to the title of Light of the World, Mr. Saphir closed, and was followed by Captain Trotter, who offered prayer. The morning service thus terminated, and in the afternoon sectional meetings of an interesting character were held. The Conference will continue its meetings for three days, and in our next we shall give a résumé of the proceedings.

HENRY WARD BEECHER'S PRAYER-MEETING.

I SPENT the last week of the year in Brooklyn. On taking my seat in the car at Boston, I obtained the January number of the *Atlantic Monthly*, and read Parton's article, in which he gives an account of a visit to the famous Friday-evening meeting of the Plymouth Church, and a report of what he saw and heard. The article was graphic and intensely interesting, though creating some prejudice against what seemed the anti-evangelical character of the teachings there enforced. But the reading of it determined me, if possible, to attend one of these meetings and judge for myself.

On the next Friday evening, therefore, I made my way to the chapel of the Plymouth Church. It is a plain room, well lighted, having comfortable seats and a cheerful aspect. I judged it would seat five hundred persons, perhaps a larger number. At one end is a small platform, slightly raised from the floor. On this platform were an arm-chair and a small table. When I entered, the audience had assembled, nearly every seat was filled, and Mr Beecher was in his place, seated beside, not behind the table, with a hymn-book in his hand. The moment the hour for commencing

the services arrived, Mr. Beecher gave the number of a hymn, which was sung with spirit, and in the singing of which he heartily joined. At the close of the singing he pronounced the words,—“Bro. Bell,” and Bro. Bell rose and offered prayer. A few words were then spoken by the pastor in reference to the close of the year. He called attention to the fact that this was the last Friday-evening of the year, and expressed the wish that a large number persons present would give their “testimony” of what the year had been to them and what it had done for them.

The giving of testimonies then began. One speaker thanked God that he could look back on a year of unbroken prosperity. He had enjoyed health himself and in his family, and had been prospered in his business, and, above all, he thanked God that this prosperity had not injured him spiritually.

Another rose and said, “I thank God, Mr. Beecher, that I ever heard you preach. On the 10th of last August I came in here and heard you, and the truth took hold of me, and ever since I have been a changed man.”

A coloured man rose and said he had attended those meetings for some months and enjoyed them, but was now about to leave the city, and doubted if he should be permitted to attend them again.

A sister rose, and Mr. Beecher said, "Be short, be short." And she was short.

At this stage of the meeting a gentleman seated near me, rose and said, "Mr. Beecher, I like to hear these people talk sometimes; but this is the last prayer-meeting of the year, and I had rather hear you to-night. I think you had better talk yourself."

Mr. Beecher smiled, and said, "Well, even I don't think so. You are talked to death now. Twice Sabbath, and every Friday evening, I have talked to you, and now I want to be talked to myself. I shan't talk now, but if you talk well, I may say something at the close of the meeting."

And then the testimonies were resumed; brief, personal, and interspersed with short prayers or singing. At length Captain Duncan, a personal friend of Mr. Beecher, and one, I learned, who often speaks, gave a testimony which was indeed remarkable. "The past year," said he, "has been the happiest year of my life. I thought I had a competence at the opening of the year, the accumulation of years of devotion to business; but it has all been swept away, and I come to the close of the year beggared—not worth a penny. But the reverse has brought me so much nearer to Christ, and made Him so much more precious, that I heartily rejoice in it, and bless God for it. I would not be without the experience of this year for any consideration."

Only about twenty minutes now remained before nine o'clock, and there was a lull in the speaking, with the evident expectation that Mr. Beecher would himself speak.

And now, still keeping his chair, the pastor began, in an entirely conversational manner, to speak in the same personal strain that had characterized all the talking of the meeting.

"Some people say to me, 'Mr. Beecher, I should think you would be oppressed, almost crushed, with a feeling of responsibility; twenty-five hundred souls looking to you as their spiritual guide, receiving the truth from your lips. The responsibility seems fearful.' Not at all, I do not feel any such responsibility. I endeavour to preach the truth, and then cast the responsibility on God.

"But another says, 'Mr. Beecher, are you not proud? I should think the success of your enterprise here, and the crowds that wait on your ministry, would make you proud.' I reply, 'No, I am not proud—I am conscious of no such feeling; but I do look over the crowded congregations every Sabbath with intense pity.'

"But the past year has been one, as you all know, of new and peculiar experience to me. I have never before referred to it in any meeting. I, who love approbation, and who had enjoyed it, suddenly found myself deserted by everyone—with not a friend to stand by me. There was something so strange, so novel in the position, that it sometimes had only an aspect of ludicrousness, and I found myself when alone bursting into a fit of laughter as I thought of it. At other times it wore an aspect of seriousness. I knew not what the result would be. My relations to this church, all my relations in life, seemed involved and thrown into a posture of uncertainty. It was such a tempest gathered about me as I never experienced before. But I would not have been without this experience. Jesus came to me in it. And as I have sometimes picked up a swallow fallen from its nest, wet and cold, and placing it in the hollow of one hand, covered it with the other, till by the warmth I had restored its vitality, so Jesus took me with one hand and covered me with the other, and imparted His own life and warmth to my soul."

These words were uttered with emotion that was manifest, but which there was a mighty struggle to keep under. And with these remarks the meeting closed.

As a stranger, the thing that struck me as peculiar was the familiar character and the conversational tone of the meeting. Mr. Beecher, and all present, appeared as they would if gathered in a parlour for an evening's conversation. Those who spoke often addressed him by name. At one time he addressed a friend by his "given" name, saying "You remember, Charles." There was no restraint, and no formality. A perfect naturalness marked the whole service; and on that evening, whatever there may be at other times, there was nothing said that was not strictly evangelical. I left the meeting feeling that I had not been merely interested, but instructed and profited.—*Correspondent of Boston Watchman and Reflector.*

INTELLIGENCE.

England.

(From our own Correspondent.)

LAST month was unusually fruitful in Ecclesiastical Conferences, and every day we heard more about the Church than we did about the State. The resolutions arrived at by the Conference of Bishops at Lambeth have been published by authority. The resolutions are thirteen in number, the first two treating of the notification of new sees, and commendatory letters for clerical and lay members of the church in distant dioceses. The remaining resolutions refer to the issuing of a pastoral address which appeared before the resolutions were published; to the authority of synods, their relation and position; to the present condition of the Church at Natal; the constitution of a spiritual tribunal, to which questions of doctrine may be carried; to the authority of metropolitans, the election of bishops, missionary bishoprics, and the jurisdiction of missionary bishops.

Out of doors considerable discussion took place upon the Natal question, Dr. Gray having made it understood that the Pan-Anglican Synod approved of the appointment of a second bishop. The fact, however, was that the Synod had simply appointed a committee "to consider the best mode by which the church may be delivered from the continuance of this scandal." The Synod left the question just where Convocation left it, and Bishop Colenso is still Bishop of Natal. It has been stated that fifty of the bishops in their individual capacity signed something like a sentence of excommunication against Dr. Colenso, and that the Bishops of the South African Church are now prepared to take upon themselves the responsibility of consecrating Mr. Butler as bishop over Churchmen in Natal. Mr. Butler, however, can hardly be consecrated without the consent of the Crown, and that consent could only be given in the face of the decision of the Courts as to the revenues of the see of Natal.

The Church Congress at Wolverhampton attracted a large number of clerical visitors; many prelates from the British Colonies and from the

United States being amongst them. The general objects of the Congress were the promotion of the spirit of union and the habit of co-operation, and to assist the formation of opinion. Several important discussions took place, a very genial one being upon the best means of bringing Nonconformists into union with the Church. The discussion is reported to have been most courteous as far as Nonconformists were concerned. Increase of lay agency, provision for enabling congregations to get rid of incompetent clergymen, the abolition of the Athanasian Creed, or at least the excision of its damnable clauses, and some modification even of its doctrinal definitions, more varied services, opportunity for freer spiritual communion—these were among the principal recommendations suggested. The debate on Ritualism was not so interesting as was anticipated. The ultra-Ritualists were allowed the larger share in the debate, and they repeated their usual arguments in defence of their proceedings. On the last day of the Congress they were nobly answered by Viscount Sandon; who, in a most telling speech, and in a strain of indignant eloquence, denounced that "priestly feeling" which was stealthily at work in the midst of us, and which, he said, would lead to the extinction of learning among the clergy; to the inordinate multiplication and the burdensome infliction of rites and ceremonies; to the extermination of all who differ from the priestly body; to the establishing of another master in the household, in the place of the husband and father, and to the establishing of a human artificial barrier between man and his God. Altogether the discussions and speeches at the several meetings of the Congress, especially those at the Working Men's Meeting, were of a very earnest character. The attendance was far beyond precedent and everything is reported to have passed off extremely well.

The Congregational Union held its thirty-sixth Annual Session in the city of Manchester, and about eight hundred ministers and delegates attended. The assembly, while not neglecting the ecclesiastical controversies of the day, paid special attention to questions of immediate practical interest to their own denomination. National

education, especially, formed the subject of an important debate; the question being whether the Congregationalists, many of whom have long stood out against Government aid under any conditions whatever, should now help in securing the best and least harmful methods of using the public money in the work of popular education. The debate on both sides was of a spirited character, staunch voluntaries still protesting against Government aid; but it is believed that the practical issue of the discussion will be that many promoters of day schools will apply for the Government grants.

The Baptist Union held its Autumnal Session at Cardiff, and the meetings were of a very interesting character. Thirty sermons were preached, and were heard by tens of thousands. There were also special meetings for fervent and united prayer, and these were largely attended. Papers were read on questions of practical importance, and one entire day was devoted to the subject of Foreign Missions. A committee was appointed to consider and to report upon the question of National Education.

The Ipswich Conference was attended by about two hundred lay and clerical visitors. The Chairman's address turned upon the Report of the Ritualistic Commissioners, and the efforts of the Romanizing party in the Church of England, and several speakers followed in the same vein. The Rev. J. C. Ryle's paper on Evangelical Religion was one of the most elaborate and practical read upon the occasion. Recognizing three parties in the Church, — Broad Church, Ritualistic, and Evangelical, — he defined Evangelicism as insisting upon the following points: — the supremacy of the Scriptures, the doctrine of human sinfulness and corruption, the paramount importance of the work of Christ, the inward work of the Holy Spirit, the outward and visible work of the Holy Spirit in the lives of men. A short discussion followed, in the course of which it was remarked that the Evangelical clergy must be determined to resist innovations which were calculated to lead to very serious evils.

Several bishops have delivered charges to the clergy during the past month. The new Bishop of Limerick (Dr. Graves) dwelt upon Ritualism and the attacks upon the Irish Church. He condemned in principle "the vigilance committee" appointed in Dublin some months ago to keep watch over innovations; but was far from asserting that there were no grounds for apprehension; "for in England there has undoubtedly been an

excessive development of Ritualism." On the general church question, he reminded politicians that the disendowment of the Irish Church would gratify but not satisfy the Roman Catholic clergy, whilst it would, on the other hand, give intense dissatisfaction to the Protestant inhabitants of Ireland, "whose loyalty and attachment to existing institutions is one of the best guarantees for order and prosperity in the country." The Bishop of Cork (Dr. Gregg) also referred to the Irish Church question, expressing his conviction that it would be impossible to maintain a tenth part of the churches and ministers in Ireland if the Church property were taken away. As to Ritualism, he asked, "What meant the miserable men in England in disturbing the minds of the people with their frippery in doctrine and their trumpery in dress? It was to feed their vanity and to gratify their pride. They had incense for their noses; but their offence was rank, and all the perfumes of Arabia would not sweeten it." The Bishop of Ripon (Dr. Bickersteth) condemned the revival of obsolete vestments, and the Anglican theory of the Real Presence in the Eucharist. He was thankful that there had been few instances of ritualistic extravagance in his own diocese, and hoped that, where such extravagance did exist, the clergy would be induced voluntarily to give it up.

The Irish Roman Catholic hierarchy have issued a manifesto upon the assumption that Government and Parliament are preparing a copy of the Resolutions to which they have agreed to deal by law with the Irish Protestant Establishment. They refuse to receive State-endowment in any form whatever, not even out of the revenues of the Irish Protestant Church. They suggest that the best mode of dealing with the ecclesiastical property of Ireland would be to distribute it for the benefit of the poor. The endowment of the Protestant Church with the money which rightly belongs to the Catholics they declare to be "the fountain head from which spring the waters of bitterness which poison the relations of life in Ireland, and estrange from one another Protestants and Catholics, who ought to be a united people." They then repeat their maledictions on the mixed system of education, and end by warning their flocks against secret conspiracy or open insurrection against the Government; though they express their "profound conviction that peace and prosperity will never be permanently established in Ireland till the Protestant Church is totally disendowed, education in all its departments made

free, and the fruits of their capital and labour secured to the agricultural classes."

The Pope is still on his throne, although insurrection has again broken out in his territory, and the Garibaldians have been attempting to unite Rome and Italy. A new French intervention was for some time imminent; but, while we write, the news is that the Emperor of the French has determined to suspend, if not to abandon, his ill-advised project of sending an army of occupation to the Papal States. Had he done so, he would not only, by military force, have crushed out the hopes of Italy and the freedom of Rome, but have condemned Italy to disorder and anarchy, and have removed the last hope of settled European peace.

Parliament has been summoned to meet on the 19th of the present month to vote money for the Abyssinian expedition, and perhaps to discuss the policy of the war. Colonel Merewether and the pioneering party forming the preliminary expedition set sail from Bombay on the 15th of September, arrived at Aden on the 26th, and three days afterwards started for Massowah, the port of Abyssinia. It is said that the assembling of Parliament was delayed to the latest possible moment, in order to leave time for the arrival of news from King Theodore's camp. It is hoped that when he knows our army is marching upon him he will deliver up his captives and save all further trouble. On the other hand, it is just as likely that the capricious tyrant will revenge himself upon the missionary captives. Already \$500,000 has been spent by the Admiralty, and an equal sum by the War Department. The *Bombay Gazette* of the 28th of September gives us the latest intelligence:—"By the *Koisa*, which arrived in Bombay harbour on September 18, we have additional news of the Abyssinian captives, and as so many unfounded rumours have been published regarding them, we may as well here state, in passing, that the information we are enabled to lay before our readers is authentic, and may be implicitly relied on. The former intelligence which we published on September 7 brought down our knowledge concerning the Magdalla prisoners to July 1, at which date they were 'all well.' Our intelligence received yesterday comes down to July 27 (nearly a month later), with the same favourable report of their health. We are also informed that the rains have set in. The latest date from King Theodore's camp is July 11, at which date his Abyssinian Majesty was at Debra Tabor; heavy rain was then falling, and these prisoners who are with Theo-

dorus were 'all pretty well,' and were 'well treated;' but the king's manner had become 'cold and indifferent.' The country round about Debra Tabor was much disturbed, and direct communication between the king's camp and the coast was entirely cut off. All communication from the king's camp reached the coast by way of Magdalla, which shows that the rumour so industriously spread abroad about the Magdalla captives being cut off from Theodorus has no foundation in fact; or, if it ever had, the separation was only temporary. No letters have been received by Government from the king himself; but Theodorus states that he has no intention of giving up Mr. Rasan: 'unless he is obliged to.' This, of course, means nothing more nor less than that he will fight; and we are informed (though we do not state this with the same accuracy as we give the preceding intelligence) that Theodorus fully expects that he will bring about a coalition between himself and the chiefs, so that the whole may fight in a common cause. The expedition, therefore, if the king can carry out this expectation, will not walk through Abyssinia without trying the mettle of Theodorus and his soldiers. Of course there is only one issue to it in the end—his entire defeat, and the annihilation of his power."

Scotland.

(From our own Correspondent.)

THE question of Sabbath observance is at present receiving considerable attention in Scotland, in connection with a circular which has emanated from the Sabbath Alliance. At the meeting of the Free Presbytery of Edinburgh on the 16th October, the Rev. Mr. Pirie stated that he was busy collecting statistics in reference to Sabbath cars, the sailing of ships on the Lord's day, and Sabbath traffic in intoxicating liquors. Dr. Begg, in some remarks which he made, drew attention to a movement amongst the post-office employes throughout the United Kingdom to secure the entire cessation of work in the post-office on the Sunday, and urged the desirableness of the Christian community giving their support to the effort, instancing the case of London as worthy of imitation in other parts of the country. He held that if they could succeed in making the example of London in respect of post-office work universal, most of the railways would suspend the running of trains on the Lord's day, and employers who felt inclined to

require the services of their clerks on that day would have no inducement to do so. At present, he said, 21,000 persons were employed every Sunday in connection with the post-office. The whole Sunday question is expected to be discussed at the next meeting of the Presbytery. It is also to be under consideration of the United Presbyterian Presbytery of Edinburgh.

We find the subject of the evangelisation of the masses engaging attention in the West of Scotland. The Glasgow United Presbyterian Presbytery have adopted a resolution whereby they are to bring the question before their various congregations, and they have also resolved to select various populous districts of that city within which they are to have special services every Sunday evening during the winter months. Many of our readers are aware that the Rev. Dr. Newman Macleod instituted two years ago a church for the special behoof of working men and their families, and that part of his plan is that to one service on the Lord's-day nobody should be admitted who was not attired in his working dress. The second annual service in connection with this movement was held on the evening of the 11th October; and it will be interesting to know, from the statements then made, that, although the novelty connected with such a Christian and philanthropic enterprise is now worn off, the experiment continues to be crowned with success. When we state that Glasgow is increasing at the rate of about 1,000 persons a month, it will be evident to all that there can be no question of greater importance at the present day than this of the evangelization of the people. What may be called the mission churches of the different denominations, both in Glasgow and Edinburgh, appear from recent statistics to be realising the most sanguine expectations of their founders; and we understand that the same remark is applicable to the rapidly increasing town of Dundee.

While the friends of Christian truth are thus bestirring themselves, a number of the chief men connected with the Mormonites have been addressing their deluded followers and others in various parts of Scotland. A great gathering of this fraternity was held in Glasgow, on Sunday, the 13th October. The hotel where the meeting was held is situated near to the Cross. There were three meetings, and the attendance on each occasion would amount to about 600, including a very great proportion of young men and women, belonging chiefly to the working classes. Amongst

the Mormons present were four travelling elders from the Salt Lake. It would be difficult to find a more melancholy existence of ignorant credulity than the occasion furnished. A leader, who is described as President of the European Mission, in one of his harangues boldly claimed for himself and his associates the power of working miracles. He said that he had witnessed the sick restored to health, the lame to walk, the deaf to hear, the dumb to speak, and the blind to see; and, waxing more confident, as he saw that the ignorant and credulous audience before him appeared to believe every word he uttered, he added, that when travelling through a village in Fifeshire, he had sprinkled his consecrated oil on a girl who was lying nigh unto death, and had blessed her, the result of which was that next morning she was running about as well as ever she was in her life. In another part of the country he had been called in to see a little child with two heads; and, on the father professing belief in his miraculous powers, he applied his wonderful liquid, and next day the extra head had disappeared. To other miracles he also laid claim; but it is noted as significant that the peculiar institution of the system—that of polygamy, was never mentioned in any of the addresses. It appears that, in Glasgow, the deluded followers of this abominable system have been rapidly increasing of late years, until now the number is set down at not less than a thousand. Similar meetings to the above have been held during the last month at Kilmarnock, Paisley, Vale of Leven, and other places in the West, and also in other districts of Scotland. The finances, however, do not appear to be in a very flourishing condition; for the half-yearly report for a place like Glasgow only gave £182 16s.

The students of the United Presbyterian Church are in the habit of raising money every year for some special missionary purpose. At the annual meeting, which was held in Edinburgh, it was stated that they had this year selected the Madagascar Mission of the London Missionary Society as the object to which their contributions would be devoted, that 50 students had volunteered their services in advocating the claims of the mission, that 223 meetings had been held throughout the country, and that the sum of £760 had been raised. It will of course be handed over to the London Missionary Society, after deducting the necessary expenses.

An interesting jubilee service was held at Auchterarder on the 9th of October, in honour of

the Rev. Dr. Pringle, one of the ministers of the United Presbyterian Church. Dr. Cairns, of Berwick, preached on the occasion, and the leading members of the denomination were present from all parts of Scotland. The Established and Free Church places of worship were placed at the disposal of the promoters of the movement, on account of their greater size. To Dr. Pringle was presented one thousand guineas, a silver salver, and a gold watch.

Many readers will be sorry to learn that the Rev. Dr. Lee, of Edinburgh, has been obliged to get eight months' leave of absence from all pastoral work, in consequence of the state of his health. He intends to repair to the continent, from which the Rev. Dr. Candlish has just returned in invigorated health after a three months' leave of absence. The Rev. Dr. Norman Macleod, and the Rev. Dr. Watson, of Dundee, are understood to start from Marseilles about the 6th November on their mission to India.

Ireland.

(From our own Correspondent.)

THE troubled sea of Irish questions having for the time flung up to the surface the question of the churches, the action of churchmen on all sides is keenly watched. It is a question that has never before been so thoroughly discussed as it is certain to be during the winter, and the opinion of the country is likely to be broadly, if not quietly, evoked. The Primate, in charging his archdiocese of Armagh, passes quite by "the arguments in defence of our Establishment," by referring his clergy to the parliamentary debate of last session and to the forthcoming report of the Irish Church Commission. The noblest defence of the Church will be found in a faithful pastorate. He has no need even to concern himself with Ritualism, since it is not met with. He confines himself to "the high dignity and weighty office" of the ministry, the character of preaching (insisting especially on plain-speaking and on preaching Christ), teaching from house to house, the development of the Sunday-school, and a greater reliance on lay agency. At the consecration of Dr. Alexander, the Bishop of Derry, in Armagh Cathedral, Archdeacon Lee, who preached, elaborately developed the theory of apostolical succession, and applied it to the case of the Irish Church. Apostolical succession is the continuation in the Christian church of natural succession in the Jewish, and affords the same

securities to the faith. Out of the glorious crisis of the Reformation the Anglican Church has been developed into a unique strength and beauty, because she has jealously preserved the great gift of apostolical succession. It is her possession of this endowment that explains the peculiar hostility of the Church of Rome. "It is the uninterrupted inheritance of apostolical succession which constitutes the title of the Established Church of these kingdoms to the allegiance of all their inhabitants, and renders the intrusion of a Roman episcopate and of a body of Roman clergy on any principle uncatholic and schismatical." The principle that would justify the overthrow of the Church of Ireland would therefore justify the overthrow of the Church of England. Immediately after being enthroned in his own cathedral of Derry, Dr. Alexander himself took occasion to address those present. The real object, he conceived, of this union of Voluntarism with Ultramontanism was to undo the good of the Reformation and weaken Protestantism. The Established Church is a layman's question. He spoke strongly against Ritualism, urging the noble teaching of the Reformation, and that, if the Ritualists were right, the Reformers were wrong, and the fires of Smithfield had blazed to no purpose. The Bishop of Cork in his charge maintains that the State has no right to alienate the property of the Church, and that so great a wrong would eventually recoil on its author. He did not believe there was any destruction impending over them, for they had friends inside and outside parliament, troops of friends in England who valued the Irish Church for what it was. He was still dissatisfied with the non-residence of some of his clergy, and urged ministers to be careful in their conversation and conduct. He spoke against baptismal regeneration and the dangers of Ritualism. "The heathen worshipped their gods in wood and stone, and some that in the present day were called Christians worshipped their God in baker's bread. Call that Christianity! Out upon such stuff, which confounded sense and reason, body and spirit, truth and error, heaven and hell! What meant the miserable men in England in disturbing the minds of the people with their frippery in doctrine and their trumpery in dress? It was to feed their vanity and gratify their pride. They had incense for their noses, but their offence was rank, and all the perfumes of Arabia would not sweeten it." Some of these expressions gave offence at Newtown in the diocese, and a meeting of Roman Catholics was held to vent their indignation. The

speakers regretted that the leading men of their persuasion were not with them, and protested in warm language against the insult which had been offered to their religion by making it sanction idolatry.

At the meeting of the Social Science Congress in Belfast, the President, Lord Dufferin, introduced the Church question in his address. Public opinion he thought rapidly ripening to a conviction that extensive change is necessary. He took it for granted that all were agreed that the three great denominations must be placed on a footing of perfect equality. The State had power to touch the revenues of the Church, and, besides, "the legitimate successors of the Irish Catholic community in the reign of Queen Mary are the Catholic clergy and people of Ireland in the reign of Queen Victoria." He would have a general and equitable endowment; but if that failed, "the disestablishment and disendowment of the Established Church must at all hazards be resorted to." But the weightiest judgment that has been passed is that of the Roman Catholic prelates who assembled in Dublin—three archbishops, twenty bishops, and one vicar capitular, under the presidency of Cardinal Cullen, and after discussions, on which little light has been thrown, save that there was at first considerable variance of opinion, and a consideration of more than one proposal, passed, unanimously, certain resolutions on Church and School, of which this is the drift. The preamble states that Government and Parliament are preparing to deal with the Church Establishment by law; and it has been positively affirmed by a well-informed Catholic paper that the authorities at Rome were lately sounded about the propriety of endowing the Irish Romanists. The Irish Roman Episcopate, however, adhering to resolutions of 1833, 1841, and 1843, and to instructions from the Pope in 1801 and 1805, "declare that they will not accept endowment from the State out of the property and revenues now held by the Protestant establishment, nor any State endowment whatever;" they throw their church on the people, for the support they have hitherto freely and dutifully received; and they claim the ecclesiastical property of Ireland for the benefit of the poor, as in ancient Catholic times. Practically they claim the administration of four-fifths of the Irish church revenues for orphanages, reformatories, monasteries, hospitals, and other charities modelled after the mediæval pattern. They reiterate all their objections to the system of national education, especially the model schools, and

the Queen's University, and they claim, (1),—That there be no mixed schools; (2),—That in the Catholic schools the teachers be Catholics approved of by the Bishop; (3),—That the school-books be more like those compiled by the Christian Brothers; (4),—That the use of religious emblems and the arrangements for religious instruction be not interfered with; (5),—That separate establishments be provided for training Catholic teachers under competent ecclesiastical authority; and (6),—That the schools be inspected only by Catholic inspectors. The brief denunciation of secret societies with which these remarkable resolutions are closed, is amplified into a strong anathema on Fenianism by Cardinal Cullen, in a characteristic pastoral, in which the same old charges are dressed up for the hundredth time in the same old words.

Simultaneous almost with the sitting of Roman prelates, an invitation has been issued by many of the northern noblemen and gentlemen, and some clergymen, among others the venerable Dr. Cooke, to attend a great meeting at Hillsborough on the 30th October, the anniversary of a similar demonstration 33 years ago. An appeal is made to Presbyterians who may lose the *Regium Donum*, and to Methodists who are ignored in any ecclesiastical reconstruction, and the meeting is to petition against "interference with the principle on which the Church Endowments in Ireland are based." Lord Roden, "standing on the verge of eternity, about to enter his eightieth year," has published a letter in support of this appeal, and denouncing any change as a succumbing to an ultramontane hierarchy. If to these expressions of opinion be added the information which the Church Commission—at last constituted—and the commission organized by the leading Roman Catholic newspaper, will elicit, it must appear that this question absorbs, and not unduly, the public attention, and that from all sides men are pressing for a settlement of it, either in the direction of change or no change.

Miss Carpenter has paid a hasty visit to Dublin to press the importance of female education in India. She was very well received; and communicated a vast amount of information derived from her recent visit to the East. A committee was formed to aid her in the two departments of work for which she sought help, to procure female teachers from this country and female nurses for the hospital and the sick. Mr. Bannazer, a gentleman of Calcutta, who was present during her address, said that her statement entirely accorded

with his experience and knowledge, and that the schools she asked for would be of the greatest use. "The ladies of India," he said, "are remarkably intelligent, and when that intelligence is developed by learning, I believe it will produce far greater results than we at the present moment even hope for."

The habit of Sunday-school Conferences is evidently growing. In Newry, a week or two ago the teachers of the three Presbyterian congregations met one evening to discuss subjects connected with their work, and the following evening the teachers and children all met together. It would be pleasant to find the teachers of different Churches also meeting, crossing their boundary lines to consult about their common service. At Stockport the children of the Sunday-schools have shown their united power for good by presenting a life-boat to a port on the Irish coast. The total cost was £420, and entirely contributed by the children.

Richard Weaver is at present preaching in Dublin, where many thousands crowd to hear him, and so many remain to speak with him that he is sometimes detained at Merrion Hall till near midnight. The preacher to whom Dublin has probably owed the largest debt, considering the shortness of his ministry, has finally left that city for New York, where he has been called to one of the most prominent and important of the American churches. For nine years Dr. Hall has exercised an influence of great width and growing power, and while maintaining the highest character for his Church has been honoured and beloved by members of every Christian communion. He threw himself into every public enterprise that was good, and soon came to have one of the best and best known names in Ireland. It is rarely that even the most faithful pastor is followed by so much genuine regret, or by tributes to his influence so honest and so wide-spread. His Presbytery, his congregation and Sunday scholars, the young men of Dublin, churches that he had helped to form, and men of various denominations, even Roman Catholics, vied with each other in expressing their regard, and their sense of both personal and public loss by his departure; and one entire evening was occupied in presenting him with addresses and testimonials, and receiving his replies.

FRANCE.

(From our own Correspondent.)

EVERY eye is again turned to Rome. The temporal power must pass into other hands. The everlasting Gospel has been preached; the call to fear God has resounded; and Babylon, the seven-hilled city, is doomed. Ere this letter is in print the cry may have been heard, she is fallen,—fallen from her living seat, sore wearied with protecting her rule, and indignant at her blind tear-city of despotism. It is no oversight which allows all the boys in Paris to go about singing, "Vive la France! Vive l'Italie! Vive Garibaldi. Ga-ri-bal-di! to their hearts' content. But the calm and serene Patriot little thinks into whose hands he is unwittingly playing. Is he guileless, or is he blind? As was his disappointment in Geneva, so will he be disappointed in the result of his noble heart's desire. He would rid Christendom of the tyranny of Rome Papal, and the spiritual power is ready to upspring and join another despotism, even Casaro-democracy, whose every move is prepared to stop short, if possible, the tremendous jubiles of the "foul spirits" at the fall of Babylon, and to gather up all power by federalising Western and Southern Europe. Is the time for these long looked for events come! Or, will there yet again be a respite given? The political parties take up, unwittingly, the very words of Scripture. They say that, "Under penalty of death, Italy must pay the debt bequeathed to her by so many ages of sorrows, by all her thinkers, and all her martyrs!" Voltaire is brought up to repeat what he wrote a century ago: "Illustrious Romans, . . . slaves in body, slaves in mind; your tyrants allow you not even to read the Book upon which your religion is said to be founded. Awake at the call of liberty, of truth, and of nature! This call is bursting forth in Europe; you must hear it; up, and break the chains which weigh down your generous hands—chains forged by tyranny in the dark cave of imposture!"

Voltaire and Rome, Infidel democracy and usurped theocracy, license and superstition, the two grand engines of the great adversary and oppressor of man, are driving full speed against each other. Is it in the power of man to reverse the steam once more, and keep them again at bay? To all appearance, no; and all parties foresee the crash will be tremendous. Agitation is rife everywhere. Some think that the spiritual power will be greatly enlarged as compensation

for lost temporal dominion, and be the aid and no longer the antagonist of Cæsar. There is extreme interest in things and men fulfilling Scripture unwittingly. But in France it is wonderful how little interest even Protestants and Protestant Christians take in the prophetic page, given, nevertheless, for these very times. If ever it were needed to cry aloud, *Blessed is he that readeth, &c.*, it would seem to be now.

There is need of prayer, need of humiliation. Is there not something incongruous in the present state of the world and of Christendom, to see mitred men boasting at Rome, and elsewhere, and unmitred men boasting in opposition? Where is there subject to boast? All is crumbling to dust, zeal, and faith, and works, love grows cold, and life ebbs out under the influence of sceptical criticism or fanatical ire; and Satan creeps in to destroy harmony and peace in the closest groups. We see Christians going about deploring their coldness; and surely it were a good sign if it sent them to their knees. Oh! for united public and private humiliation and prayer! The times call for it, and the Lord would graciously hear and bless, and give courage and strength to his people to rejoice in tribulation and shame for Christ's sake, and tell boldly of his love to all.

It is a strangely confused view we have in glancing around,—all is fragmentary. The event that has most affected Paris Protestantism lately is the illness and death of the deeply venerated and beloved Pasteur Louis Moyer, President of the Consistory of the Confession of Augsburg, and Ecclesiastical Inspector. A wide gap, and not the only one made this year in the ranks of the truly Christian pastorate. May the Lord, the Chief Shepherd, send the men France needs! Most churches are suffering, and few works flourish; appeals for funds are well nigh universal, and not heartily responded to; a few wide-hearted Christians bear the general burden, while others do not know how to give. "Uncle Ben's Bag," and similar books, have been translated, and are finding their way into Protestant circles; and newspaper articles are striving to stir people up to generosity; but there must be an opening of the heart from the Lord, and then a keeping it open. Our state is certainly inferior, anxious, and expectant,—not joyfully expectant, but languidly and timorously. Not yet are we like men who eagerly stand with loins girt and lamps trimmed, making all ready, and long for the Master's appearing. Many, too many, are quarrelling just because they think the Master will yet tarry, and

that they have to settle church government for ages to come; and time flies, and souls die, while they are sifting the thousand times sifted arguments for and against state assistance, infant baptism, or any such inopportune points!

Yet there are humble Christians in all sections of the churches who have not defiled their garments, and who are not letting their lamps grow dim. The time of sifting may be at hand, and who in that day will stand it? We trust we have many among us of that stuff of which martyrs are made, and the day will declare it. But oh! for present revival of faith, of hope, of love?

The Exhibition is near its close; the stream of blessing is not yet turned away; multitudes come and receive words of eternal life; the hearts of some are opening, and many are witnessing by word and deed to the truth of God, who has saved their souls. The tide of public favour flows towards the Protestant corner of the park, and often distributors are insufficient to supply the hundreds of hands extended for a gospel or a tract. We are still marvelling how it is that none of the men of power who speak to the masses have come over to such a field. Oh! what a glorious thing it would have been for a Weaver, a Spurgeon, a Guinness, to have spoken their tender or burning words to the thousands of country people and working men who pour in and out of the hall, and sit there of an evening to rest! But no! all our expectations and those of men in high quarters too, have failed in this respect. A blessing has been, however, given; the brethren in charge have done their best; their own souls have been warmed, and fruit has been seen to the glory of the Saviour. Yesterday the Queen of Holland visited the Missionary Museum, the Sunday-school bookroom adjoining, and the Society for the Relief of Wounded Soldiers, under the escort of M. Vernes, the Commissioner for the Evangelical Missions. This, of course, brought an immense crowd of visitors to the spot. It will be interesting to the reader to know that a graphic and perfectly truthful narrative of a considerable portion of the missionary work during the Exposition is passing through the press in England, and will (D.V.) be ready in November, under the title of "The Standard of the Cross among the Flags of the Nations in Paris." It is a sequel to, or second volume, and by the same author, of "The Standard of the Cross, &c., in London:" (Nisbet & Co.)

Germany.

THE EVANGELICAL CHURCH DIET OF GERMANY held its meetings and conference in Kiel, on the 3rd, 4th, 5th, and 6th of September. Of the clergy of Schleswig-Holstein 148 were present: visitors from other parts of Europe and Germany numbered about 350. At the opening, divine service was held in the St. Nicholas Church. Pastor Jensen, of Kiel, preached from 1 Cor. 3, 9—15. The first paper was read by Professor Dr. Herrmann, of Gottingen, the President of the Diet, on the subject, "How far is an independent existence and government as a Church necessary at present day, to the security and prosperity of two Evangelical Confessions (Lutheran and Reformed)?" In other words, the subject was whether the Lutheran and Reformed Churches can be united as they are in Prussia; a question which is occupying just now a great deal of attention that would be more profitably devoted to practical matters. Professor Herrmann is an unionist. A rather hot discussion followed, in which some of the Lutheran pastors expressed themselves very strongly as to the excellence of their own church. The assembly, however, closed in peace. It is much better that such opportunities should be afforded for the free expression of opinion, even though in a somewhat strong form, than that the antipathy should be confined to the breasts of those who entertain it. Nothing like free and open discussion. On the afternoon of the same day, two special conferences were held on "What is to be done for the Poor," and on the "Spiritual Necessities of the German Emigrants in North America." Two services were held in the evening, in two different churches.

On the 4th, the principal business was the paper by Professor Dr. Dorner, of Berlin, on "The significance for Christian life and Christian knowledge of the doctrine of Justification by Faith in Christ;" which, as might be expected, was at once profound in thought and warm in feeling. The Lutheran pastors began again their fight; but were at last brought to peace. A special conference on "Young Men's Christian Association," was held under Pastor von Coelln, of Breslau, and a sermon was preached in the evening, by Prelate Kapf, of Stuttgart.

On the following day, the first business was the special conference on "Sunday Schools," over which Pastor Quandt, of Berlin, presided. From all I have been able to learn, this conference was one of the best attended and most interesting.

Fewer objections were raised even on the part of Lutherans than was expected; and most of those who took part seemed to share the conviction of the advocates of the new arrangement. A pamphlet published in Berlin on the subject, was given to each person present. It is to be hoped, that greater attention will be awakened to this most important branch of church activity. At a later hour, the first congress on the subject of "Inner Missions" was opened. Prediger Oldenberg read a report of the labours of the Central Committee of Berlin and Hamburg; Dr. Wieben delivered an address, founded on twelve theses on the subject of the employment of the laity in efforts to further the kingdom of God, and build up the church.

On the afternoon of the same day, Professor Dorner reported on the result of the labours of the commission appointed some years ago, at one of the Eisenach Conferences for the revision of the Lutheran translation of the New Testament. The revised Testament has been published by the Caustein Bible Institute in Halle. The changes are as few as possible, and do not seem to have altered the Lutheran physiognomy of the translation—which is a decided recommendation. So far as I have been able to examine it, many inaccuracies and errors have been removed, and that with great skill and taste. On the last day, conferences were held on Bible circulation, Christian art, and on the duty of the Evangelical Church towards the great parishes in town and country. The general feeling regarding the meetings, is, I believe, that they have been more successful and pleasant than could have been expected.

From the last annual report of the *Moravian Foreign Missionary Society*, it appears that the income for 1866 amounted to 100,280 thalers; the expenses to 118,072 thalers, leaving a deficiency of 17,792 thalers. The previous year, there was a deficiency of nearly 22,000 thalers, besides the losses suffered in consequence of the orphans in Central and South America. This deficit, however, was nearly covered by extraordinary contributions, to the amount of 50,000 thalers. The above does not represent all that the Moravian brethren have done. If the special contributions for individual stations, and what the stations themselves raise be included, the whole income would reach about 350,000 thalers, or £52,500. The number of stations occupied is 88; the number of labourers of both sexes, 318; the number of converts or catechumens, 70,311.

One of the best worked parishes in the whole of Berlin, is that of St. Mary, whose minister, Prediger Müllensiefen, is one of the most faithful and excellent pastors we have. The report of the parish association for parish missions has just appeared; and that you may form an idea what such an association aims at, I will briefly enumerate its labours:—The income for the year 1886-87, was about 496 thalers (£74 8s.); the expenditure, 462 thalers (£69 6s.) The principal department was the poor—here assistance and counsel were also afforded by the Poor Guardians appointed by the citizens. There were also a savings bank; an infant school, conducted by a female teacher; a soup kitchen, and a saving society. Obviously the work was much too limited, both as to quantity and quality. Such associations ought to take in more phases of life, and to be more energetically sustained. I miss lay *spiritual* activity in prayer-meetings, Bible-classes, Sunday-schools and so forth.

One of the best associations in Berlin, is that styled the "*Manur-Kranken-Verein*," "Association of male visitors of the sick." Its income last year, was 7,095 thalers, its expenditure, 6,417 thalers. During the year, 800 sick persons were visited; the average number regularly visited having been about 200; during the winter, 273; about 1,200 visits were paid; 130 nights were watched through by the members; 4,929 thalers were given away in money, besides 43 shirts, 12 pairs of trousers, 39 pairs of stockings, 19 Bibles, and a number of other useful articles of clothing. The visiting members are principally Christian working-men or clerks; and their work involves not a little self-denial.

The Church Building Association here is not making as much progress as one could wish. The entire sum hitherto collected, during three years, from all sources, amounts to little more than 34,000 thalers, or £5,100. It is at present building a substantial and good-looking chapel in one of the most destitute and depraved parts of Berlin, to be called the "Golgotha Chapel." It is to be opened shortly; but the amount it will cost is not yet raised, and will probably require some time to raise.

On Saturday, October 6th, the first annual meeting of all the Sunday-schools of Berlin was held in the Military Church. As many of your readers will know, they have existed now nearly four years; but hitherto their promoters have not had the courage to venture on such a meeting. From 2,500 to 3,000 children, at the very least,

were assembled, with their teachers, and a considerable number of parents and friends. The church will seat 3,050, and almost every part was crowded. The order of the service was the following:—Hymn; the introductory liturgy, usually employed in the Sunday-schools, including the reading of a portion of Scripture, by Superintendent Strauss; hymn, address, and catechization by Pastor Dr. Prochuon; a verse sung; report by Pastor Kraft; verse sung, and concluding liturgy, by Pastor Noel. The promoters were a little anxious beforehand, lest all should not go on well; for failure would have given occasion to such as are either hostile or indifferent to this form of church activity to raise new objections, but all passed off excellently. The hymns were beautifully sung, sung as well-trained children alone can sing; the Apostle's creed was said by all the children, with wonderful precision. Dr. Prochuon's address was quite to the point; and Pastor Kraft's report was very appropriate, supplying a good indirect apology for the new movement; so that I think all were satisfied and thoughtful. Twelve Sunday-schools were represented. I trust a new impulse may be given by the meeting to this most important movement.

Sweden.

HOME MISSION.

THE attention of earnest Christians has for many years been directed to the training of COLPORTEURS as suitable agents for disseminating a knowledge of the Gospel in the dark and destitute districts of this country. Among other schools instituted for this purposes, one has existed for a few years in the distant parish of Grythytted in the province of Dalecarlia, under the superintendence of Mr. Lundborg, a devoted pastor. At the annual meeting of the National Evangelical Society, in June last, it was resolved that instead of leaving such an important matter entirely to private or individual effort, the society should itself institute a Colporteur-school in the neighbourhood of Stockholm, and transfer Mr. Lundborg to be its superintendent. Steps were immediately taken for carrying this resolution into effect. The first thing was to enquire after a suitable place. Their labours in this were speedily successful. One of the members of the Committee of the National Society has generously made it a present of a large house, with surrounding area (value about

£1000), in a suitable situation—and now the subscription list is open for contributions towards fitting up this house so that the Colporteur-school may be opened there in the autumn of next year.

Belgium.

THE Congress of Malines presents such a striking contrast to the Evangelical Conference at Amsterdam, that I am induced to supplement the sketch I sent you last month with a brief notice of the proceedings of the "Sections," or sub-committees, charged with discussing and preparing resolutions on the different questions submitted to the Congress.

On the proposal of Canon De Molder, the First Section (Religious Work) recommended the formation of "Congregations," or Associations, to be composed exclusively of young men belonging to the wealthier classes, with the object of keeping alive the principles inculcated by their early education. Similar societies for ladies already exist, and work most satisfactorily, under the names of Society of Mercy, Society of Maternity, &c. In the course of the discussion, it was mentioned that the work of St. Francis Xavier has extended in a remarkable manner both in England and in China. In Belgium it was founded in 1840, and now counts 40,000 members.

The sanctification of the Lord's-day had been the subject of an energetic address by M. Lombard, of Geneva, at the Synod of the Belgian Free Churches at Brussels; while at the Conference at Amsterdam this important question received the prominence it deserves. At Malines it also engaged the serious attention of the Congress. It was advocated in connection with the education of the working classes by Father Hyacinthe with all his masterly eloquence, and with a just recognition of the example set both in England and the United States. "In London," said he, "the gigantic engine which the day before set all in motion stops; everywhere reign silence and repose. Alone the church bells, Protestant I know, but which remember so well having once been Catholic, until they shall become so again, send up to heaven their sweet melodies. It seems as if the mists of the Thames and of the ocean had all at once cleared away of themselves." In the First Section a resolution was adopted in favour of the formation of societies to promote, by every possible means, the observance of Sun-

day;* and there was no lack of practical suggestions. It was recommended that manufacturers should refuse to receive goods on Sunday. The application be made to the directors of the railways, in order to obtain such arrangements as will enable all the railway servants to attend Mass on Sunday. That charitable societies should endeavour to place under Catholic masters such workmen as are now compelled to work on Sunday. That Catholics should withdraw their custom from all tradesmen who do not close on Sundays. That Catholic newspapers should no longer appear on Sundays, provided such a measure does not injure the cause they defend. It was stated that, in order to keep their ground against the liberal press, the Catholic journals are specially dispensed by ecclesiastical authority from the observance of Sunday; but it was not explained why Catholic butchers and grocers should not enjoy the same privilege. It is to be hoped that the government will follow the example of the City of Antwerp, where all public works are suspended on Sunday.

In a spirit very different from that of Father Hyacinthe, a M. de la Fuente, after praising the firmness and good faith with which the Spanish Government enforces the observance of Sunday, added that much is said of the respect which Protestants profess for the Sunday; but it should not be forgotten that in the manner in which they put it in practice, there is something exaggerated and pharisaical, which is opposed to the spirit of Christianity. While in Catholic countries the Sunday is a fête day divided between prayer and innocent recreation, in England it is a day of profound *ennui*. English Catholics often complain of being obliged, through fear of giving offence, to observe the Sunday with a rigour which the Church does not exact. How different the language of the Amsterdam Conference, bearing testimony to the unspeakable advantage derived from the religious observance of the Lord's-day, which is not only a duty, but, to the Christian, a happy privilege.

The second section was exclusively occupied with questions relating to the welfare of the working classes. The want of harmony now so generally existing between masters and men was attributed chiefly to the neglect on both sides of the duties of religion, the practice of which it is more than ever necessary, in the interest of society, to revive. Great stress was laid on the importance

* None of the speakers at the Congress mentioned the Lord's-day otherwise than as Sunday.

of "patronage," or the action of the higher classes through such societies as that of St. Vincent de Paul, which exercise their influence by establishing evening classes; circles of St. Joseph, having places of meeting for the workmen, with their wives and families, who are thus kept from the public-house, where it is calculated that at least a million of francs (£40,000) a-week is spent in drink; by obtaining the insertion in the articles of apprenticeship of a clause providing that all differences shall be submitted to the arbitration of the society; by advocating the reduction of the hours of labour of women and children, and by promoting a more regular discharge of religious duties.

The most interesting question brought before the third section (Education) was what position Catholics should take up with regard to the law on primary instruction, for the repeal of which the advanced liberals have long been agitating, while the more moderate liberals support it as a temporary measure necessary to keep up appearances, in order to secure the countenance of Catholic communes, to insure the attendance of the children of Catholics, and to prevent the establishment of rival schools. This law confers on the clergy the right of inspection, and of giving religious instruction in the government of primary schools. It was proposed that henceforth the clergy should decline all further connection with the government schools; and, on the principle that it is undesirable to supply ammunition to the enemy, it was further suggested that Catholics should vote against all subsidies for the State schools, either in the chambers or in the communal councils. There exist already a number of independent Catholic schools, and of these we are told Catholics have a right to be proud. The next proposal was to give to primary instruction on Catholic principles a complete and solid organization, and the association of St. Francis de Sales, which has been erected canonically in the diocese of Ghent (whatever that may mean) was pointed to as the predestinated instrument of this work of defence and propaganda. It would be the starting point of a vast organization of Catholic primary instruction having for its auxiliaries the Credit of Charity and the League of Catholic Free Instruction. The league would have a general board at Malines, with diocesan committees, &c., under the immediate direction of the episcopate.

As a proof of the hostile feeling that is gaining ground, it was stated that in some of the primary

schools the image of the Virgin had been removed, and the Ave Maria suppressed, as useless. By a singular coincidence, while the congress was sitting, the Communal Council of Malines voted funds for a girls' school to be independent of clerical influence, which even in this priest-ridden town is already reported to be numerously attended. The efforts that Rationalism is now making to take possession of the education of women, did not escape the attention of the Congress, and the hope was expressed that this new and dangerous competition would stimulate the zeal of Catholics, and induce them to adopt all desirable improvements.

Since the last meeting of the Congress in 1894, evening classes have been established at Antwerp for men of seventeen years old and upwards. They are now attended by 3,426 persons. They are supported by voluntary contributions, the directors give their services gratuitously, but the teachers are paid. As soon as sufficient funds can be raised, it is intended to extend the limit of age to fifteen.

In the fourth section (Christian Art) Canon Devroye made some sensible remarks on the exhibition in many churches of statues of saints, and especially of the Virgin Mary, which are also carried about in the processions, and are some of them real horrors. He hoped means would be adopted to get them removed; for, instead of exciting the piety of the faithful, they can but be objects of repulsion and disgust. As however a superstitious reverence is sometimes paid them, care should be taken not to offend the pious feelings of the people, which even in their abuse are worthy of respect. Some of these figures were complained of as having sheets of zinc placed round their lower extremities to give greater stiffness to the dress; probably intended to produce the effect of a crinoline. Canon Bethune told a curious story of "a virgin in the principal church of a seaport, who not only every now and then changes her costume, but sometimes holds in her hand a nosegay, sometimes an embroidered pocket handkerchief, which might one day be replaced by a parasol!"

The fifth section expressed the hope that all associations should be allowed legally to obtain those conditions of stability, without which their existence can but be precarious. Under such circumstances associations will be a powerful means of encouraging Catholic works, establishments of instruction and charity, &c. In other words that all associations legally constituted,

whether religious, or of whatever nature (to avoid the suspicion of seeking the restoration of mortmain) should have the right, which those only who have been granted civil personification now possess, of holding landed property. The present state of the law, which is supposed to check the increase of convents, bears very hard on the chapels of the free Protestant Church, which in a legal point of view are the property of the nominal owners, though held in trust for the churches. Great inconvenience is found in being obliged to have recourse to such a mode of complying with the letter of the law, and successive liberal governments, who have been made acquainted with the state of the case, would long ago have brought in a law more favourable to the interests of the free Protestant communities, but for the necessity of granting the same rights to Catholic societies, brotherhoods, and convents, and thereby, as shown by the resolution of the Congress, greatly increasing the power and influence of the Catholic party.

Switzerland.

(From our Geneva Correspondent.)

Two events of very different nature have, during the last few weeks, been accomplished in Geneva. The first was the meeting of the so-called Peace Congress, which would have been more deservedly called the War Congress. You know, in fact, that under the pretext of denouncing war and of rendering it for ever impossible, the men who met amongst us found nothing to do but to utter cries of war against all governments, against society, and against God himself. I will not now relate to your readers that which they have had opportunities of reading in all the journals, but that alone which may interest them as Christians.

We had, from the very first announcement of the Congress, but little confidence in the efficaciousness or salutary tendency of its intended proceedings. Its declared aim of course received our heartiest sympathy; but the names of its leaders inspired us with deep distrust. We were, nevertheless, far from apprehending that things could have gone on so much amiss; we may now congratulate ourselves that they went on so wrongly altogether, in such a manner that we were enabled to unanimously throw off from ourselves all responsibility for the things said and done during these astounding days.

The outbursts of political violence, those especially of the French speakers, surprised us but little. From their having been reduced in their own country to the most humiliating silence, we could not but have expected that they would abundantly take advantage of the complete liberty which our country afforded them. Nor yet has their socialistic or rather anti-social violence surprised us much. We know but too well at what a pitch many of the men of our time have arrived in this, and how deep has been the convulsion of the very foundations of society. But that which has left us astonished, afflicted, and indignant, is that we have seen the anger and hatred of all these men directed especially against that divine religion which we are accustomed, on our part, to consider as the source of all true fraternity and all fruitful peace.

It is true we were unable to ignore how and by whom these men had been led to look upon Christianity as a source of evils. They have only seen and known it under its Roman form, which has been an instrument of oppression in the hands of the priests, and of all the sovereigns who have united their interests with them.

But simple good sense and justice would have sufficed, it appears to me, to bring these men to make a distinction between Christianity and what has been done in its name, between Christ and the Pope. This distinction was hinted at by some speakers, but very feebly, the majority having been glad to include Christianity itself in their anathemas against the Pope, and against Papal Rome.

This confusion, however, sprang in part from a deeper source than ignorance or passion. It was against God, as I said, that the cries of war were particularly directed. Directly or indirectly, almost all the speakers declared that, in their eyes, the primary source of all evils was comprised in the idea of a Being superior to man, and who was man's Sovereign; an idea which, they said, could not but transform some men into slaves enduring all, and others into tyrants daring all. In order that peace should reign on earth, it was necessary, they affirmed, that mankind should forget, that they should proscribe God. As long as God shall exist, or be believed to exist, so long there will be wars. This is what men have come to proclaim in Geneva in 1887.

Well, Geneva has been too much accustomed, during several centuries, to mingle the idea of God with all that takes place in her history; for such words not to have sounded very strange to

her ears. Hence it has been ascertainable that these words not only offended the serious and religious people, but the whole body of the citizens of our ancient republic. If there were a few among us capable of applauding the transactions, they encountered no sympathy in their shameful conduct. We keenly regretted that Garibaldi, who was present at the first two meetings, was unprepared or unwilling to utter a word of censure against these deplorable systems; we were pained at witnessing how he listened without a single protest to speeches in which he was extolled as the Messiah of the 19th century—as the only Messiah in whom the world ought henceforward to have any faith. Our people had almost unanimously combined to give him a splendid reception; no one within the memory of man had been welcomed at Geneva as the hero of the Italians was on that eighth day of September. But our esteem for his character and virtues was inevitably diminished through these two deplorable meetings. If he shares the coarse infidelity of the opinions that were expressed in his presence, is it then possible for us to see in him a soul truly elevated? If he does not share them, why did he not venture to say so? He appeared, however, to have understood very little and very ill the true bent of the men by whom he was surrounded in the congress, as also the true character of the nation by whom he had been received so cordially. He thought republicans must inevitably be revolutionists! He erred—because true republicans (and we have some right to consider ourselves as such) are accustomed to have faith in truth and justice, but not in violence.

Hence it was that his grand speech against the Papacy encountered no such success, on account of our ancient animosities against Rome, as might have been anticipated for it. We desire the fall of the Pope, but we desire it in another mode. It need not be explained that our Romish fellow-citizens witnessed with much chagrin the reception accorded to Garibaldi on the day of his arrival. The sentiment was legitimate; but it was manifested in an act that was not so. With signal address the leading men among them contrived that they should petition the Government to protect their church and faith. The ministers very discreetly answered that in a free country one must know how to accept the term liberty; that if one day they were to protect the Catholics against Garibaldian demonstrations, they would be incapable of refusing to protect, some other day, the Protestants, against the attacks to which

they are unceasingly exposed in Catholic books, journals, and sermons; and that, quite recently, in the Catholic congress at Malines, the French bishop, Dupanloup, had spoken of Protestantism and Protestants much more furiously than Garibaldi, at Geneva, had spoken of the Pope. Meantime, Garibaldi remained here as long as he wished; and the meetings of the Congress were continued.

It was soon, however, reduced to a perfect chaos, and was at last suddenly broken up in the uproar of the energetic protests of Geneva and all Switzerland against that which had been done and said in it. Previously to this, the committee had had voted, by the few friends who surrounded it, the establishment of a permanent committee to sit in Switzerland, and commissioned to forward the work of the Congress,—the work as it has been commenced! that is to say, an exasperated conflict with all Governments. This committee has been nominated; what will it do? No doubt, very little; for the ill success of the Congress will have deprived the smaller assembly of all power for good, or even, I rejoice to say, for evil. Here is, then, another example of the impotence to which men are reduced when they long to be mighty and powerful, independently of those ideas of which God is the centre and source! Under this aspect, the Peace Congress will appear to have done a great deal of good; for it will have given us all an instructive lesson.

Italy.

EXAMINATION OF A MISSION SCHOOL AT MILAN.*

THE visitor to this school gives the following description:—

The examination of Friday was confined to Ecclesiastical history—from the first to the eighth century. This, as it will be at once perceived, is one of the most important periods which the history of the Christian church embraces: the state of the world on the appearance of Christianity; the planting of the first churches; the love, zeal and faithfulness, even unto death, of the primitive disciples; the consequent rapid spread of the Gospel; the so-called conversion of the Emperor Constantine; the gradual introduction and growth of that fearful system which, after the fall of the Roman Empire, cropped out fully into what is now called Roman Catholicism. Certainly, this

* From the deeply interesting report of the American missionaries, published in the *Christian World*, of New York.

was a vast field, a most important theme in which to bring out their knowledge of Church history. And well did they acquit themselves. They had mastered their subject; and step by step did they trace the origin and final development of Roman thirst for dominion, Roman supremacy, and Roman paganism baptised with the name of Christianity. Their professor in this department, a very fine Latin scholar, had spared no pains in his researches for light on this most interesting epoch of the Church's history, availing himself of the advantages of the Ambrosian and other splendid libraries in which Milan abounds; and he had unsparingly bestowed the wealth of his ecclesiastical studies on his scholars, and not in vain.

Each morning the class meets for the study of the Scriptures. It is a systematic study of the word, but widely differing from the course usually pursued in our theological schools at home. The exercise was opened with prayer by one of the students, then the chapter in the course of study (it was the fifth of John's Gospel, the morning I was present) was read by the students and their teacher, each reading a verse. Then followed lively questions, and unrestrained conversation on the portion read. The discussion was doctrinal and practical, a study of God's dispensational works and ways, and was indeed solemn. In short, it was characteristic; no dry theology, no metaphysical disquisitions, no psychological speculations. It was simply a searching for what the Lord saith, for light, and life, and truth; some of the thoughts on the portion of Scripture under consideration, were new and striking. I would remark that all Italian Christians firmly believe in the direct teaching of the Holy Ghost, according to the Saviour's promise, (John xiv., xv., xvi.), and there is no doubt left in the minds of those who are familiar with their meetings, that they are indeed "taught of God."

From what I was able to learn, three or four of the students will speedily be fitted for active usefulness in this most needy field. Really converted, and deeply impressed with the solemn responsibility of their future work, as I believe they all are, I cannot but feel that we are warranted in confidently expecting *great and good fruits* from Mr. Clark's school. The importance of training evangelists and teachers, such as these, for Italian evangelization, cannot be overestimated. All the available force is now in the field; and yet the sad want of devoted and faithful men is daily painfully felt. These students are all Italians and Christians; and rest assured, dear brother,

that if Italy is to be evangelized, it must be done through a *native* agency.

MISSION WORK AT UDINE, ETC.

Signor Bolognini, at Udine, gives much interesting information in regard to that city. A hall has been opened for the preaching of the Gospel, and there is already an audience of about 270. In the villages around there is also much encouragement for labour. Signor Bolognini has received many invitations from various persons, directly and by letter, to labour in towns and villages not far distant; and some of them have been attended with assurances that the people themselves would provide halls for preaching, his board, and his expenses in coming.

In Udine a few friends of the Truth have long been asking for an evangelist, but no suitable man could be found; there is a prospect, however, that now the place will be permanently occupied.

A few extracts from Signor Bolognini's letter will be read with interest. He says: "The first meeting for preaching in this city was attended by about 70 persons; this number has rapidly increased, so that in about two weeks we have an audience of 270. The first evening I was continually applauded, and though I earnestly and frequently begged them not to interrupt me, and to leave such applauses to theatres and political meetings, yet I could not entirely restrain them; and even now they will occasionally burst out with a 'Bravo!' or a 'Nina la nesita.' The windows of our chapel are all filled, and the windows of the houses adjacent.

"The Pazzoco, in whose district is our chapel, was heard by one of our brethren to respond to a woman who was complaining of our presence, as follows: 'I have heard them from a window near by, and I wish all would go and hear their discourses; for all that the preacher says is the truth and the true Gospel.' I hear that many priests listen from these neighbouring windows.

"This field is one of very great importance, since it is the centre of a large and populous province where there seems everywhere a very good disposition on the part of the people to receive the truth."

The words of this letter confirm my remarks made some time since in regard to all that region extending from Venice, eastward to Trieste, and almost to the field traversed by our colporteurs and other labourers in Hungary; so that after centuries of darkness, the light of the Gospel is flashing along the shores of the Adriatic uniting

these two countries, i.e., Italy and Hungary, again in Christian sympathy and fellowship.

Our colporteur from Treviso, also writes : "The people here desire the preaching of the Gospel. I speak to them as I am able, twice a week. There are many friends of the Truth, and but little opposition. There is a grand field for labour in the region around. I have visited Coneliano and Monte Beluno, and have made a good sale of Scriptures."

From Padua a colporteur, small in stature but great in faith, sends us a most interesting letter, most of which I must give you. He commences his letter by quoting the words of Christ in Luke xix. 40, where He says, "I tell you that if these should hold their peace, the stones would immediately cry out." He then writes as follows : "For some days, after my work of selling and talking for the day was over, I had been accustomed at twilight to visit the public gardens, and a part unfrequented, to refresh my spirit with the reading of some part of the word of God. But the Lord, who knows the nature of all hearts, did not often permit that I should enjoy this delight alone. The people who recognised me as a Bible colporteur often came to converse with me. With a joyful heart I spoke to them. One evening the number was very large, and after speaking for some time, and being fatigued, I wished to leave and return to my room, but the crowd would not suffer me. They said they wished to hear more. After talking a while longer, they at length consented that I should go, after making me promise that I would thus speak to them every day.

"The next evening the mayor of the city, having heard of the crowd the evening previous, and fearing that some violence would be done me—after I had spoken for about half an hour to as many as 500 persons or more—sent some of the police to advise me to desist. But the people would not suffer me to go: they took me and carried me a little distance, and placed me upon a marble pedestal where all could see me, and told me to talk to them. This I did for a while, and then put myself in the care of the police to get away, as I could go in no other way. I had gone but a little distance when the crowd, thinking that I was arrested by the police and was being taken to prison, came with a rush and snatched me from the hands of the guard, and carried me back to my marble pulpit, and declared they would hear me. They cried out for liberty of speech. The mayor, when correctly informed

of the affair, sent me word to speak to the people as much as I pleased."

The colporteur in Vicenza gives, also, various interesting incidents in connection with his work in that city and the regions around. On the borders of the Tyrol, northward, there is a very great desire for the Scriptures and religious books. The light is penetrating from Italy, both eastward and northward, into regions that have long been buried in the darkness of ignorance and superstition. When will the Church arise to give all southern and central Europe the Gospel? A region that the providence of God has in a most wonderful manner, even during the past year, by war and progress, given to the Church to occupy for His glory.

The field is vast and ready for the harvest; but there is here, in Italy, a lamentable want of labourers, good evangelists, to occupy important cities in preaching the Gospel. Just now there are five places where we wish to place evangelists; but we cannot find them.

In view of this great want of men, the importance of well sustaining my theological class here, in Milan, cannot be over-estimated. I have now fifteen students and four professors under my charge. Another student is about to be received. I have often asked for the means to sustain twenty; but Christian friends have not yet furnished me the means. Will not some individuals, or individual churches, help me in this school?

GREECE.

THE CRETAN REFUGEES.

MR. KALOPOTHAKIS writes in a foreign journal :—

Several thousands of Cretan women and children have taken refuge in Greece, and most of them are settled at Athens. A large number of them (over 400,) we placed in a cluster of houses formerly occupied by a French duchess. The refugees who lived in these houses were placed under the Anglo-Greek Committee, and as I was not then a member of it, (afterwards I was invited to take part in it,) I often attempted to organize a Sabbath-school among them, but without any effect. At last Dr. Howe came, and being consulted by him as to the best means of disbursing the funds collected in America for the Cretan women and children, I advised him to open a school for the children of that locality, offering my services at the same time. He liked the idea, and after much thought on the subject he autho-

rized me to start one at once. Having obtained his promise I went to work, and in the course of a week I had a nice school of over 150 children, taught by three Greek female teachers, and in the presence of Dr. Howe and many others we opened it with reading of the Sacred Scriptures and prayer. Then followed several remarks by Dr. Riggs, Mr. S., and myself; the ladies conducting the singing. We felt that without the Bible no nation can prosper, and no individual can be a good Christian. Finding that the number of children increased rapidly, and that the rooms wherein I first opened the school were too small, I had them removed to others, more spacious and more commodious apartments. This school contains a large number of girls capable of sewing, and these we have formed into an industrial school, in which many garments for Cretans are made. The success of this school has induced Dr. Howe to promise both Mr. Constantine and Mr. Sakellarius help to start industrial schools in other parts of the city, so that now we have three schools: Mr. C.'s consisting of over 70 children, Mr. S.'s 40, and mine 269. I will confine myself to the one under my own superintendence, for I believe you will soon have some account of the others from their representative heads.

In the school under my direction the New Testament and all our publications are read during the week. On Sunday the whole school is formed into a Sabbath-school, conducted by me in the same way as our Sabbath-school. Believing, as I have done heretofore, that a woman is more suited for carrying on such a school, and especially here in Greece, I have kept for myself the superintendency only, and leave the ladies and the Greek teachers included to do the work. The school has been only two months in operation, and only a week in its new quarters; yet many of the children have already learned to read and write, and committed to memory the ten commandments. Dr. Howe has furnished me with money enough to carry it on to the end of September, and I feel very anxious to secure the means for its support after the expiration of that time, if the Cretan struggle is to continue, as it is very likely to do, through the winter. The school as it now is costs about 200 drachmas a month, which is equal to about 33 dollars. We are so annoyed, both in our home Sabbath Schools and in my evening preaching, by ruffians, that, notwithstanding the help of the police, I am very much troubled. The windows of the chapel where we hold our services being low, they have adopted the plan of coming

one by one, at various intervals, to shout a bad expression and run off. In this way they have frightened away some of the children, and made the ladies that attend the preaching blush with shame. Now as it is impossible for me to find another house with so large a room, both for Sabbath-school and preaching, and as I can see no other way of escape, I have thought it best to hire one of the pensioners, (a veteran soldier out of service,) and station him outside of the windows during the hours of Sabbath-school and services. In this way no one would dare to annoy us; and the people, seeing a government officer, will take courage, and come both to the Sabbath-school and preaching.

India.

PREACHING IN HINDOO VILLAGES IN LODIANA. AMERICAN PRESBYTERIAN MISSION.

THE Rev. A. Rudolph, of Lodiana, now twenty-seven years a missionary, sends the following interesting narrative. It is preceded by notices of converts, who were afterwards employed as Scripture readers:—

December, 1866. Early in the year two men, natives of Kashmere, came to us here at Lodiana, with the intention of embracing Christianity. One of them, named Ahmadshah, who appeared to be a superior man, had received his first religious impressions in his native land, through the preaching of Qadirbakhsh, formerly a catechist at Lodiana. He made rapid advances in acquiring a knowledge of the Bible, and was baptised after a trial of about six months. The case of his fellow-countryman had to be postponed to a later period.

Another inquirer, named Totu, came to us about the same time, but, as he said, only for the purpose of seeing his sister, who had been received in time of famine as a pupil into our Girls' Orphanage. After a stay of a few days he made up his mind to remain and inquire into the claims of Christianity. He had been a Jogee, a mendicant, as his father had been, and his brothers still are; but, unlike most in this brotherhood, had learned to read the Persian character in childhood in a village school. He had forgotten much, but soon picked it up again. He seemed to search diligently the Scriptures, and soon sought admission into the church. He was baptised the same time with Ahmadshah. Both had thus far supported themselves by working in the book-

bindery. After baptism they made the request to be appointed as Scripture readers. Another native Christian, who had been baptised several years ago, and had hitherto been labouring as a bookbinder, had repeatedly made a similar request. We promised to bring their cases to the notice of the mission at our next annual meeting of the mission, and we encouraged them in the meantime to go on with their studies.

They then came again, and asked whether they might not be permitted to speak to the people of the city in the evening after the day's labour was over. This we gladly permitted, but urged them to be cautious lest their former co-religionists should find occasion to insult and maltreat them. Nor was it long before they had to suffer shame for Christ's sake, but He also gave them grace to bear it patiently. They were mobbed, beaten, and otherwise roughly used. Ahmadshah speaking of it afterwards, said to me, with a smile, Has the Lord suffered so much for us, and shall not we bear that little for him?

After the annual meeting the three candidates were examined and passed for the lowest grade of Scripture readers. They now went to work heartily to preach the Gospel to their countrymen daily.

On the 11th of December we started out on an itineration. Brother Myers, myself, our wives, Mathias one of our catechists, and the newly-appointed brethren, two of the latter having their wives with them also, formed the little Christian band that set out to preach the unsearchable riches of Christ, and salvation through Him alone.

The six preachers generally were divided into three parties, Brother Myers taking with him one of the Scripture readers, I another, and the catechist a third. There was, therefore, preaching in the morning early in different villages at the same time, and so also in the afternoon. In the forenoon several of our number laboured in the village where our camp was pitched. Thus the word was spoken to the people of from five to ten villages daily.

Our wives, together with the two native Christian women, had their work confined to the women of the village where our tent happened to be. They visited them in the afternoon, and had sometimes visits from them at the tent.

The encamping ground was changed daily, except when we happened to be at a large place, or where the neighbourhood was thickly studded with villages. Then we left the camp two or

three days, and started out in different directions to places that were within convenient reach. The district passed through lay towards the east and south-east from Lodiana. It is inhabited chiefly by Hindus, and we have consequently met with little opposition, if any. Encounters with Mohammedans were very few. In most villages our reception was most cordial, and in almost all the places the people heard us willingly, if not gladly. In the larger places the number of our hearers was about fifty, though in some instances it was swelled to between one and two hundred. On such occasions it is curious to notice how large a number of natives can squat or stand together within a small compass. They can bear being packed together in a manner that no European audience could endure.

The most remarkable place, so far as our work is concerned, was Sangowl. We arrived there on a Saturday morning, December 22nd, and stayed over Sabbath. Immediately after my arrival in the morning I went into the town, the other brethren having gone to different villages off the road we travelled. There was nothing remarkable in my audience in the morning. A good number listened with interest, while others seemed not to care.

I returned for breakfast to the tent, and then called our native helpers in for family worship. Quite a number of people had come out from the town, they followed the native Christians, and sat down in the tent, listening while we had worship, and then remarking, that this was a proper mode to worship God. About one o'clock another crowd came out and requested to hear "gyan ki bat," (the word of wisdom.) We laid aside the work in which we were engaged in the tent, and took our seats among them. There were several Brahmins amongst their number, and I feared we would be drawn into a discussion; but they made no attempt of the kind, and listened with apparent interest. Before they left us we gave notice that there would be divine service in the tent on the following day (Sabbath) noon. In the afternoon I went again into the town with two of the helpers, the other brethren having gone out to neighbouring villages. We addressed in turn a quiet audience.

On Sabbath morning we all started out to villages, and after preaching in several places returned for a late breakfast. At noon we began to look out for a congregation, and prepared for service. We had opened the one end of the tent, lengthened out the two sides, and rolled up the

curtains at the doors, so as to accommodate us many hearers inside and outside of the tent as possible. A small company soon arrived, which grew while the service was going on until the number was about two hundred. It was most likely the first time that Christian worship was held at that place, and it was a wonderful sight to see so many who had never witnessed such a scene before, flocking so readily to the tent. We commenced by singing a hymn, this was followed by the reading of the second chapter of the Epistle to the Philippians and a prayer. Then was sung another hymn, after which I preached from the fifth to the eleventh verses of the same chapter. It was a solemn hour, and it seemed to be a great privilege here, under a frail roof of canvas, before the gates of a heathen town, to be permitted to conduct a service in quietness among a crowd of heathens, that had never attended a service before. The quiet was only interrupted by a word of assent or approval here and there among the crowd. The whole was concluded by a prayer, the singing of another hymn, and the benediction.

Brother M—— and the native helpers started out in the afternoon to some villages. I, however, intended to take rest, having preached in the morning at a distant village, and having conducted the service at noon, which, on account of the large attendance, had taxed my strength more than was good for an invalid, as I still was. The people of the town, however, had decided differently. They came out again in numbers, and standing at a little distance, were waiting for a sign to come near the tent, and be seated. It would have been cruel to disappoint them. I discoursed on religious subjects till it was nearly dark, and then they had yet a number of questions of a miscellaneous nature. We shall long remember our visit to Sangowl.

POONA FREE CHURCH MISSIONS, ADDRESSES OF CHRISTIAN OFFICERS.

Mr. Small, of Poona, writes:—

The Rev. James Paterson, lately appointed harbour-missionary in Bombay, visited us in June last, and gave an address to our students on the Sabbath morning, being the 30th of that month. Our own students came pretty well out; and Mr. Paterson suggested that we should continue the addresses, trying to secure a variety of speakers, on the ground, as he said, "that children weary drinking always out of the same vessel." Acting on the suggestion, we had our dear brother and

fellow-labourer, Dr. Young, on Sabbath morning, July 7, who spoke to the young men on "the judgment." One of us, meantime, had opened the subject to Colonel Field, an officer long distinguished for hearty zeal in the cause of Christ, and devotedness of spirit, and who has been greatly blessed as a witness-bearer among those of his own rank, as well as among soldiers and others. Colonel Field regarded this as an opportunity brought to him in the providence of God, which he was not at liberty to refuse; for I am free to say that the matter was not presented to him in the light of an obligation to be conferred on us, but as an opening allowing of a faithful message and testimony before educated yet still heathen youths. Accordingly, he at once consented to go to the city on the morning of the 14th. I had the pleasure of accompanying him.

The novelty of an officer of high rank coming to address them on such a subject drew a large attendance of the educated youths of Poona—many from the College and Government schools. Our upper hall was filled. Colonel Field spoke with great power, mainly from the conversation between Christ and Nicodemus; but the address was telling chiefly as a testimony, the colonel bringing out his own experience of both conditions of soul, and illustrating, by personal and other incidents, simply and vividly. He told them how, in youth, he had been quite careless, as most of them now were, till arrested one day by the awful thought of his accountability to God, and the certainty of judgment; and how that he found no peace till taught by the Spirit of God the reconciliation effected by Christ. To the revelation made by God in the Bible he owed all his joy, all his peace. He exhorted them to come again to that Book with unbiassed and serious spirits, and to look at the character of God as revealed in Christ, until the light broke in on their souls. The address made an evident impression, and was attentively followed throughout. Afterwards, several of our young men told me that they enjoyed it very much, and that it was characterized by special clearness and intelligibility to them. Colonel Field has since said that he felt greatly moved and greatly helped in speaking.

We found a ready response to our invitation among other officers in the station. Captain Jacob, well known amongst us as a fellow-labourer, delivered the address on the 21st. He was accompanied by Dr. Young and Mr. Angus. The

audience was as large as before, the address clear and faithful, and closely listened to; the subject, "Labour not for the meat which perisheth, but for that which endureth unto eternal life." At the close of this address a college youth stood up, with a view to provoke discussion. Dr. Young remarked that it was neither the time nor the place for it, the object of these addresses having been explained; but that if discussion were desired, we should be glad to meet them when and where they chose. Nothing further was said, nor has since been, about discussion. Captain Jacob afterwards made the very useful remark, that to indulge discussion immediately after such exhortations, was like a too hasty application of blotting-paper—effacing the brightness of the impression.

On the 26th another large audience of young men assembled to hear an address from Colonel Phayre, the quartermaster-general. He was accompanied by a brother officer, Colonel Kirby, lately returned from England. Of ourselves, Dr. Young and Mr. Angus were able to be present. In a manner calling forth the closest attention of the young men, Colonel Phayre brought out the effect of Christianity as illustrated in the history of our own nation; showed its ennobling influence on our character and enterprise; showed how all that was really good about us was the fruit of it; at the same clearly distinguishing, in the individual, between the nominal and real possession of it. He urged a constant appeal on their part to the standard in the Bible, and not to those who professed Christianity. He entreated them to consider for what purpose he had come to speak to them. They knew it was not for hire; he needed not praise or honour at their hands; he knew, on the contrary, that he might incur slight, contempt, or ridicule. Why, then, was he there? The love of Christ constrained him. He loved their souls. He entreated them to give deep and solemn heed to all these matters.

Dr. Young says that the impression during the delivery of this address was strong and marked. Colonel Kirby was greatly struck with it; and when Dr. Young remarked to him that we were looking to Christian gentlemen to come forward and help, and that there was no one for the following Sabbath morning, he seemed to feel that, though he had never delivered addresses, there was here a strong call addressed to him to add his testimony to those that had gone before. With hesitation, indeed, he spoke of coming—so unusual a thing was it for him to attempt. But his hesitation

yielded during the week to the prevailing sense of the preciousness of souls and the greatness of the opportunity; and so, last Lord's day morning, Colonel Kirby appeared with his simple but thoroughly honest and faithful testimony. Some earnest prayer was made before this meeting, and Colonel Kirby's remarks were felt to be most impressive. Dr. Wilson, now in Poona in connection with the ordination of our native pastor, followed Colonel Kirby and spoke in a very interesting way, and wound up with some weighty words of exhortation.

Six addresses have thus been delivered to our young men by parties unconnected with our mission—that is, not mission agents; and this we reckon one of the bright features of it. The gentlemen who have spoken have felt it a quickening and strengthening of their own spiritual life. The hearers have had testimonies, powerful and explicit, from men whose profession is quite apart from that of missionaries. Much prayer also having been made, we are hopeful that the addresses will be followed by fruit unto the glory of the Master. What a wide and lavish sowing of seed there has been! Does not the soul ascend devoutly to God in fervent cry, "Send now a plentiful rain!"

I shall just add that next Sabbath morning the Rev. Narayan Sheshadri, who is a great favourite among the Brahmin youths of Poona, is expected to deliver the address; and that other military gentlemen in the camp—such as Major Graham, who accompanied Colonel Kirby last occasion, Colonel Scott, Captain Haig, Major Warden, &c.—have expressed strong interest in the meetings, and may, some of them, add their testimonies to those already given.

I need not add that I am sorry I could not personally attend more than one of the meetings, because my duties were here in the camp, where I have been taking Mr. Baba Pudmanji's place for about six weeks; but, as I said, I am very glad it has fallen to me to send some account of such a hopeful business to you at home.

DELHI.

The Rev. Mr. Smith, the Baptist missionary, writes:—

The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and

ever-increasing number whom our Scripture readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent on you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to tell what course to adopt. Our people are labourers, and cannot work alone. Now all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members.

BANGALORE MISSION OF THE LONDON MISSIONARY SOCIETY.

From the report of this society we gather the following. The Miss Anstey's are two young ladies from Edinburgh, who have recently joined the mission, and are doing a great work among the females.

Miss L. Anstey says:

Four times during the year we have visited the village of Anikul. House visiting there was very encouraging. Large numbers of men and women gathered quickly, and listened attentively to the story of the cross. We always met with civility at their hands, and from many we received a warm welcome, especially from those who are in any way connected with the children of the school.

The children joined their parents in manifesting towards us a very kindly feeling.

In the month of December we made a tour amongst some country towns, to speak to the women who would listen to us about the salvation which Jesus is ready to give, and to see if there was any opening for the establishment of girls' schools among them. The farthest of the villages visited at that time was Chicca Bellapoor, fifty-six miles from Bangalore. A very remarkable difference is perceptible between the welcome we receive from the people of a town, where, a mission school having been established, the friendship of a large number of people is secured, and the elevating and softening truths of the Gospel have been taught, and the treatment we receive from the people of a town where no such salutary influences are at work. If we have a school in the place, we are well known to all, and are treated as friends and benefactors. But in other places our visits may or may not be favourably received; and even if the people be not rude to us, they are more ready to despise our message and blaspheme our Lord. While, however, there were many who thus showed their hatred of the light, many others were respectful and attentive listeners.

The Rev. Mr. Rice says:

Considering the importance of a well-trained native agency in carrying on the work of the Lord in this country, we are thankful to record that, since the date of the last report, there have been several additions to the number of students in the seminary, which is now divided into two departments—a higher, in which instruction is given through the medium of the English language; and a lower, in which the teaching is in the Canarese only. In the English department there are now eight, and in the Canarese department four students, making a total of twelve. These pursue their literary studies in the English Institution, and their theological studies in the seminary.

A Brahmin youth in the school has for some time past been secretly a Christian. He has been in the habit of meeting with the evangelist in his own house for reading the Scriptures and prayer; has openly denounced the practices of Hinduism, and exhorted his class-mates and others to be followers of Christ. I have had two or three interesting conversations with him, in which he manifested a very clear acquaintance with the truths of the Gospel, and showed great earnestness in seeking the salvation of his soul. The last time

I saw him thus in private, he spoke much of the obstacles in his way in making an open profession of his faith, and said very earnestly, "Sir, pray for me." For the present the great adversary has succeeded in plucking this precious fruit of our labours out of our hands. A short time ago the friends of this young man became alarmed, clandestinely removed him from the school, beat him, placed a guard over him, burnt his Bible, and finally sent him away to a distant village. For a long time all our efforts to have any communication with him proved unavailing; but at length, having been brought back to his own house again, he ventured to come several times after dark to the evangelist, who was rejoiced to find him still firm in his attachment to the truth, and in his resolution to be baptized. His friends, however, happened to discover him one evening in conversation with the evangelist, and have treated him with greater severity than before. We hear that they have shaved his head, scarified the flesh and rubbed lime juice into it, in order, as they say, to counteract his madness. They have also, it is said, given him medicine to produce sickness, in order that, as they say, he may bring up his religion. A great tumult has been raised, and, for the present, our flourishing school at Maloor has been stopped, scarcely any one venturing to send their children from fear lest the Christian madness should seize them. We mourn over the bigotry of the people, and the sufferings of this promising youth; but all we can do at present is to fulfil his own request and *pray* for him.

China.

CHURCH MISSION AT FUH-CHAU.

THE Rev. J. R. Wolfe, detailing the progress of the work at Fuh-chau and the branch stations, says:—

You will be glad to learn that our work continues to be blessed, especially in some parts of the country. In this city (Fuh-chau) there are three or four inquirers, whom I am hoping to admit to baptism next Sunday. At Achia I am hoping to admit several to the same privilege at my next visit. At present there are seven fully prepared to make a public confession of their faith in Christ by baptism, and they are waiting for me to visit them. There are, besides, many inquirers, of whom I entertain good hopes. Persecution has already commenced in this place, and the village is divided. But the cause of truth

is the cause of God, and if the work which has commenced here be really a work of the Spirit, then I have no fears as to the issue. Do not cease to pray for us. It is a struggle in which we need yours, and all Christ's people's prayers.

I have the same good news to impart to you of the work going on at the station in Ming-ang-teng. I hope, D.V., at the end of this month, to admit over twenty into communion with the Church of Christ at that place. The work there has shown considerable interest from the very first, and circumstances have required my presence there more than at all the other stations put together. We have been brought into contact with the Chinese authorities there more than at other places, perhaps from the fact that we wanted to buy a piece of land whereon to build a bungalow which would serve as a sanatorium for the Mission. We have met with a great deal of opposition from the gentry and local authorities, who have issued proclamations against us, denouncing Christianity in the severest terms, and heaping upon its followers the most opprobrious names. The city authorities interfered, claimed the land as Government property, and forbade me to purchase it. There was a great deal of opposition, but at length the owner of the property, a heathen, came forward, produced evidence that it belonged to himself and not to the Government, and asked me to accept the land in question as a gift on behalf of the Mission. He placed the deeds in my possession, and said, "I do this because I see you are good men, whose object is to do us Chinese good. You have been basely misrepresented by the gentry and officers." I thanked the old man, and said I would rather purchase the place for its proper value. He replied, "If you will not accept it, the land is worth 120 dollars. But what is that between us." I have since learned that he is the friend of one of the candidates for baptism. We have, however, declined the old man's offer, as the doctor thinks it is not the best place that could be obtained for a sanatorium, and the English Consul thinks we had better not disregard the request of the Chinese authorities that we should not buy the place.

With regard to the proclamation above mentioned, I thought it my duty to answer it in a public manner. Accordingly I got the senior catechist to write out, at my dictation, an answer, with the clauses of the treaty which bear on Christianity attached to it. Brother Cribb and myself then proceeded to Ming-ang-teng, and

posted it, in the shape of a large placard, all over the town and village, side by side with the Mandarin's, to which it was an answer. The excitement of the people was great. All came to read our answer. The Mandarin immediately sent for us to talk with us. We then refused to go. He again sent, and denied that he had any part in the matter; that the gentry had compelled him to put his stamp to the objectionable proclamation. We told him we held him as the responsible party. He then ordered his own proclamation to be torn down, and requested to be told what he could do to repair all the injury he had done to us. We replied, "Nothing short of a second proclamation, declaring that all he had said in the first against Christianity was utterly false, and that it was contrary to law for any one to molest Christians because of their religion; that the Emperor had already given full toleration to Christianity, and protection to its followers, and that it would be his (the Mandarin's) duty to see that this law was respected; and that if any one was found molesting the Christians in any way, he would prevent it." All this he did the next day in a fresh proclamation, telling the people that when he put his stamp to the first proclamation, he was entirely ignorant of the law, or of the existence of the treaty which gave to Christianity a legal standing; and concluded with these words—"If any one rashly disobeys this, and molests the Christians in any way on account of their religion, I will have him apprehended and severely punished in my presence." But it was too late to protect himself. The English Consul became aware of the existence of the objectionable proclamation, and demanded his immediate dismissal from office. This has since been done, and a new man put in his place, who, it is to be hoped, will show more wisdom, and not be led away by the violence and fanaticism of the gentry and literary class. This matter has brought the cause of Christianity fully before the mass of the people in this place, and it has done much good for the cause of Christ at Ming-ang-teng. Since that time the number of inquirers has increased, and there are hopes of a still greater increase. The catechist is very earnest and faithful, and takes great pains in instructing the inquirers carefully in the word of God. He has devoted three nights a week, exclusive of Sunday, to private teaching with the inquirers and candidates.

There is rather a remarkable incident connected with one of these meetings which occurred recently,

which may be interesting to relate. One evening, as the Christians were all sitting round the table listening to the catechist expounding the third chapter of Genesis, and explaining the temptation, the fall, and the first promise, "I will put enmity between thee and the woman," &c., suddenly the little company was startled by the sight of a large serpent, coiled round the beam quite close to the table, hissing with all his might at the catechist. All flew to the door, but the catechist brought them all back, saying, "Come, let us bruise his head, and then continue our meeting." So they set to, and succeeded in killing the serpent, and then buried him in the garden, and afterwards enjoyed their meeting, praising God for his kind protection from the serpent's bite; but, above all, that He had saved them from the power of the old serpent, the devil, in calling them to a knowledge of Christ Jesus, and giving them faith in the power of his death to redeem their souls from sin and death.

Our work is spreading rapidly around us on every side; too rapidly, indeed, for our straitened circumstances, whether of men or money. We have been compelled to open two new stations in this direction, i.e. below Ming-ang-teng, though our half-yearly allowance is already exhausted. There is now another call equally pressing; but I fear, as we have no money to rent and repair a small chapel, we cannot take advantage of this opening at present. The circumstances of the case are these. At Ming-ang-teng several men became interested in the truth. Amongst these was a travelling merchant, who had been staying at Nantae for a day or two. He seemed at once to drink in the whole truth, so eagerly did he learn. He said, "It is just the religion which suits my condition as a helpless sinner." He hurried home to tell his family of the treasure he had found, but his wife became frantic with rage at the disclosure that he had for ever given up idolatry, and every thing connected with idols; and, to show her zeal and displeasure, she broke all the pots and pans, &c., which were in the house. This exhibition of her rage did not in the least influence her husband. So far from forsaking the truth, he determined at once to destroy all his household idols, and told his wife she was possessed of a devil, which nothing but Jesus Christ's religion could cast out. He told the glad news to several of his friends and neighbours: the result was, several of them came to Ming-ang-teng, a distance of ten British miles, to listen to the word of God; and three of those who came

believed, and come regularly to the chapel at Ming-ang-teng on Saturday night, to be present for the Sunday services. They now, in common with many of their neighbours, have sent a request that we should open a station in their village, and send them a teacher. In this way God is opening up new fields of labour to us, and new opportunities of preaching the truth; but we want more means to commence what we hope in time will be carried on by the people themselves. Remember, this is still the sowing time, even in Fuh-chau, where our society has been labouring so long. Since I am writing this last sentence, six of the Ming-ang-teng candidates have walked into my study with a formal invitation to me, on long red cards, to come and baptize about twenty of their number.

Lieng Kong, too, is showing signs of interest, especially among a number of widows, five of whom are under instruction. This is all the information I have to communicate at present.

Polynesia.

RARATONGA AND MANGAIA (LONDON MISSIONARY SOCIETY).

LAST year (says the *Chronicle*) a second hurricane desolated the island of Raratonga, and greatly injured its buildings and resources. This year, in a most unusual way, a similar calamity has been experienced: but it lasted so long, and was so violent, as to leave the island a complete wreck. Mr. Krause describes at length the progress of the hurricane, and its disastrous effects. He adds that the people, as last year, immediately began to repair their chapels, and made offerings to the Mission. So simple and steadfast is their faith amid such perils.

Mr. KRAUSE writes on April 5, 1867,—

Again a hurricane, and with a length and devastating influence unprecedented in Raratonga, has desolated our island and blighted our prospects. There was a feeling of uneasiness among our people this whole season—a dread of another hurricane. I attributed it merely to the effect of the last, but felt myself also very apprehensive, especially as the barometers stood several times in January fearfully low (aneroid 29.30, mercurial 29.60); still two hurricanes in two successive years we could not think of. However, on March 21 (Thursday morning), several of my people came alarmed, inquiring whether we should have a hurricane, as the sea had risen unusually high on Wednesday night. It blew a little fresh from E.

by S., as it had done some days previous (barometer, an. 29.48, mer. 29.76); but as we had to expect our equinoctial gales, we hoped it was nothing but these. The sea rose, however, on Thursday very considerably; the barometers showed a downward tendency; wind steady, a little increased. In the night the sea rose higher still, and on Friday morning was alarming; wind steady, increasing; barometers very slowly, but steadily, falling. Held our morning meeting with some anxiety. At three o'clock sky very wild; sea fearfully high; barometers, an. 29.22, mer. 29.50; had the bells rung, to give notice to prepare for the worst, and requested the chief to send notice all round to prepare for a hurricane. The wind veered to east, but after three hours went back to E. by S., blowing stronger than before. We secured the doors and windows in the Institution-house with crossbars and ropes; lashed the roofs of the store-rooms and printing-office fast with all the rope we had; had the Bible cases covered with hides, fastened down with iron bars, in case the roof of the lower store-room should be torn away; and, thus prepared, waited events.

Saturday noon and afternoon it was truly awful; the sea washed through our beautiful school-house, and sent heavy blocks of coral near our chapel, having washed away the greater part of the chapel wall (all that was not protected by our noble school-house, which also saved Makes's house, by breaking the force of the sea). All Makes's out-houses were washed away. Barometers—an. 28.80, mer. 29.10. Saturday night was the worst. We listened with awe to the howling of the tempest. All was awfully dark. Every now and then a gust would shake our house so as to startle us.

At nine o'clock the aneroid showed a strange appearance; the hand would go constantly to and fro between 28.74 and 76, as whether under some magnetic influence, till ten o'clock. At ten o'clock, the aneroid kept steady at 28.76, and soon after began to ascend. That was joy for us. The wind, however, was higher than ever, and continued so till near five o'clock on Sabbath morning, when it suddenly ceased in its violence, shifted to and fro, and we entertained hope that all might be past; but at seven o'clock it commenced in all its violence again from W. by N., showing the true cyclone; but the sea was down since five o'clock. The barometers were steady, but slowly rose, exactly as they had fallen, and on Monday forenoon we could let our refugees go

to their own dwellings. The wind decreased very gradually till Tuesday, when it was no more than an ordinary strong wind, still from W. by N. Barometers did not rise so well. Wednesday—aneroid was still at 29.22, mer. 29.48. The length of this cyclone is most extraordinary, as also the fearful sea which in part preceded it, and rose higher and higher, till the centre had passed; it could, therefore, not have been a common storm-wave.

The beautiful school-house in Arorangi, so splendidly finished in rivalry to our fine school-house in Avarua, is a ruin; so is that in Ngatangia.

Our Avarua school stands, but all the fittings are destroyed; my fine desk of sawn coral was on the opposite side of the room, three feet high, sand and coral was left in it, and a large hole torn into the stone floor. All the windows towards the sea are torn out. All our chapels are more or less injured; but our people are already busy in repairing them: if our buildings were as formerly, not one would have stood. We feel very sorry for our dear people so sadly afflicted. Our staff of life, the Uata or mountain banana, had begun to recover from last hurricane; a few months more, and we would have been again in our wonted abundance—now all are down. Our oranges strew the ground; our bananas lie low; our cocoa-nuts strew the ground; our coffee, just ready to pick, not only strews the ground, but the greater part is washed away by the floods: and, instead of fifty to sixty thousand pounds, we shall barely get from five to ten thousand, if so much; our bread fruit, just recovering a little (those trees not rooted up in the last hurricane), and commencing to bear, are withered; a number of our fowls are blown away, two herds of cattle dead, &c. The water (not sea) rose four feet high in our enclosure, and was two feet high in the students' houses of the Ngatangii side, so that all of that side had to sleep in our lecture-room. Six new sand islands have formed on our reef, one on one side of the harbour. All the appearance of Avarua shore is altered: all the greenwood trees are swept away; our island, usually so beautiful, looks as if swept with a flame of fire. All the resources of our island are gone; and, as Raratonga, having a very narrow reef, has but few fish, we shall suffer want, yet I trust not famine, as our taro plantations have not suffered, or at least but little, and our sweet potatoes also have but in few localities been injured by the floods.

It would have rejoiced your heart to see with

what readiness our dear people set to repairing the chapels and schools. Arorangi and Agatangia will have to rebuild; the greatest difficulty is to procure thatch, as nearly all is blown down. Our prospects for May are as bad as well they can be. I have not even heart to ask them to give anything this year, they have suffered so much.

Rev. W. W. GILL writes on April 13:—

Last year it was over in about eight hours; but last month it blew for two days and two nights, but then, perhaps, it did not blow quite so hard as last year, at any rate the houses stood it better, partly because all took warning from last year's terrible destruction, to do all they could at the commencement of the blow to secure their houses. Ours, being newly repaired, stood it bravely. We did not have to leave it. The roof of our large chapel all but came off—the seaside; it was much damaged. It has been repaired. The cocoa-nuts and bananas are all destroyed again, also oranges, &c. The sea rose a little nearer our house than last year, and all the canoes from the sea-side were brought into our garden.

The churches and schoolhouses and our own dwelling all stand. But few of the native dwellings came down, as they had plenty of time (forty-eight hours at least) to secure them with "kaka" for rope, and "tuitui" trees. The church here, and that at Ivirua, are much worse for the hurricane. Tamarua and Ivirua schoolhouses were partly unroofed. Our old dwelling at Tamarua was terribly shaken. But all these buildings stand, though very crazy. Thank God no life was lost here this year. The sea rose above thirty feet.

South Africa.

OUR churches (says a letter of M. Casalis) will be happy to learn that the hostilities between the Boers and the Basutos have terminated. The latter will remain in possession of a somewhat considerable territory which the Free State had annexed and disposed of by sale. In this manner three or four of the stations from which our missionaries had been expelled are now re-opened. M.M. Malille and Casalis have been preparing to return immediately to Morijah. M. and M^{me}. Jousse had set out from Natal, and are to be reinstalled at Thaba Bosin, where they will have found a goodly revival.

The statements we have received as to the

terms settled by the belligerent parties are contradictory. According to some of them, the Free State has reserved itself a certain supremacy over the country of which it renounces the occupation; according to others, the aborigines will enjoy an entire independence, as formerly, within it. It is certain that the first overtures for the peace came from the Boers. Most probably efforts are made on both sides to give up as little as possible, but so as to provide for a while against new quarrels.

Canada.

FRENCH-CANADIAN MISSIONARY SOCIETY.

EXAMINATION OF THE SCHOOLS AT POINTE-AUX-TREMBLES.

THE Annual Examination of these schools took place on the 13th inst., and was attended by a large number of the friends of the French Canadian Missionary Society, who had come from Montreal by steamer, for the purpose. The occasion was as usual full of interest.

At the close of the examination, which was well sustained, Rev. Mr. Gibson remarked that Dr. Jenkins having spoken in terms of just commendation of the educational efforts of the society, he would confine himself to the part of his resolution which spoke of its evangelistic efforts. These he characterized as exceedingly important and measurably successful, in proof of which he read interesting extracts from the letters of some young colporteur evangelists, formerly pupils of Pointe-Aux-Trembles, who were now labouring in the parishes below Quebec. One of them had worn a friar's frock, but now loved the Saviour. Another, three years ago, had come to the school in company with three other youths; the latter became afraid and left shortly after they entered; he remained, and the prejudices of which his mind was full gradually gave way before the power of divine truth. He was also now employed in imparting the precious truths of that Gospel he had been taught to love to his fellow countrymen.

Extracts.—From letters placed in his hand by the secretary, he would read the following interesting extracts, showing what these youths were now doing:—

"We intended to leave my native parish and go to the next one, as the priest had denounced us from the pulpit on the two Sabbaths previous

to our arrival. Still, however, having a strong desire to make known the good news of salvation to my friends and neighbours, I thought in spite of the opposition of the priest to try and do so. In place of the people being unwilling to receive us or buy our books, it was the very reverse. The Lord was with us, and it turned out differently altogether from what the priest had ordered. The people asked us to go here and there, and we passed long hours with them, reading and speaking to them about the things of God."

Prejudices.—"There exist many false prejudices among the French Canadians about Protestantism. When they hear explained the doctrines which Jesus himself announced while on earth, and that these are the truths held by Protestants, they manifest much surprise. A woman did not hesitate to say to us,—'You Protestants are better off about your salvation than we are, because the poor, according to the way the priests claim money for saving ordinances, are to be pitied.'

"Oh! Sir, if you only knew how wrongfully we are judged by the people in relation to the pure doctrine of Jesus, which we profess; some think we have no more religion than the beasts of the field. When they hear us speak of our faith in Christ and love for Him, they are surprised. Often every day have we thus to witness to the Gospel."

HOW A PUPIL OF THE FRIARS BECAME A PUPIL AT POINTE-AUX-TREMBLES.

"I was at the College of ———, preparing to be a teaching friar; a colporteur had visited the parish, and spread a great number of Bibles and Tracts. The Rev. Superior of our house, indignant at this, took great pains to follow the track of the colporteur into all the houses where he had stopped, and to gather the heretical books in order to have them burned. I was chosen to accompany him, and carry the books and tracts which he got back from our poor Canadians. None surrendered them without some hesitation, a few resisted, while others met the priest with objections. Of course I had to observe an humble silence all the while, but I was nevertheless very attentive to all that was said, and took deep interest in the discussions.

"I was ordered to deposit the books we had collected in a certain room of the college. I was possessed, however, of an intense desire, if possible, to get at them and read them. Several of

my comrades experienced the same desire. But how to manage it? We were all under constant and close supervision. For a while the thing was impracticable, but our vigilant Superior happened to start on a journey, and was absent several days. We availed ourselves of the opportunity, and ate the forbidden fruit. Bibles and tracts were soon scattered in the rooms of the pupils, but well concealed and read in secret. What struck me most, was the great resemblance I found between the Romish and the heretic Bible. I had expected then, from what we had been taught, to find them quite different books. I went on reading assiduously the Bible and tracts, and gradually discovered that I had been deceived in the most deplorable manner by my spiritual conductors. Under this impression I left the college in disgust, and decided never to go back. I then took steps to obtain admission into our college at Pointe-aux-Trembles, and fortunately was received. It is there I have learned to know my Saviour. Now my ardent desire is to spend my life in spreading the Word of God, and making it known to my own countrymen."

HOW ONE OF THE PUPILS DIED.

"We have to deplore the death of one of our

best pupils, a young man, exemplary in his behaviour, and of much promise. His parents are Roman Catholic, as he was himself when he came into the institute. He was with us only three months, but by that time his heart had been given to the Lord, as was shown by most satisfactory evidence. When here about six weeks he was taken very sick, but after a few days of careful treatment he was restored to health. A few days later he again took so sick that I sent for a doctor and his parents. He never got well, and during his last days fell into a stupor, from which, whenever roused, he gave evidence that he had been communing with God. One day a pupil sitting with him, to try him, asked if he wished the priest sent for. He answered immediately, 'I will not confess to any other but Jesus Christ.' The day preceding his death, and while in the stupor, he cried out, 'Listen to me, my sister, I wish you to spell these words: Jesus Christ came to save sinners!' He was heard every now and then whispering 'Jesus! Jesus!' and his last words, uttered in a distinct voice shortly before he died to some of his fellow pupils round his bed were, 'My friends, put your trust in none but Jesus alone.' Was not this dying the death of the just?"

SUGGESTIONS AND REPLIES.

THE UNITY OF THE HUMAN RACE.

(To the Editor of *Christian Work*.)

IN your October number I read the following remarks of your own correspondent from Scotland, in reference to the meeting of the British Association at Dundee: "The only point to be noticed, in a Christian relation, is the determination shown by a few of the members to assail the chronology of Scripture. At such an association all scientific facts must be received; but the crude and hasty attempt to make use of these, when often ill understood, to create a prejudice against the statements of revealed religion, gives evidence of a spirit of strong hostility. The unity especially of the human race is not only a statement of scripture, but upon this unity rests the value of the Christian revelation; and with its rejection

the whole fabric of Christianity, as a religion given by God to man, is undermined."

Thus your correspondent. Before proceeding any further, I beg to say that I do not intend discussing the merits of the questions referred to, such discussions not coming within the sphere of your valuable publication. Further, in order that your Scotch correspondent may know in what a spirit I make these observations, I declare that I have never received, nor will receive, any scientific discovery as a fact, if it be opposed to the spirit or the letter of Holy Writ.

Allow me now to express my astonishment, in the first instance, that your correspondent should have mixed up as enemies to Scripture those who attack the chronology of Scripture, and those who reject the theory of the unity of the human race; in the second instance, that he considers the whole Christian religion undermined by the adoption of

the theory that all races of men do not descend from Adam.

With regard to the first point, I merely beg to remind you that those who, like Dr. Bunsen and others of his school, maintain the unity of mankind, are precisely the same who attack the whole chronology of Scripture as revealed in the book of Genesis, in order to attempt to prove the unity of mankind; whereas those who deny the unity of mankind—i.e., the descent of all human races from Adam—are they who base their theory on the chronology of the Bible, and are able to bring into a clear unison with the spirit and the letter of Holy Writ the recent discoveries in philology, ethnology, geology, and other branches of science greatly developed in modern times, which bear a strong testimony to the correctness of their theory.

With regard to the second point, I am sure your Scotch correspondent could not on reflection repeat the assertion contained in the last few lines of what I have quoted from his letter. What does it matter for the great work of redemption, whether the Malay, the Hottentot, the Negro, descend with us from Adam or not; they are our spiritual brethren at any rate, as we are all created by the same Father,—only the Adamite race are the chosen one for spreading civilisation and the Holy Truth as revealed by the second Adam, Christ the Son of God, among all the other inferior human races, who may have existed thousands of years before Adam was created in the image of God, the crowning act to the whole creation. He may just as well say that those who, with the truly Christian author of "The Testimony of the Rocks," see in the six days of the creation, as related in the Book of Genesis, six periods of incalculable time, undermine also the foundations of the whole fabric of religion and Christianity.

As I stated before, I must refrain from discussing the merits of the different theories mentioned. I offer these few lines of remonstrance only in the hope that your correspondent from Scotland may not forget another time that there are certainly millions of orthodox Christians who differ from him on many such scientific and religious questions of the day, and who still are quite as earnest as he is to proclaim and maintain the Divine authority of Scripture.

R. A. DE S.

[We cannot agree with our correspondent in attaching so little importance, as he does, to the

unity of the human race. Christ is represented in the New Testament as fitted to be the Saviour of men, not only by reason of His godhead, but of His manhood. But if men be not all of one family, then this manhood means nothing, and He might as well have been an angel or an archangel as a man. Besides, the explanation of the cause of sin and of the necessity of redemption is rendered null, if the perfection of a common progenitor be denied, and his wilful defection from that state of holiness in which he had been created. Science has, we believe, shown no sufficient cause to doubt either the unity of the human race on the one hand, or its origin within the scriptural period on the other.—ED.]

THE SWEDISH MARRIAGE-LAW.

(To the Editor of *Christian Work*.)

SIR,—Your number for this month contains a statement regarding the Swedish marriage-law, and a narrative of a marriage celebrated by some Baptists in the town of Orebro.

I know nothing about the circumstances connected with the alleged marriage celebration; but though the Swedish laws are by no means yet clear of all traces of the old intolerance, they are not such as that it should be said that by them the Baptists are "driven to extremities," or that in being married by their own pastor they are "commencing an open resistance to the unjust law imposed upon them." I speak on the best authority when I say that by the law of the country—since 1860—members of Baptist congregations have full freedom to be married to one another according to their own rite, without the intervention of any Lutheran clergyman. It is only in the event of one of the parties belonging to the Lutheran Church that the law requires the marriage to be celebrated according to its rites. And, further, "civil marriage," or marriage apart from any religious ceremony, is recognized by the law. I am quite aware that there are some few cases of difficulty which have arisen, by reason of persons professing Baptist opinions not having formally separated from the national church, nor renounced their standing and rights as members of it; but such persons have evidently themselves to thank for the inconveniences to which they may have been subjected.

I shall feel obliged by your insertion of this correction.

Yours, &c.,

October 4th, 1867.

J. L.

L I T E R A T U R E .

THE teaching of the bible is enriched beyond any other wisdom by example. Its truths are continually shown in contact with human life ; and the pulpit is never more impressive than when it draws upon life to enforce its lessons. A ministry prolonged for many years must afford to any thoughtful man abundant illustration of God's word ; and when Dr. Leifchild, near his eightieth year, determined to collect such incidents of that kind as were still fresh in his memory, he did what probably most men in his position have wished to do, and he did it so well that the work has emerged from the concealment of a private publication.* Illustrations of scripture are abundant enough ; but this collection has the advantage of being drawn from one man's experience. The narratives are admirably told, and many of them of the most singular character. A more impressive book, or a weightier testimony to the truth of the bible principles, it would be difficult to find.

A striking book, packed so full with figures and quotations that it wears to some a half-repellant look, testifies, in the best way and spirit, to the great work of good that has been wrought out for the artisans of England during the last forty years, and wrought out through agencies of the most various kinds.† It is a book that is pre-eminently fair and cautious, a calm and thoughtful review, pointing out the openings for much further good in the future, and some failures, too, in the past ; and of all the more value because one of the authors was himself a working man. The spread of education, and with it the spread of literature, the improvement of factory comfort, the growth of co-operation, the friendly societies and savings' banks, are all noticed and their results given with such fulness that every one can measure for himself the conclusion at which the authors have arrived. One most interesting section—a comparison between 1832 and 1867—we would quote entire if we could ; but that, indeed, is a temptation that is repeated in almost every chapter. It

is pleasant to find that the evidence is in favour of a growing temperance, that signs of a moral progress are so multiplied, and that the drift of working men is setting rather to the Christian Church than away from it. We have not for long met with a book so wholesome, encouraging, and stimulating as this, or one which it would do so much service to spread.

A cheap edition of M. de Liefde's "Charities of Europe," beautifully printed, and with the narrative in some cases improved by condensation, ought to take a prominent place among the gift books of the year.* The stories are thoroughly romantic in their interest, and lose nothing in the telling ; and yet they are the simple and often obscure efforts of faithful, truehearted men to love their fellow-men, and lessen the burden that they carry. May such self-denying charity abroad inspire fresh works of charity at home !

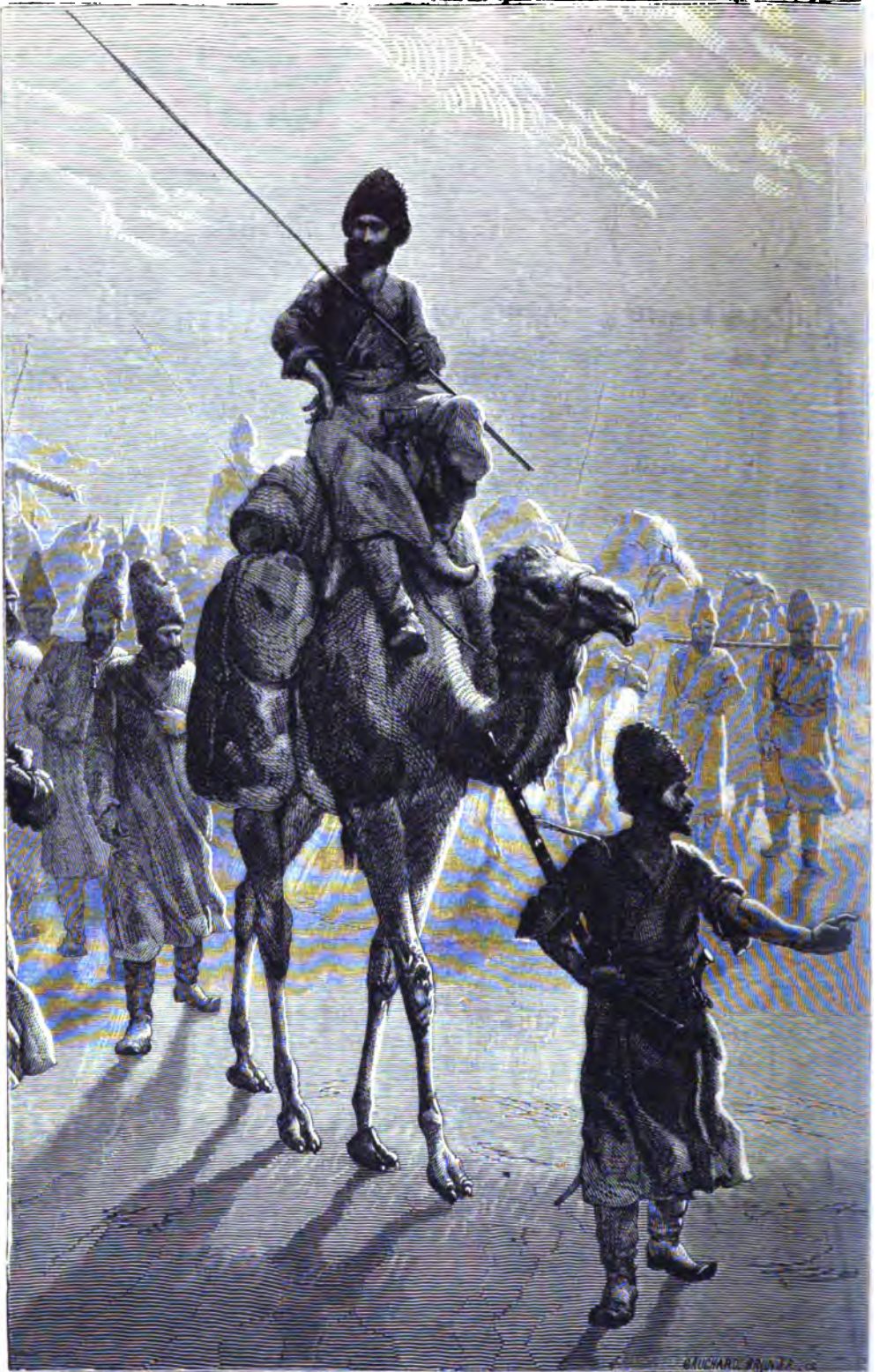
The "Work of God in every Age" is the title of a book with a good meaning and pure execution.† Its object seems to be to show that a revival of religion is simply the sign that God is carrying on the great work of his Church ; that, therefore, it is not, as such, to be treated with disdain. The author claims for it, indeed, the regularity of a law ; and he illustrates the position by a general sketch of the Christian Church and the present aspect of the Christian missions. The great results of the Church, he hints, have always sprung from revival ; and his conclusion is, that a revival is absolutely necessary now. "We have proved the need of a revival of religion for our own country, and the duty of attempting it." Various hints are given as to how it should be undertaken, and a glowing picture is painted of the good that will follow it. There are many excellent suggestions ; but the form of the book—where a chapter from Gillies' Historical Collections is followed by a sermon, with the heads complete, and this again by some general and commonplace reflections—is not attractive ; and sufficient care has not been taken to limit and define the meaning of a revival of religion.

* *Remarkable Facts, illustrative and confirmatory of Different Portions of Holy Scripture.* By the Rev. J. Leifchild, D.D. With a preface by his Son. London : Jackson & Hodder. 1867.

† *Progress of the Working Classes—1832-1867.* By J. M. Ludlow and Lloyd Jones. London : Strahan. 1867.

* *The Romance of Charity.* By John de Liefde. London : Strachan, 1867.

† *The Work of God in every Age.* By the Rev. W. Froggatt. London : Jackson, Walford & Hodder, 1867.



TURCOMAN PRISONERS CONDUCTED TO TEHERAN.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ON THE TURCOMAN TRIBES.

WE are apt to associate the idea of deserts with Africa only, or at most with Africa and the Arabian peninsula; but in reality the belt of dry and barren land, which commences on the west with the Sahara, does not terminate in the east with Arabia; it runs on through Persia, Independent and Chinese Tartaries, till it approaches the Pacific Ocean, north from China Proper. Various nomadic tribes, bearing no close affinity to each other, find their home (if such wanderers can be supposed to possess one) in this desert zone; among whom must be ranked the Turcoman tribe, or tribes. These last are found chiefly in the sandy tracts south-east and south from the Caspian Sea; though scattered portions of them are met with far beyond these limits, some even figuring as far west as Mount Lebanon. During the period when the Indian Government not merely had intimate relations with Afghanistan, but was holding communication with various petty rulers far beyond the boundaries of that mountain land, with the view of counteracting Russian ambition in Central Asia, more than one officer of the Indian Government had opportunities of making observations on the Turcomans in their native wilds. From the journals of one of these—Sir Richmond Shakespear, quoted in the *Calcutta Review*, for January, 1851—we take the following graphic account of the deserts over which the Turcomans wander: "Across the desert the soil is sandy, and the surface very uneven, generally covered with stunted bushes of tamarisk; but occasionally large sand-hills are crossed, composed of the loosest sand. In the spring the Turcomans feed large flocks of sheep on the grass of the desert. I was fortunate in having a guide

who brought me in a surprising manner across the mountainous sand-hills to two pools of water, 20½ miles from the river; and on the borders of these pools, a little coarse green grass was found for the cattle. From these two reservoirs, we marched over the same uneven sandy ground covered with the same ugly bushes, 28 miles, and when, in the middle of the night, and without a moon, the Turcomans of the party asserted that we were on the direct road from Meshed to Bokhara, I tried hard to discover some traces of the road, but failed; and even by daylight it is hardly possible to discern the track. The bones of dead camels are the only sure marks. These are occasionally fixed in conspicuous places. One or two poles of wood are also placed as marks; but for these there is no definite road, as the loose sand drifts with every breeze, and obliterates the marks of the cattle in a short time."

It must be somewhat difficult to make a decent livelihood by the keeping of flocks and herds in such localities, and the Turcomans accordingly eke out their resources in ways the most reprehensible. Captain Conolly—the same who, with Colonel Stoddart, was afterwards executed by the barbarous ruler of Bokhara—thus speaks of the Turcoman behaviour at Merv, believed to be on the site of the ancient city, Antiochia Margiana: "As we came out from visiting the Bhai (Governor) a party of Zekkat Turcomans entered, bearing three blackened human skulls upon the point of lances, and thirty bound persons from Khelat-i-Kadur, who, with thirty-six horses, had recently been captured in a *chapao* (foray). When they had reported the success of their expedition, these bandits gave the governor two men and two

horses for his share, excusing themselves from paying the full proportion of one in ten on the plea that they had lost or injured some of their own horses. They then presented the heads of their victims, and, having received five tillahs for each, received orders to parade them through the bazaar (it being market-day), where I, an hour afterwards, saw them hung by the beard to a pole."

On reading such a narrative, and being made aware that the repulsive incident it relates is an ordinary rather than an abnormal one in Turcoman life, we are tempted to believe that they must be of Arab race, and trace their origin back to him of whom it was said "he will be a wild man; his hand will be against every man, and every man's hand against him;" but the physical aspect of the tribe we are describing, no less than their language, prevents this view of their affinities from being entertained. Ethnologists agree in regarding them as a sub-division of the widely-diffused Turkish race. Latham divides that great family of mankind into ten subordinate groups, placing the Turcomans sixth, between the Uzbeks and the Ottomans; assigning them as a locality "the Persian frontier of Independent Tartary from Balkh to the Caspian," and describing them in curt, scientific language as "pastoral robbers." Pritchard uses terms not a whit more complimentary. "The life of a Turcoman," he says, "is passed in the most reckless plunder."

It must not be supposed that the Turks whom we lately saw in London, headed by their Sultan, were of the ordinary Turkish type of structure. They exhibited the improvement of race which has arisen in the case of the Ottomans, partly through intermarriage with Circassian slaves, and partly from the comparatively civilized life they and the rest of their nation are accustomed to lead. The nomad tribes of the desert are still of the purely Mongolian type of structure. Describing the Turcomans between Bokhara and the Oxus, Sir William Burnes said, "I never was so much struck with the Tartar features as in this assemblage. The Toorkman has a skull like a Chinese; his face is flat, his cheek-bones project; his countenance tapers to the chin, which has a most scanty crop of hair. He is by no means ugly, and his body and features are alike manly. Their women are remarkably fair and handsome." It is evidently the young women he means; for Mr. Fraser, after saying that the men varied much in aspect, some having tolerably handsome features, and others Tartar physiognomies, adds, that "this (the Tartar appearance) was more

obvious in women than in the men. Most of them were extremely ugly, haggard, and withered; the elder ones were particularly frightful." The young women, or at least some of them, he admits to have been comely. Pritchard estimates the eastern division of the Turcomans at five tribes, and 104,000 families; and the western one at a smaller number.

Had Mohammedanism not risen, it is not improbable that the Nestorian missionaries who, at a comparatively early period of the Christian era, so distinguished themselves for missionary enterprise in Central Asia, might have converted these desert nomads from their primitive idolatry to the religion of Jesus; but the rise of the Moslem delusion put an end for an indefinite period of time to that pleasing prospect, and the Turcomans, like the rest of the Turkish tribes, are attached to the faith of the "Prophet." They in the main follow the Soonee tenets, while their neighbours, the Persian, are Shceahs. This is enough to make them hate each other with no slight intensity. Many Turcomans are in the more sandy tracts of the Persian territory; but between them and the Persians there is as much hostility as if they belonged to conterminous nations perpetually at war. So, indeed, they are, in reality, though not in name; for the nomad plunderer and the inhabitant of a settled town have few sentiments in common. The latter despises the former, who, in turn, tries to make of him a prey. Reprisals follow in due course, and the scene which the artist has so beautifully represented in the woodcut prefixed to this article, is one that must occur times without number in places where the Turcoman haunts and the Persian habitations are in any close proximity.

JEWISH CONGRESS.—M. Isidore Cahen writes in the "Archives Israélites," that since the Paris Exhibition a mania for congresses seems to have taken hold of the inhabitants of Europe. He notices the meetings of the Roman Catholic Congress in Belgium and the Evangelical Alliance in Holland. Proposals to hold a Jewish Congress or Sanhedrim have been made from several quarters, and begin to be favourably entertained. The last Jewish Synod was held in Paris under the reign of Napoleon I. M. Franck, vice-president of the "Central Consistory," has announced that steps will be taken to carry the above-mentioned plan into execution, and Dr. Philipsson, the editor of the well known *A Z d I* (general Jewish paper), has begun a series of articles on the subject.—*Scattered Nation.*

A MODEL MISSIONARY COLLEGE.

THE Rev. Mr. Wheeler, of the American Mission at Harpoot, or Kharpoot, thus describes the Missionary Theological College at that place :—

On entering our mission field in 1857, my associates and myself assumed that our duty, as missionaries, *would not allow us to take the position of pastors*, either settling down in the care of a single church, or circulating with the sacramental elements among a number of churches in succession, and thereby giving to the people the idea that these elements *possess* some special sanctity and efficiency, requiring that they be given by *missionary* hands. To say nothing of the fact that, by race and education, and by all which separates man from his fellows, we are unfitted to be pastors of the churches we are to plant, this other fact meets us, that neither the men nor the money can be secured to furnish American pastors to the scores and hundreds of churches to be gathered in foreign lands. To this idea, the story of Paul's missionary work, who, with Barnabas, did not return from his first missionary tour till he had ordained elders in every church (Acts xiv., 23), and who left Titus in Crete to do the same work of ordaining elders in *every city*,—gives, as we suppose, the seal of divine approval. We see, too, that the apostle did not *support* the pastors he ordained by foreign funds, but that, having ordained them, he "commended them, and the churches, to the Lord, in whom they believed." We adopted, then, the following principles : (1) To form no churches to which we do not at the same time give pastors. (2.) To ordain pastors only when their churches assume the entire *responsibility* of calling and supporting them, we giving to the churches such *temporary* aid as they may need, that aid in no case to exceed one-half of the salary, and to decrease annually at least one-fifth, and thus cease entirely at the end of five years *at the longest*, and as much sooner as in our opinion the churches are able to dispense with it. (3.) The pastors and churches to be regarded and treated, *from the first*, as *entirely independent* of missionary control, and responsible only to the great Head of the church. Each of these principles we regard as essential to our success as missionaries. If the attempt on our part to fill the place of pastors would do the churches fatal harm, no less so would it to give them pastors not of their own choosing, or the responsibility for whose support should rest upon others, or

the funds for whose support should be derived, indefinitely, from a foreign treasury ; while the attempt to keep complete churches of Christ under control by missionary "leading strings," even if jealousy, bitterness, and strife are avoided, can only result in weakening the faith and cooling the zeal of both churches and pastors, and introducing all the *evils* of episcopacy, with few or none of its *benefits*.

I will not now speak of the difficulty of carrying out these principles, encountered, (1), from the innate covetousness of the people and their unwillingness to support their pastors ; (2), from the disinclination of the proposed pastors to assume the office, relying simply upon the promise of their people for support ; and (3), from that spirit of conservatism on all hands which forbade the adoption of views which, to some, seemed so radical and dangerous, as too soon throwing upon the infant churches and their pastors responsibilities to which neither were equal. Suffice it to say, that *now*, all parties who have had opportunity to observe the carrying out of these principles to their results agree that, if not of positively divine origin, they are at least practically so wise and efficient as to command themselves to the consideration of all who would lay well the foundations of Christian institutions on missionary ground.

But to the efficient carrying out of these views, it is necessary that the pastors who are to be "ordained" have some special preparation for their work, which shall take the place of that which the Saviour gave to the Apostles and early pastors, by his own personal instructions and by the miraculous gifts of the Holy Spirit. To secure this, we opened, in the fall of 1859, a Theological Seminary, to which—with the exceptional cases of those who support themselves, and are allowed to take a partial course to fit them for teachers—only pious men, not under eighteen years of age, are admitted ; to go through a four years' course of preparation for the ministry, each "year" of study consisting of seven and a half months, the remaining four and a half being spent, each winter, in actual labour, as "helpers" in some destitute field, in order to teach them to *use* as well as *acquire* knowledge, to keep their hearts warm and their spiritual digestion good by Christian work, and to test the question of their fitness for the proposed pastoral relation. In this testing process, those not bidding fair to be useful as Christian labourers

are at once dismissed, while those not promising to be efficient *pastors* are permitted to take a partial course, to fit them for general helpers.

If to any one this course of study appears too short, we reply that these men are to be pastors, not in New England, but among those newly emerging from the darkness of ignorance and superstition, and that to educate them above either the demands of the people or their own moral balance of character, would *unfit* rather than fit them for their office, as too frequent experience has shown, both at home and abroad. As the mass of the people become better instructed, the amount of instruction given to their prospective pastors will of course be increased. It is one of the most hopeful signs in connection with the Seminary, that its students almost uniformly feel at graduation, that they really *know but very little*; that they have only learned some of the methods of acquiring knowledge, and have before them a life-work of effort, to acquire and communicate intellectual and spiritual truth. Very probably we shall ere long increase the course of study to five years.

The Seminary is called "theological," and such is the course of study, essentially; the Bible being the only text-book which is in constant use from the first day to the last. The students must of course study the grammar of their own language, and go through a brief course of mathematics; must study at least enough geography to know what the mass do not,—that America really is "larger than Constantinople;" must enlarge and elevate their minds by some acquaintance with astronomy, and gain some knowledge of mental and moral philosophy and church history. The third year is largely spent in the study of systematic theology, and the fourth in preparing and delivering sermons, a part of which are *written*, that the authors may learn to think pen in hand, and not become merely fluent, "tonguey" men, and part *unwritten*, that they may not, like too many in Christian lands, be mere pen-and-ink thinkers, better fitted to sit in the closet and make books to be read, than to stand in the pulpit and preach *sermons* to be heard and felt.

Upon completing their course of study, these men are licensed as preachers, and when called by some body of Christians sufficient in number to form a church, are ordained and put into the pastoral office. No man is ordained who does not at the same time become a pastor, or who has not the Scriptural qualification for a "bishop," as being "the husband of one wife,"—the people not

only quoting this Scripture "must be," but also, by logic which satisfies them, proving that an unmarried man can be but "one-eighth of a pastor." This work of licensing preachers, forming churches, and ordaining pastors, was of course at first done only by us missionaries, but now only by the "Harpoot Evangelical Union," a native ecclesiastical body, composed of pastors and delegates of the churches as *voting* members, and the licensed preachers and us missionaries as *honorary* members, having the right to speak but not to vote.

The following statistics may not be uninteresting. The total number of students received from the first—not including the Koordish department of seven pupils, added by the Evangelical Union the present year, nor the Arabic, of nine students, brought by Mr. Williams from Mardin—has been eighty-one, who have spent, previous to 1867, a total of one hundred and ninety-two years in study, twenty-four of which, or one-eighth of the whole, have been at their own expense. Of these eighty-one students, forty-seven have been married men, and thirty-four unmarried. The support of a married student and his family, for seven and a half months, has cost 42.33 dols., and of an unmarried one 22.12 dols. in coin. The total expense of the Seminary to the Board has been 7,470. Eighteen pupils graduated in 1863, and seven in 1865, of whom twenty-one are now in service, either as preachers or pastors, and two have died. Eleven are to graduate this year. We find that, in all, ten students, who spent a total of nineteen years in study at the Board's expense, are now, for different reasons, not engaged in "Christian work," while eight of those who were not thus supported, and who spent a total of fourteen years in the Seminary, have proved themselves worthy and are thus engaged. Striking the balance between these, we have a loss of a little less than three per cent. on the money invested in the Seminary by the American churches. It should be said, however, that of the ten reckoned as "lost," because not engaged in some way as nominal "helpers," several are among the most efficient members of the churches, one being an earnest, efficient deacon of the Harpoot city church, and others pillars—not *pillows*—in village churches. But three or four have proved themselves unworthy. The present number of students, including the Koordish and Arabic departments, is about fifty.

I should add, that during the seven and a half months of study, the students frequently,—generally once on each alternate Sabbath,—on Satur-

day, when the distance requires it,—go to neighbouring villages to engage in Christian work, either in preaching to congregations where there is a place of worship but no pastor or regular preacher, or in reading the Scriptures, and talking and praying with such persons as are willing to hear. This service, on their part, is wholly gratuitous, done to *keep their hearts warm*, or to *warm them*. While employed by us in vacation, during the winter, they received sums varying from three to seven dollars per month, we—or the people among which they labour—furnishing them with a house to live in and paying their travelling expenses. The lowest salary of the pastors is one hundred and five dollars and sixty cents, the highest about twice as much.

Such is a brief sketch of the plan and work of the Seminary. I only add, that its success, as a means of furnishing pastors for the churches, and exciting and directing a spirit of Christian missionary zeal among the professed followers of Christ, has far surpassed our own most sanguine hopes. I do not believe that taken as a whole, a more earnest, noble, self-denying, humble, in one word, a more *Christian* band of labourers for the Master are found anywhere, than those whom this Seminary has trained and given to the churches, and is training. And the churches, on their part,

feel their obligations not only to receive the labourers who are given them, but also to furnish from their own ranks labourers to be trained for usefulness in other fields; and the supply of students promises to equal the demands of the wide and rapidly widening field.

At the meeting in April last, the pastors and preachers pledged each one-tenth of his salary, to support suitable native teachers to take charge of the more common studies in the Seminary, so soon as suitable persons can be found; with the hope of ultimately assuming the entire expense and control of the institution, and performing the last and highest functions of a Christian church, in raising up and sending forth its own ministry. Of the eleven pastors in the Harpoot field, six are now entirely supported by the people; and of the other five two get one-half, and the other three more than one half of their salary from the same source. But while the salary of these seven pastors amounts to but about 1,320 dols., the churches and congregations paid, during the year 1866, including the sums paid for chapels, schools, and home missions, &c., 3,969 dols. in coin. May I not hope that all who read these statements will pray that heavenly guidance may be given to all concerned in this important work.

AN INFANT CHURCH IN A STRANGE LAND.

WHEN, in the early part of the eighteenth century, the old Mogul empire of Delhi began to be threatened with anarchy, a certain functionary of the government might naturally have been looked upon as the chief support of law and order, if there were any appropriateness in the honorary title given him, Nizam-ool-Moolk, or the regulator of the state. But fidelity to a central authority which has lost the power of stamping out rebellion, is a virtue which has never manifested itself to any large extent among Mohammedan provincial governors; and the Nizam (as he was termed, with convenient brevity) broke off from the Delhi empire, and set up for himself as an independent ruler. The metropolis of the kingdom which he founded is at Hyderabad, sometimes called "Hyderabad in the Deccan," to distinguish it from a city of the same or similar name in Scinde. We have never been there; but have often heard of it from those who have lived in its vicinity, and who all concurred in giving

it a bad character, some even declaring it to be the Indian Sodom—that city to which, more than to any other city in India, all pollution tended to flow. In the remarkable work of fiction, founded, however, in large measure, on fact, "The Confessions of a Thug," the author, whose close observation of life is scarcely ever at fault, quite naturally makes the ruffianly hero (if we can so far desecrate the word hero as to misapply it to a wholesale robber and murderer) at one stage of his nefarious life resolve to prosecute operations at Hyderabad; and his collisions with the linewallas (soldiers of the line), who served under the Nizam's flag, are not the least exciting part of the remarkable narrative. The British representatives at the Court of Hyderabad are not fond of permitting Europeans to enter the city, knowing the great probability that they will be insulted, and that international disputes will in consequence arise. Nor is it simply the capital that is unsafe;—a certain smaller measure of peril attends a journey even

through the provinces. The Rohillas or the Arabs may be "out," that is—to dismiss technical language—the Affghan soldiers of fortune, or it may be the Arab mercenaries, attracted to the Nizam's territory, like vultures to a carcase, are at their old practice of plundering the country of the sovereign they serve. Or, as happened in the case of a lamented colleague, the traveller may find, on coming to a town, that the inhabitants of one portion of it are firing at those of another, while these again are replying in similar fashion; or something else, that in any more civilized part of India would be considered abnormal, may be taking place, with the effect of rendering travelling not perfectly safe. When the writer of these lines was about to proceed through the country which he has now attempted to photograph, as might have been expected, he was informed that at that particular time it was in a somewhat unsettled state; and that, in short, he could not be allowed to go through it without a military guard. The passage from Ezra rushed into his mind—"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake Him." [Ezra viii. 22.] But though certainly no guard would have been asked for, yet being spontaneously, and even authoritatively, furnished, it was thankfully received; and the missionary, fresh from the divinity hall and its quiet studies, in a few days came to look upon it as the most natural thing in the world to see each evening at his tent door a pyramid of five muskets with crossed bayonets. These were to be used in his defence if needful by the corporal and four privates of the Nizam's army, whose military duty it was to escort him day by day till they were relieved by another guard, that so he might safely cross the territory of the sovereign, who still, like the founder of the kingdom, bore the title—"the regulator of the state." When the colleague already mentioned had travelled through the Hyderabad territory some two years before, the country happened to be at that particular time also in an unsettled condition, and he required to be similarly escorted.

Upwards of eight years had gone by from the period of the writer's first visit when he returned again through the same territory; but now political changes had altered it in no slight degree. Our friend and ally the Nizam had

transferred to us Berar—the great cotton district—as security for a heavy debt. The province just named was consequently under British officers; and when the Rohillas and Arabs as usual went "out," it was remarked that they only plundered up to the new frontier line, never daring to cross. But in the unceded districts they still felt free to act, though probably in a modified form; at least we infer this from the fact that no proposal was made for our escort through a small portion of the Nizam's territory which it was necessary for us to traverse, and that, while travelling through it unguarded, we did not meet with any molestation or even insult by the way. Indeed, when the Rohilla and Arab ravages were at the worst, it was, as a rule, on the natives and not on the Europeans that their brigandage fell.

Does the reader think the land whose characteristics have now been depicted a likely one for the seeds of divine truth to strike root in, and grow? We fear the answer that most naturally arises, even in minds possessed of faith, is one expressive of disbelief—a translation into modern language of the sentiment uttered by the Jewish nobleman, during the siege of Samaria, when Elisha predicted the very speedy termination of the famine, "Behold, if the Lord would make windows in heaven, might this thing be?" [2 Kings vii. 2.]

Yet was there a spot in that land where, when the writer passed through, the Gospel seemed rooting itself spontaneously. When leaving Aurangabad, on the evening of Wednesday, 30th May, 1855, he was informed by Capt. G. H. that almost quite in his road there was a village where lived a man in the humbler ranks of society, through whom about six people had been brought into the church. The work, the captain said, had originated through means of a catechist at Jooneer; but it had subsequently been carried on chiefly through the agency of the poor cultivator, who had quite the spirit of a missionary. Capt. H. kindly sent on a messenger beforehand to request the man, and as many of his converts as were at hand, to meet me* as I passed, which was the more desirable, because, he not knowing much Mahratta, or the man any great amount of Hindoostanee, communication between them was difficult.

On my reaching Walas, eight miles west from

* The reader will please excuse the adoption of the first person singular, as it is almost essential to the clearness of the narrative.

Aurangabad, I had the satisfaction of meeting with Lukshmun, the person spoken of, with another man, as also a woman and a child. Though they met me at Walas, it was not properly their village. No residents in Walas had then been baptized. He had come six miles to see me, from the village of Rajangau, where he lived. From his baptismal certificate, as well as from his own testimony, I learned that he had been admitted into the church by the Rev. Dajee Pandoorung of Jooneer, the date given in the certificate being the 5th of October, 1852. His wife Martha, as her certificate showed, had been baptized by the Rev. Mr. Price, of the Church Missionary Society, on the 6th of October, 1853. Their daughter, also called Martha, who was brought to me in the arms of her grandmother, had been baptized by the Rev. Mr. Kelvert, of Jaulna, on the 26th of December, 1854. These three persons, all of one family, constituted the infant church of Rajangau village.

At the village of Mando, eight miles from where we were, I was told, four baptized persons lived: 1st, a man, Rama; 2nd, his mother, Gowai; 3rd, her son, Eshwunt; and 4th, his wife, Tai.

At Solagan village there were eight baptized persons: 1st, a man, Dawal; 2nd, his wife, Baisa; 3rd and 4th, their two sons, one a boy, the other an infant; 5th, a man, Yesu; 6th, Gungei, his wife; 7th and 8th, their two sons.

At Pekera Sungum [Toka village?] there had been two baptized persons; a man, Anajee, and his wife, Kashibai, of whom, however, only the latter was now alive.

Here then were seventeen members of the Christian Church, living at some considerable distance from any mission and under the Mohammedan government of Hyderabad, formerly described. Doubtless their social standing was humble in the extreme. They were not merely outcasts, but outcasts of the very lowest grade. They had belonged to the community called Mangs, evidently a fragment of the aboriginal race of India. The Mang community, however, seemed to have thought that, below their social position, there was a lower still, and had thrust them out, and would not eat with them! In consequence of this persecution, Lukshmun's mother, who, as stated, came with her granddaughter to see me, was afraid to seek baptism. The man, on the contrary, who accompanied them to the interview, desired to be admitted to the Church with as little as possible of delay.

The Christian officer through whom I had been

made acquainted with the existence of the infant church in the Nizam's villages now mentioned had mentioned an incident illustrative of the poor cultivator's sincerity. The captain had on one occasion lent him some money. According to the man's account, the sum was first 20, and then 5 rupees (equal to £2 10s.), besides which a present of a dress, value 3 rupees (6s.), had been given to his wife. The captain had not wished the money to be repaid; and when Lukshmun appeared with a first instalment of 8 rupees (16s.) had declined to receive it; but the poor Mang had firmly declined to retain it, lest the report should go abroad that he had become a Christian for the sake of money. On this no further objection was made to the repayment; but the benevolent donor resolved to use it to put his protégé to school, Christianity having excited in him a desire to learn to read,—an acquisition so rare among his class that only one of the seventeen converts possessed it.

I sat for about three quarters of an hour at the roadside with those interesting native brethren under the serene night sky of an Indian May, spending the time in asking them questions and exhorting them to steadfastness in their Christian profession. They wished to have a schoolhouse, which might be used for a place of worship on Sabbath; and their military patron promised to assist them, if they raised some portion of the expense among themselves. I attempted to show them the moral benefit that would accrue to them if each gave according to his ability, and they seemed to comprehend what was stated, and to be willing to do each what he could. Before departing I prayed with them, and then reluctantly bid them adieu. They did not leave me the moment when I resumed my journey, but walked along by the side of the bullock carriage for some distance conversing. Among other inquiries, Lukshmun asked about the Russian war then in progress, Christianity having so quickened his intellect that he took comprehensive views of things.

Often have the incidents of that Indian night recurred to the writer's memory, and he trusts that the narrative of them now given may create interest in the minds of readers. Twelve years and a half have elapsed since then. The Christian officer has gone to be with the Saviour whom he loved; while Aurangabad, where he lived, has become the seat of evangelical operations under the auspices of the Church Missionary Society. We think that more than the writer would feel grateful if some one from that locality would give

the second part of the history of which this is the first, and tell us whether Lukshmun still lives ; and if so, whether he still labours in the cause of Christ ; and, moreover, whether the infant church which we saw as a feeble shoot struggling to root

itself in an ungenial soil and clime has before this withered away, or whether, on the contrary, it has grown up into a plant of renown, one speck at least of verdure amid the desolation of a dry and barren land.

ENGLISH EFFORTS FOR THE ELEVATION OF THE CONDITION OF SYRIAN FEMALES,

AND FOR THE AID OF THE SUFFERING CONVERTS AT JERUSALEM.

At a recent meeting, held at the Friends' Chapel, Bishopsgate Street, E.C., several ladies and gentlemen associated with missionary efforts in Syria and Palestine, communicated a number of particulars relative to Christian work in those regions, some of which will, doubtless, be acceptable to our readers. The principal speakers on the occasion were Mrs. Smith (of Beyroot, sister-in-law of Rev. Dr. Thompson, author of "The Land and the Book"), Mr. and Mrs. Mott, late of Beyroot, Rev. Mr. Tien (a native Syrian), Mr. Giaboor Tabra (of the Lebanon), Mr. Safir, of Jerusalem, a convert from Judaism, and Mr. Eli Jones, of Maine, U.S.A. (a gentleman just starting on a Quaker Mission to the East.) The substance of their communications was to the following effect :—

The sanguinary massacre of the Syrian Christians (in 1860) by the Druses and Mahomedans, when seven hundred men and youths were slain, left thousands of women and orphans in a most pitiable condition of privation and neglect. The lively sympathy of Mrs. Bowen Thompson, the excellent wife of Dr. Thompson, of Beyroot, was greatly drawn forth to the poor sufferers on that occasion ; and she forthwith concerted, with her friends in Syria and at home, as to the best means of rendering the aid so urgently needed under the circumstances. It was determined to take prompt measures for furnishing homes and training to the poor orphans at least, and, eventually, to combine with these efforts as much assistance as possible to the widows, and to the other portion of the Christian population of Syria and the Lebanon. From that time, the good work has steadily been maintained to the present date, often amid great difficulty and discouragement ; but it has never been intermitted. Earnest persevering prayer has been greatly relied on for its support ; and not in vain. Very striking answers to these petitions have been

received ; and the blessing of the Lord has manifestly rested upon the undertaking, which has now assumed considerable proportions. Fourteen schools, containing an aggregate of nine hundred pupils, have been established by Mrs. Thompson and her mission co-operators. At the school at Hasbaya, in the heart of the Lebanon, 123 pupils receive instruction. Three native Bible women are engaged in the Beirout district, and some arrangements have been made for teaching men and boys as well as females. The total annual expense of all these operations is about £3000. In order to render as much assistance as possible to so important a work, Mrs. Thompson's friends in Great Britain have organised themselves into a "Ladies' Association for the Social and Religious Improvement of the Syrian Females," under the presidency of the Hon. Mrs. Baptist Noel (of 36, Westbourne Terrace, W.) The Treasurer is General Augustus Clarke, of Lee, Blackheath, who will gladly receive contributions for the objects of the Association.

The large orphan-house and school at Beirout under the personal care of Mrs. Thompson, was visited by the Prince of Wales during his journey in the East. He was much pleased and surprised to hear a number of Syrian women and girls sing in his own language, "God save the Queen." "How sweet the name of Jesus sounds," and other English hymns. Specimens of fancy work, neatly executed by the pupils, were shown to him, and elicited his admiring approval. When he appeared on the point of leaving the institution, Mrs. Thompson observed several young women in tears, and, on enquiring as to the cause, was informed, that these had been engaged in plain work, none of which had been shown to the Prince, or noticed by him. She then mentioned the circumstance, to the royal visitor, who immediately answered, good-humouredly, "I will go back directly, and look at their work also." He

accordingly walked up to the plain-work pupils, and kindly noticed their productions—greatly to their gratification.

On another occasion when the Rev. Mr. Tristram (author of "The Land of Israel") was travelling from Damascus across the Lebanon, he and his companions arrived, weary, and with torn clothes (owing to the rocky, bushy nature of their mountain route) at the village of Hasbaya, where they were astonished at being accosted in good English, by a group of Syrian girls, who exclaimed, "May we mend your clothes?" These were pupils of the mission school at that place. Their progress in English and Arabic, and in needlework, afforded much gratification to the party of visitors, who spent a short time at the institution with much interest.

Some of the Druse girls have been received into the mission schools in Lebanon, and the number of such pupils is increasing. But at first their appearance excited great indignation amongst the Christian population, who cannot forget the share which the Druses took in the horrible massacres of 1860. The lessons of love and forgiveness inculcated by our Lord Jesus Christ in the Gospels have, however, been repeatedly impressed upon the Syrian Christians, and they are evincing a willingness to profit by them. The Druse ladies, many of whom lounge all day long smoking in their harems, are learning to appreciate the advantages conferred by the schools. They now say, "We wish our girls to work, and, especially, to be able to make their own clothes."

A peculiarly important feature of the Ladies' Mission in Syria is, that it is only by women that the homes of the country can be approached. The customs of the people rigidly preclude the communications of male missionaries with the mothers and girls. If the latter are to receive the Gospel and instruction in the Scriptures, it must be from their own sex. Hence the work conducted by Mrs. Thompson and her sisters is of the highest and most essential value. Then, again, the natives peculiarly appreciate the tenderer sympathies and gentler patience of the Christian ladies. On one occasion, when Mrs. Thompson, during an earnest address on the love of Christ and the importance of responding to His gracious invitation, shed tears before her audience, the latter exclaimed, in wonder, "Why, she weeps!" They thus became more than ever convinced of the sincere and heartfelt nature of her interest in their welfare.

During a season of great scarcity, Mrs.

Thompson sought to afford some employment to the female population around her. She therefore invited them to her schools; and, in addition to gratuitous instruction, paid them about twopence each per day for their needlework. This sum, though very small, was all that her very limited fund permitted. The women thankfully received this help until the Jesuits of a neighbouring Catholic institution offered sixpence a day to such as would quit Mrs. Thompson's employment for their own. Such an offer was, as it may be supposed, a great temptation, and many availed themselves of it. But after a short period most of these returned to the English mission, saying, "We are willing to work for you again for twopence; for, although the Jesuits give us much more, yet they do not give to us the Gospel as well, as you do. So we have come back again to you, because we love to hear the Gospel in words that we can understand."

For this reason, also, men and youths are quitting the services of the Syrian and Catholic Churches, conducted in dead languages, for those of the English mission, saying, "We can *understand* your service."

An increasing desire for education is being manifested in the Lebanon district. Many of the natives have come down to the English schools, asking for instruction. Even elderly women of fifty or sixty years of age have entered themselves as pupils, and eagerly learn to read the Bible. An interesting feature in these Syrian schools is the general willingness of the pupils, both elder and younger, to impart to their neighbours the instruction, and especially the Bible truths, texts, and hymns which they have received. The education in the schools is valued by all classes of the population. All the pupils are required to *pay something*, however small the amount may be, inasmuch as education, wholly gratuitous, is in general less appreciated than that which involves some effort to obtain. A desirable sense of independence is also thus maintained. Previously to the establishment of Mrs. Thompson's schools, a general belief prevailed in Syria that the education of girls was an almost hopeless work. This feeling found expression in the common proverb, "Teach a cat or a woman." But now the results of the mission schools are effectually dispelling such low ideas of female capacity. The schools have hitherto been conducted on an entirely unsectarian basis; and it is hoped that this may be continued. Mrs. Thompson has received an offer

of £1000 to place her establishments exclusively under the care of the Anglican Church; but, although in urgent need of such liberal assistance, she has felt bound to decline the offer, because accompanied by such a condition. Her schools are also opened to all classes of the Syrian population. Thus, in one institution, besides a number of Syrian Christian pupils, there are thirty-six Jewish and six Mohammedan scholars. Some care has also been extended to the poor blind of Syria (a numerous class). Some copies of Mr. Moon's raised type, in Arabic characters, have been procured for these; and several have learnt to read the Scriptures by this means.

At the meeting in London, where the above information was given, one of the speakers entered into some interesting particulars on a kindred subject—the condition of the poor Jewish converts in Jerusalem. He (Mr. Safir, of that city) stated, that when he arrived in Jerusalem fifteen years ago, there were only two or three families of converted Jews; now there are about twenty-five households there, who have abandoned Judaism for Christianity. This course has, however, excited the most bitter opposition on the part of their brother Israelites, who seek, by every practical means, to persecute the converts, and prevent them from obtaining a livelihood. Hence the latter are plunged into great poverty and privation. They have, however, borne with much patience and Christian meekness the ill-treatment thus received. One of the converts was one day seized in a lonely place by the Jews, who threatened to crucify him, and had already nailed one of his hands to the wood, when a fellow convert having ascertained the danger, hastened to some Mahometans and procured their interference. The ill-used man subsequently forgave his persecutors, and did not insist on their punishment. Another

convert was accosted by a Jew, with the words "Now let me see whether you really believe your Testament; for, it says, 'If a man smite thee on the one cheek, turn to him the other also.' Are you ready to do that if I beat you?" The reply was, "Yes; I will do that if I can thereby do any real good to you."

Mr. Safir stated, that any assistance for these "poor saints in Jerusalem" would be most acceptable. Mr. Eli Jones, who is about to pay a missionary visit to Egypt and the Holy Land, expressed his willingness to be the channel of aid to such. Any funds for this object may be transmitted to him through Mr. Charles Hovland (Recording Clerk to the Society of Friends), 12, Bishopsgate Street Without, E.C. Aid for Mr. Thompson's Syrian schools should be forwarded to General A. Clarke, Lee, Blackheath; or to Messrs. Ransom, Bonaville & Co., Bankers, London. Supplies of clothing, books, household linen, warm woollens for the children in the mountains, remnants of silk, stationery, scissors, school prizes, &c., will be gratefully received by the Ladies' Committee for the Syrian schools. These articles should be forwarded direct to Messrs. Silver & Co., 66, Cornhill, London, E.C. Every box or package should be inscribed "SYRIAN SCHOOLS." A note should, at the same time, be sent to Mrs. Baptist Neel, or to Mrs. Henry Smith, Monden College, Blackheath, giving information of the forwarding of said packages. All aid in thus directly or indirectly raising the condition of the natives of Syria is the more incumbent on British Christians, seeing that from that sacred region we have received the inestimable gifts of the Bible and the Gospel. In the love of Christ and of souls let gifts be reciprocated to the inhabitants of these interesting Eastern lands.

W. T.

THE MILD MAY PARK CONFERENCE.

WE resume our notice of this Conference, the first day's proceedings of which we chronicled in our last. "Conference," in the strict meaning of the word, it was not; it was rather a series of devotional meetings. These, however, were of a most interesting character, well calculated to revive the spiritual life of those taking part in them, and to send clergymen and laymen home

to their respective spheres of duty to work with renewed ardour in the vineyard of their Lord. It has been suggested that, with the experience of twelve years, the Mildmay Park Conference might now aim at something wider than merely to bring Christians together for devotional exercises. This was a great end gained, where sectarian barriers were high and strong; but the

object having been, to a considerable extent, attained, it becomes a question whether the brethren thus convened should not be encouraged to confer upon those great subjects which daily press more and more heavily upon the hearts not only of the church but of the world. It is Mr. Pennefather's expressed desire that all who have suggestions to make in reference to this very pleasing annual gathering should communicate with him by letter. In the multitude of counsellors there is wisdom; and our own opinion is, that if, without destroying the devotional character of the Conference, it could be made more practical and direct in its object, it would be desirable to widen its basis.

An interesting feature in each day's proceedings, was the offering of definite prayer in relation to requests read out by Mr. Pennefather. Some of these requests were of a personal character, referring to individuals who had besought an interest in the prayers of the assembly; others were more general. Prayer was presented on behalf of the Abyssinian captives, and for the preservation of the officers and soldiers who have gone out to their rescue; for the hospitals and union workhouses of the Metropolis and Great Britain, that God would have mercy on the sick and aged poor, and that He would raise up men and women to talk to them of their heavenly home. Thanksgivings were offered for the opportunities which had been granted in the French metropolis during the late Exhibition for the circulation of the Scriptures and religious books; also for many signal tokens of good following the special efforts put forth in Holland during the recent meetings of the Evangelical Alliance in that country. Prayer was offered for Italy, that God would send men full of the Holy Ghost to work in that land; for the Christians of Upper Egypt, who are suffering great persecution under the Viceroy; for those who are suffering for conscience' sake in Spain, many, it is believed, being now immured in the dungeons of the Inquisition; for sixteen thousand Burmese converts; and for sixty thousand Burmese, who, though they had given up idolatry, had not confessed Christ; for England, that God would raise up men like Ridley and Latimer, and other valiant confessors, to contend earnestly for the truth once delivered to the saints in these days of peculiar peril. Such are a few of the objects in reference to which prayer was offered; and we were more than ever impressed with the importance of Christians approaching the Throne of Grace with a definite

object in view, and being prepared to give an answer to the enquiry, "What is thy petition, and what thy request?"

As to the addresses delivered we have not space to write at length. Of Mr. Saphir's, on the first day, we have already given the substance; and of those which followed on the second and third day, a brief notice must suffice. The Rev. Mr. Gregory, of Bonchurch, spoke upon "the Church the Light of the World," and sought to awaken Christians to a sense of their responsibilities. They were too prone to forget these in the glory of their privileges; but he showed, that in the teaching of Holy Scripture, privilege and responsibility always went together. In the evening the Rev. Mr. Haslam took up the same subject, and delivered a heart-stirring address from the words "Arise, shine, for thy light is come." The Christian life he described as a shining towards God and towards men. In regard to the first, God had set before men an object worthy of their purest ambition. Not the selfishness of escaping from hell and getting to heaven, but the devotion of a heart filled with attachment to Himself, and yearning so to live that Christ might be seen clearly shining through the entire character. Towards men also the life of Christians was to be a light, because darkness still covered the earth, and gross darkness the people. Souls were enslaved, losing their way in fearful darkness; and the Gospel, not controversy; not human ideas, however fascinating; not ritualism, however pompous; the Gospel alone would be the lamp which would lead them out of darkness into God's marvellous light. If Christians would no longer be content with what was negative, but rise into something positive; if they would earnestly covet to hold up Christ in the midst of the darkness, they would practically show that the Church was a light unto the world.

The subject for the third day's meeting was "The Scriptures the Light of the World," and the Rev. F. Whitefield delivered a brief address. The greater part of the morning, however, was spent in devotional exercises. Mr. Pennefather specially referred to the devotedness of Mrs. Ingold, an American missionary's widow, who was now on her way to Burmah. In company with her husband she had laboured there; and when her husband was taken from her, with that holy heroism which God sometimes gives to women to labour in the Gospel, she said she would stand in the place where her husband fell. She was now on her journey, and she specially

asked to be remembered by friends in England when they prayed for missionaries. Captain Trotter delivered an address upon the importance of ministers and laymen keeping closer than ever to the word of God in days of scepticism and ceremonialism. He saw people throwing stones against Puseyism, Ritualism and Romanism; but, in his opinion, the secret of turning aside to such falsities—the secret, indeed, of all declension was departure from the Bible. He counted it a waste of time to teach religion; the object rather should be to try and teach God's word, so that Christ, the light of that word, should shine forth and give light to those who now sit in darkness. In the afternoon and evening many of those attending the conference partook of the Lord's Supper in St. Jude's Church.

Some of the afternoon meetings were of a very interesting character. At one of them, Mrs. Daniell, of Aldershot, addressed a meeting principally of young women, and endeavoured to secure their co-operation in works of usefulness. Female prayer-meetings, and meetings for Bible reading were also held in several private houses. On the third and last day of the Conference, a meeting of Evangelists took place, and the subject of discussion was the best mode in which Evangelists can co-operate with pastors in districts where their services were greatly needed. The importance of Evangelists being men of undoubted Christian character, and of their being provided with good credentials was earnestly insisted upon. On the same afternoon, Dr. Gladstone who has taken deep interest in the establishment of Bible-classes amongst youths of the upper classes, had an opportunity of relating what had already been accomplished in this direction, and of propounding his plan by which such classes could be greatly multiplied.

Perhaps the most interesting meeting of the afternoon, was that convened by Mr. Tufnell, to consider the subject of Convict Women. Our readers are aware that Mrs. Meredith has long been labouring to assist women who have been in prison, and who are struggling back to honesty and virtuous living. On this occasion, Mrs. Meredith sought to enlist the sympathies of Christian ladies on behalf of those who are only too commonly excluded from their sympathy. She said London was thronged with women who came out of prison, branded with a very bad name. Such women, having passed generally the greater part of their lives in a state of antagonism to society, settled down after they had had a term of im-

prisonment into habits of the worst kind, and become in fact the teachers and leaders of the young in crime. Being acquainted with many of these persons, and knowing what most of them did, after they came from prison, she had in a few instances followed them up. One or two who had been reclaimed, introduced her to a large circle of them, and she discovered that many of her new acquaintances were women who lived habitually in prisons; their intervals of being at large, being of course, the worst part of their lives. These women she succeeded in gathering together once or twice in different parts of London, during the early part of last year; and gradually rooms were obtained in various parts of the East end, and several successful meetings were held. At first, such meetings were very disorderly. One evening there was a perfect onslaught on the part of the younger people, and they laughed at and mocked the Word of God, from which a friend present was about to read. However, the power of prayer was felt that night, and one soul was converted in the room. That encouraged Mrs. Meredith and her friends to persevere, and they continued the meetings until even those who had determined to be disorderly, were quieted into order by the behaviour of those who had been brought under a Divine influence. Some of the rooms have become as orderly as any congregation of ladies a speaker could possibly address. It is Mrs. Meredith's conviction, that when once these unhappy women know that those who came amongst them, have only their souls' interest at heart, their attention will be at once secured. Once when Miss Hull, a lady who visits Millbank prison—attended one of these meetings, the very sight of her face affected some of them vividly, because she had seen them in prison under different circumstances. Many of them are deeply grateful to those who have sought them out for their good, when they thought themselves to be such objects of vileness and misery, that they were ashamed of being seen.

It is lamentable to think of the life to which many return the moment they come out of prison. Some get their living by thieving; some are shop-lifters; all by dishonesty of some kind or another; and, unless the reclaiming hand of Christian charity is laid upon them, they will soon be in prison again, or proceed to the commission of more desperate deeds. Mrs. Meredith believes that the work of appealing to women who have committed crime, and who have tasted its ill con-

sequences, should be emphatically the work of Christian ladies, and that instead of avoiding it, they ought rather to seek to aid these poor creatures in their struggle after a better life. "It is greatly to be deplored that so few engage themselves in this way. No work so peculiarly demands their labour. Its requirements are just those which they are specially able to supply. They are naturally appointed to deal with the crime of their own section of the community; and, whenever they do so, their effort is eminently productive of good. Some of those who give themselves up to prison visiting, and to the aid of female prisoners on discharge, find that to accomplish any beneficial result there is much absorption of their faculties. The labour is exacting. Once a case is really taken in hand, it must be pursued, and the progress of it is attended generally with several processes. The responsibility attached to the duty undertaken is great. It involves all the pains that can be taken to secure the moral improvement of the criminal, and this brings with it numerous considerations. The difficulty of finding employment, situations, and associations, in which the smallest amount of moral risk may be encountered, is only known to those who try to render such assistance to the ex-prisoner woman. She might be easily placed, if it were wise to suffer her to wander through society without discrimination and guidance. Failure in attending to this matter occasions many a reconviction, and leaves the object of intended help as ill off as if no such advantage were proposed." It is to be hoped that Mrs. Meredith's earnest appeal to those of her own sex at the late Conference will meet with a hearty response, and that what she calls "the Sixth Work, or the charity of moral effort" will no longer be neglected by those who remember the Master's words, "I was in prison, and ye came unto me."

It had been expected that before the Conference separated the condition of the masses in London who attend no place of worship would be brought under review, but the subject was not introduced. It has also been a matter of regret that so many wealthy Christians should have returned to their

happy homes without expressing any sympathy with the thousands of men and women who are suffering from absolute want in this time of general distress. At the close of the Conference, however, a "circular" written by Mr. Pennefather was distributed, in which he appealed for help, not only for the poor whose poverty came quickly to the surface to be fed and clothed, but for widows and orphans, and persons whose early life was one of sunshine and prosperity, but who now hid their anguish from the gaze of men in the garrets and cellars of this mighty metropolis. "If," says Mr. Pennefather, "Christ's children carry in one hand the riches of His gospel to the broken in heart, they are *bound* to carry in the other that which relieves temporal distress. The winter is at hand, and with its cold and gloomy days will inevitably come a flood of sorrow, which we tremble to contemplate. There are various channels through which your bounty may flow to different parts of this great city. It is not for me to dictate to you how you are to employ your talents, or in what manner to dispense your gifts; but may I affectionately remind you that God has blessed you that you may be a blessing, and that He has said with every talent that He has put into your hand, 'Occupy till I come.'"

While upon this subject, we are glad to be able to state that in one or two districts where distress last year was keenest, central committees are being formed in order to be prepared for any suffering which may arise from the general slackness of work and the dearth of provisions. This is taking time by the forelock, and as it should be. Last year, through the multiplicity of committees and the want of a uniform system of relief, a considerable amount of charity was, if not wasted, not wisely applied. If persons know to whom they can send contributions which will be judiciously expended in the relief of distress, we have little doubt that streams of bounty will soon set in to flow towards those localities in which they are most needed, and where they will be best appreciated.

MEDICAL MISSIONS—ANNUAL REPORT.

As in former years, we publish the Annual Report of the Edinburgh Medical Missionary Society for 1867. It contains the most recent intelligence, and exhibits decided progress during the past twelve months.

Before submitting their Annual Report, your Directors are called upon to advert, however briefly, to several sad bereavements which the Board has sustained since last Annual Meeting. The year 1867 had scarcely opened, when Dr. Robert Edward Scoresby Jackson was taken from the midst of us by fever, extinguishing suddenly all the bright anticipations which we had fondly cherished concerning his future connection with this society. His growing eminence in his profession, his literary and business talents, his Christian earnestness and zeal, pointed him out as one of those younger men to whom, in after years, the cause of medical missions might be safely entrusted. The month of April witnessed a second very formidable breach, in the removal of Mr. Henry Craigie, of Falconhall, after a short illness. Your society could ill spare him; we miss him at every turn. But as Chairman of the Dispensary and Students' Aid Committee, we daily feel that his loss is almost irreparable. The personal trouble which he took; the zeal, tempered by wisdom, which he constantly displayed; his kind consideration for the welfare and comfort of the whole establishment; and the large-hearted munificence of his gifts, make your Directors very keenly aware that they, and all friends of the cause, have sustained a very grievous blow in Mr. Craigie's unlooked-for death.

A third inroad upon our number took place a few months later, in the removal of the venerable Dr. Richard Huie. We valued his presence at our Board, not merely from the acknowledged weight of his Christian character and the wisdom of his counsels, but also from the circumstance that one so enlightened had, after a period of hesitation and delay, at length fully recognized the value of the medical mission principle, and made up for past indifference to our society by various important services. Among these services, the impressive and eloquent address which he delivered at the Annual Meeting of 1862, must be fresh in the memory of many.

These solemn events are surely fraught with lessons which it would be superfluous to dwell on.

This at least cannot be too much pondered, that we who still survive are called by them, more emphatically than ever, to renewed diligence and earnestness as followers of those who through faith and patience are now inheriting the promises; while, at the same time, not forgetful to "pray the Lord of the harvest that He would send forth more labourers into His harvest."

The Directors having referred to those departed friends who so lately took a deep interest in their proceedings, would now report as concisely as possible upon the various departments of the society's work, adopting a similar arrangement to that which was found convenient on former occasions:—

I. Medical Mission at Madras.

II. Medical Mission at Bombay.

III. Medical Mission at Nazareth.

IV. Medical Mission Dispensary and Training Institution in the Cowgate.

V. Former Students of the Society.

VI. Diffusion of information.

1. *Medical Mission at Madras.*—It is a cause for thankfulness that our esteemed missionary, Mr. Paterson, has enjoyed such a measure of health and strength during the past twelve months as to be able for all his onerous duties. In addition to the original dispensary in Black Town, he has now another dispensary and a hospital in the immediate neighbourhood of the training institution. He has sometimes thought of giving up the first of these—a step which would both permit him to concentrate his energies, and materially diminish the entire expense; but he and his coadjutors feel that it would involve a sacrifice which at present none of them are willing to contemplate. The young men sent to the training institution from various missions in Southern India, have been carried through another course of professional instruction. Mr. Paterson himself is evidently quite satisfied with their progress and general demeanour; and it is very gratifying to learn that Dr. George Smith, Principal of the Madras Medical College, after a careful examination, expressed himself in the following laudatory terms. We make no apology for giving his statement uncurtailed:—"Madras, 22nd May, 1867.—I have passed three hours to-day examining the lads in materia medica, anatomy, surgery, and chemistry, and am highly satisfied with the

appearance they have made. The answers were given readily and thoughtfully, and showed an extensive and practical acquaintance with the subjects. Comparing them with lads of the same standing in the Madras College, I think that the boys of the Training School are equally ready, but more thoughtful in their replies. They have gone over an extensive field, and have profited much by their studies. As many of them understand English, I have been enabled to judge more accurately of their acquirements. I am entirely satisfied with the results of the year's tuition."

When it is borne in mind that these students are all professing Christians, the fruit of missionary exertion, it is difficult to over-estimate the value and importance of the work in which Mr. Paterson is engaged. That your institution should be regarded with so friendly an eye by the head of the Government College, is a matter for much thankfulness, and an additional testimony to the value of the professional opportunities which the young men possess during their curriculum of study. Dr. Van Someren, one of the professors, is a tried and well-known friend of the medical mission. To him and to Dr. Carslaw, of the Free Church Institution, your Directors would once more tender their warmest thanks for many friendly and important services.

It was mentioned in last report that Dr. David Young, who sailed for India in October, 1886, intended to repair to Madras in the first instance, with the view of helping Mr. Paterson, whose health at that time seemed to be much impaired. Upon his arrival, however, finding your devoted missionary much stronger than had been feared, he remained only three weeks, and then proceeded to Bombay and Poona, the scene of his own future work.

While there is much reason to thank the Lord for his gracious dealings with the mission at Madras, in strengthening your agent and prospering the work of his hands, there has been trial mingled with the prosperity. Mr. and Mrs. Paterson have been called to mourn over the death of their little daughter. She became seriously ill during the hot season, and was sent off hurriedly to Bangalore. Her father found it impossible to leave his duties; but in a short time, receiving word that his child was worse, and that his presence was required, he obeyed the summons, and reached Bangalore just in time to see her die. In this way, doubtless, the Lord intended to accomplish him still more thoroughly for the great work he has in hand.

The sum of £10 was lately granted to aid Mr. Paterson in the purchase of medicines, provided a similar grant were made for the same purpose by the Foreign Mission Committee of the Free Church of Scotland, who, it will be remembered, are responsible for half of his salary. This proposal was acceded to, and the medicine, carefully selected, has been sent from Edinburgh.

We regret to say that little progress has been made during the past year in obliterating the debt on the buildings at Madras (£360); but the desirableness of this being done as speedily as possible is again urged upon liberal friends of the cause. Although your agent resides in the mission premises with the young men, he still continues to pay the same rent which he did formerly for a house, viz., 50 rupees (£5) a month. This sum—which is placed in the hands of the local treasurer, except so much as is needed for the wages of two native gardeners—helps the hospital fund, and to repair the premises. But were the institution free of debt, we feel that your disinterested missionary ought to reside on the premises without having any rent to pay.

Medical Mission at Bombay.—It has been already mentioned that Dr. and Mrs. Young, after a short sojourn at Madras, hastened on to Bombay and thence to Poona, with the view of entering at once upon their own field of labour. In taking up his residence at Poona in the first instance, Dr. Young followed the instructions he had received from your Directors; but, after consulting with the local committee, and weighing all the circumstances, it soon became apparent that Bombay must become eventually the seat of the dispensary and training institution. This resolution was adopted, notwithstanding the difficulty which at once presented itself in the extravagantly high price of everything in the presidential city.

The question in regard to suitable accommodation for the Mission was one very hard to solve; but, all things considered, the general opinion of those best able to judge was in favour of purchasing a house adapted for the purpose of the Mission in some convenient locality. It was believed that such a building, from the number of bankrupt properties then in the market, might be obtained for £2,000.

With the hope of encouraging local exertion in Bombay, by giving a start to the scheme, your Directors resolved to make a grant of £500 out of the fund originally collected for the Dispensary and Training Institution. They, at the same

time, instructed the Secretary to write to the Convener of the local committee, fully explaining the circumstances, and expressing their earnest expectation that a corresponding strenuous effort would be made at Bombay. They also sent a deputation of their number to Glasgow, with the view of obtaining co-operation there; and at the same time suggested the propriety of liberal friends of the cause being applied to for pecuniary aid.

Little progress had been made in obtaining funds in this country, although several encouraging promises were received, when intimation arrived from Bombay of an event which has, in the meantime at least, altered the state of affairs, and rendered an *immediate* purchase of mission premises unnecessary. Mrs. Nisbet having resigned her position as Superintendent of the Female Schools in connexion with the Free Church, the proposal was made, and strongly supported by several influential friends of the Medical Mission at Bombay, that Mrs. Young should take her place, *free accommodation* in the buildings recently erected being promised to herself and Dr. Young, in acknowledgment of her services. Several strong objections to this proposal occurred to your Directors; and they particularly disliked the idea of compromising, even in appearance, the *catholic character* which your Society has always endeavoured to maintain, by entering into so close an affinity with any one section of the Christian Church as the proposed arrangement would imply. When it was ascertained, however, that Mrs. Nisbet's departure from Bombay was certain, and that no other person could be found to fill her place, your Directors so far yielded to the earnest request of our friends on the spot best acquainted with all the circumstances, as to acquiesce in a temporary arrangement of the nature proposed, provided that it shall be fully sanctioned by the local committee.

Although, in this way, a certain amount of expenditure is postponed for a season, it will soon be necessary to collect a *building or purchase* fund for Mission premises. The sum originally contributed will soon be expended; and, although the future annual expenses of the Mission might be provided by local efforts and assistance from your Society, a special sum in addition must be raised before the institution can be regarded as firmly established. It is confidently believed that some of those enlightened and liberal friends of the cause, who have so often responded to our calls for aid, will again help us in this crisis of our affairs.

It is very encouraging to know that Dr. Young has already made so much progress in mastering the native tongue, that he is able to give a short address to the assembled patients in his temporary dispensary at Poona; while his professional services seem to be greatly appreciated.—*Vide Christian Work*, November, 1867.

3. *Medical Mission at Nazareth.*—It was mentioned in last report that there was the prospect of Mr. Vartan's sphere of usefulness, upon his return to Nazareth, being greatly extended by means of friendly co-operation with other parties who were then engaged in the erection of a small hospital. However, after a lengthened correspondence, and even personal interviews in London, with the gentleman mainly interested in the undertaking, it was found impossible to come to any satisfactory arrangement. In the meantime, therefore, your Mission at Nazareth continues in many respects on its original footing. But there is this important difference, that Mr. Vartan has gone out accompanied by a wife, a Scotch lady, greatly esteemed by a large circle of friends in Edinburgh, and admirably fitted for the position she is now called to occupy. They have taken with them a female nurse, who, having been trained to missionary work in connexion with the dispensary in the Cowgate, may be expected to strengthen their hands very much in ministering to the sick and dying.

The return of Mr. Vartan to Nazareth, after an absence of some fifteen months—which he turned to good account in various ways—was hailed with expressions of great joy by the people among whom he had formerly laboured, and recent letters intimate that he is again busily engaged with medical mission work.

Your Directors would once more solicit on his behalf the friendly interest, and especially the prayers, of all who desire to see the Medical Mission cause adequately represented in a neighbourhood so pre-eminently hallowed by the recollections of its early history. We do not wish to attach too much importance to these associations; but still every one surely would shrink from the idea of permitting a medical mission to become crippled or stunted for want of adequate support and encouragement, amid the very scenes where the Lord Himself passed the years of his boyhood and youth.

We would draw attention specially to the great importance of providing the Mission with a small hospital for cases requiring surgical operation. In the meantime, it is thought that a few beds in

a large upper room of Mr. Vartan's present residence will suffice for a commencement, and a moderate sum of money would secure this great advantage. It is obvious that the nurse already referred to will help very materially in carrying out the proposed scheme. Is it too much to expect that some kind friend may be so attracted by this particular object as to enable Mr. Vartan to furnish his small ward in a simple but sufficient manner?

4. *Medical Mission Dispensary and Training Institution in the Covagata.*—The institution may be regarded as having made decided progress during the past year, because, while the number of students and other persons connected with it have been considerably greater, it has fulfilled, as formerly, the various ends for which it is maintained. The new plan by which Mr. Burns Thomson and his lady reside in the premises has worked extremely well; but the experience of twelve months has convinced us that more commodious premises are now required, not for the Dispensary, which has advantages of its own, but for a suitable dwelling place for the missionary house, including the superintendent, the students, and the domestics.

The Directors and their Superintendent feel that they stand in much need of the indulgence and sympathy of their friends; for it ought to be remembered that they have hitherto been engaged in carrying on a work which, being new and untried, has proved perhaps more costly in some respects than if it had been previously undertaken and accomplished by their predecessors. Experience during eight years has gradually taught them many things—what to seek, what to avoid—what disappointments to expect, and what to regard as most important. One lesson they have learned—to attach more importance than ever to the element of piety and genuine godliness in the young men. They have learned that it is better to arrest a large per-centage, even of those whom they have adopted, in their way through the institution, if their spiritual earnestness be at all doubtful, than to run the fearful risk of permitting them afterwards to enter the mission field with the name merely of medical missionary, without the spirit.

The opportunities for evangelistic work have continued to be abundant and precious, and God has graciously vouchsafed tokens of encouragement to the labourers. It is difficult to over-estimate the manifold benefits conferred by an institution like ours, planted in the very heart of

so much poverty and wretchedness, with all its appliances administered by those who have known the work from its commencement. We trust, therefore, that the Superintendent will not be stinted in his supplies by the benevolent public, who may rest assured that their benefactions will be judiciously administered.

As a training school for missionaries, the institution is rapidly attaining an importance which demands both much thankfulness and much prayer; and there is an urgent call addressed to all of us, to rally round our Superintendent, and help him by every means in our power in his responsible and delicate, but, at the same time, most promising and blessed work.

Special thanks are due to several ladies who, as in former years, have held *sewing* meetings in behalf of the dispensary, and to those kind friends who have ministered to the physical wants of the ill-fed and ill-clad applicants at the dispensary, either by supplies of food and clothing, or by pecuniary contributions for the special purpose of procuring these comforts.

The lady collectors deserve your warmest thanks for their zeal, activity, and success during last winter.

The Society is greatly indebted to the medical gentlemen who have assisted both in prescribing for the patients and in instructing the students; but special thanks are due to Dr. Thomas Grainger Stewart and Dr. Joseph Bell for their lectures on the Saturday mornings, on professional subjects of great importance to our young missionaries.

The nurses of the institution constitute a very important arm of the service. Their value is felt on all hands; and if, from prudential considerations, their self-denying labours are not often spoken of, we trust that this will not diminish the pecuniary help that is accorded to our excellent and tried friend Mrs. Sym, who has so kindly and so long exerted herself in obtaining contributions for their support and maintenance.

There are at this present time no fewer than twelve students on our list; and there is now reason to hope that the great demand for agents, which increases year by year, will soon be met in some measure. We again say that the element of piety is the *sine qua non*, whatever may be the other gifts and attainments of the individual. We wish it to be known that, from first to last, those students who exhibited a humble, loving, gracious spirit, even although their natural talents were comparatively moderate, have always proved a comfort to those connected with the institution,

and eventually a credit and a blessing to the cause of medical missions. The same cannot be said of some, whom perhaps we unduly estimated on account of their natural endowments, but who lacked the missionary spirit.

It is a cause for great thankfulness, however, that the combination has not been rare, of brilliant parts and professional skill, with devoted piety and evangelistic ardour.

5. *Former Students of the Society.*—A few words may be expected regarding some of those, who, after having been connected with us for longer or shorter periods, are now labouring in the foreign field.

Mr. Andrew Davidson, of Madagascar, was at home for several months of last winter and spring; but the infirm state of his health prevented him from appearing in public oftener than once or twice. He left Scotland in the beginning of April, and having joined his wife and two children at the Cape, where they were awaiting his arrival, hastened back to his former post at Antananarivo. His latest letter (July 31st) makes it appear that, after many trials and anxieties, he is once more occupied with his medical mission work, almost as if it had suffered no interruption. The Directors would earnestly commend their friend in his isolated station to the Christian sympathy and prayers of all who take an interest in the cause.

Dr. W. J. Elmslie, after spending a second summer in Kashmir, repaired during the winter months to the neighbouring valley of Chumba, breaking ground, so to speak, in preparation for a medical missionary, whom your Directors had been at great pains to select at the earnest solicitation of the Rajah. The history of the whole transaction may be seen in the pages of *Christian Work*; but as the preliminary arrangements, which seemed full of promise, have in the meantime come to an end, it is unnecessary to allude to them here more particularly. It may suffice to say, that Dr. Elmslie reported most favourably of Chumba as a field for medical missions; and we cannot doubt that his labours there will yet be visibly crowned with an abundant blessing. Since leaving Chumba, he has again visited Shrinagar for the third time, and the latest tidings inform us, that while others fled, he remained at his post, doing all that he could for the inhabitants, during a terrible outbreak of cholera. Let us thank God that the good cause has been so well represented both in Chumba and Kashmir in perilous times.

Your former pupils, Mr. Lowe, of Travancore,

and Mr. Valentine, of Jeypore, occasionally favour us with communications, which are published in *Christian Work* more or less fully. Both of these esteemed brethren are quietly but steadily carrying on a most important undertaking—not only ministering to the bodily and spiritual necessities of their patients, but, like Mr. Pearson, training youthful native converts as medical mission agents.

We can do little more than mention the honoured names of Dr. Maxwell, of Formosa, and Dr. Gauld, of Swatow, who, although only associated for a very short time with our dispensary, must always be followed in their earnest labours by the warm interest and best wishes of all who know them.

6. *Diffusion of Information.*—In addition to the two publications repeatedly mentioned in former reports—*Christian Work*, published by Mr. Partridge, 9, Paternoster Row, and the *Medical Missionary Journal*, edited by Mr. Burns Thomson, we would direct attention to a short *Prospectus* of the Society's various undertakings, which has been issued during the last few months. It is intended to explain, in a concise manner, our present position, to those who have not previously paid attention to the subject, and being printed in a convenient form, it admits of easy distribution, by letter or otherwise. If it is found to answer the purpose contemplated, the types can be kept up, so as to allow of fresh supplies being printed when necessary.

The Directors regard as a very encouraging circumstance, that the idea of this prospectus was suggested to them, and pressed on their attention, by a young gentleman at Cambridge, who has not only procured handsome contributions from a considerable number of the colleges, but has succeeded in establishing a branch association with influential names in the committee.

The monthly evening meetings with students were held as usual during last winter. Addresses were delivered on these occasions by the following gentlemen: William Brown, Esq., Rev. Mr. Swanson from Swatow, Sir J. Y. Simpson, Bart., Professor Balfour, and other friends of the Society.—all the meetings having been conducted, as far as possible, in a conversational manner.

In conclusion, your directors would congratulate the Society upon the progress which the cause of medical missions is making very steadily from year to year. This is indicated by the place which the subject now occupies in missionary reports and conferences; by the demands which are made

from abroad, India and China more especially, for medical missionaries; and, above all, judging from our own experience, by the number of promising young men who seem to be turning their thoughts to the subject. This last circumstance is both encouraging and suggestive at the present time, when all the churches experience considerable difficulty in maintaining the efficiency of their foreign missions, and filling up vacancies among their clerical agents. It is encouraging, because a new source of supply is here opening to their view. It is suggestive, showing, perhaps, as we believe, that the personal example of our Lord and of his immediate disciples has been hitherto too much overlooked,—the preaching of the gospel in heathen lands being unduly dissociated from the healing of the sick: "Heal the sick, and say unto them, The kingdom of God is come nigh unto you."

But as the cause gains ground, our difficulties and responsibilities are increasing.

The accommodation at the Training Institution has now reached the furthest limits which it can admit of, under present circumstances. Additional applicants must be refused admission. The arrangements described in the Report for 1866 introduced a new era in the history of the institution, and the experience of another year shows what your Superintendent and his lady have been enabled to accomplish even under difficulties; but it is quite evident, we again assert, that a vigorous and sustained effort must speedily be made to procure or erect a building better suited in all respects than the present one, if not for the dispensary department, which has certain advantages peculiar to itself, at all events for the comfortable residence of the Superintendent and his missionary students.

Your Directors feel very strongly that we have reached a crisis in our affairs which demands special wisdom, discretion, and enlargement of heart,—a crisis, too, which finds us bereft of

brethren and friends whose practical good sense would have been invaluable in such an emergency, and whose liberality would have given an impulse to any pecuniary effort.

What is our common duty in these circumstances? To rest contented with past success, and wait for more propitious times? Let such thoughts be banished from every mind. The conclusion to which the Lord is manifestly shutting us up is altogether different. He has prospered very remarkably the work in which we are engaged, and simultaneously He has removed, one after another, the men in whose wisdom, and zeal, and liberality we chiefly trusted. Is it not clear, as if written with a sunbeam, that He is calling upon us to go forward in faith, and prayer; and thanksgiving; recognising His past goodness, acknowledging our entire dependence upon Him, and asking that those frowning difficulties, which like mountains loom before us, may be cast into the sea?

Your Directors would again, as on former occasions, urge upon all connected with the Society the extreme need which there is for earnest persevering prayer. The Board itself specially needs it under present circumstances; their Superintendent and his partner need and desire it; the students need it in preparing for their honourable and arduous career; and our missionary friends in their far-off fields of labour feel the same want, and are ever sending home the urgent message, "Brethren, pray for us."

In these days, when everything seems so restless and unsettled; when profligacy of ever kind, moral, religious, and political, startles even the world lying in the Wicked One, there is surely no attitude so befitting a Society like this, with a high and holy object before it, as that of casting herself, cordially and without reserve, upon the sustaining care of Him who has already guided her through many discouragements and trials.

INTELLIGENCE.

England.

A GREAT ritualistic demonstration has taken place at St. James's Hall. Archdeacon Denison was the chief speaker, and he treated the question rightly as one affecting doctrines, and not merely external practices. "What," he said, "are the facts of the case? The first fact is this—we see a revival of high ceremonial in churches and chapels of the Church of England, according to what is believed to be either prescribed or allowed by rubric of the Book of Common Prayer, that is by the law of the Church of England. What that rubric exactly means is more or less disputed; but that it is a rule of high ceremonial, of this there is no question made. The next fact is, that such ceremonial is principally connected with the administration of the Lord's Supper, or Holy Communion. The third fact is, that the revival has caused a great disturbance of the public mind; and that calls are made upon the authorities in Church and State, and a Bill introduced into one House of Parliament, to 'put it down' with a high hand. Now, what is the meaning of all this? Ceremonial is nothing in itself. What makes it to be much? That it is the expression of doctrine, and especially of the doctrine of the Holy Eucharist. It is doctrine, then, of which ceremonial is the outward expression; it is this that is the object of tumult and assault. There are in the Church of England, and have been since the Reformation, two sections, commonly called High Church and Low Church. What is the turning point of the division? A distinct difference of belief on the subject of the sacraments. The first hold, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are, therefore, the principal means of grace; that all other means of grace flow out of Holy Baptism; and converge to, and centre in, Holy Communion. The second does not deny that the sacraments are to be observed reverently; but assigns to them no such distinct pre-eminence, regarding them rather as seals upon the life of Christ, already begun

and established in the soul by faith, than as the means ordained of Christ himself for the beginning, and the nourishing and perfecting, of that life. The first then holds, as declared by the Church to be revealed in Holy Scripture—regeneration in and by Holy Baptism; the Real presence in Holy Communion. The second holds neither the one nor the other. The first has an exalted sense of the office of the Church as the means ordained of God for the teaching and the keeping of the truth, and as having, as such, 'authority in controversies of faith'; and a like sense of the office of the ministers of the Church, as having received the Holy Ghost in and by the laying on of hands; and as sent by Him to set forth by their life and doctrine the true and lively word, and rightly and duly to administer the Holy Sacraments. The second, so far as I have ever been able to understand its position, admits the authority of the Church only where it coincides with private judgment. Of these two sections the first dates from the first century of Christianity; the second dates from the sixteenth century. The first is apostolic, primitive, catholic; the second is human invention in many shapes and under many names. The first is revealed as declared by the Church; the second is a thing of human development." Nothing could show more strongly than these remarks the vital nature of the present struggle and the thoroughly Popish character and pretensions of the High Church party.

Lord Shaftesbury, at a recent meeting of the Church Protection Society, stated thus his views of the present position of the Church:—"The Church of England was beset by many dangers. Her dangers were not external. The Church of England was strong enough to defend herself from any external danger, whatever it might be, but her dangers arose from within her pale. Heresies had grown up in her own bosom, which were rending her very vital existence from her, and which, unchecked and prevented, would leave her a dead corpse upon the face of the earth. They were pressed and in great danger from two conflicting parties in the Church. They had the Ritualistic party—that was the best term to give them now; they went further than the Tractarian

party, and yet embraced the Broad Church—and there was the Neologian party, which he believed had more strength than people were aware of. Then there was a third party—the Evangelical party—which, although strong within the bosom of the Church, were not now so strong as they were, either in clergy or laity, as compared with the Neologians. The duty that was pressing upon them was, therefore, very great indeed; and it required the greatest caution, the greatest delicacy of appreciation, and the greatest earnestness to perform it. They had, as he had said, three distinct parties in the Church. They had also vast numbers in this country who were wholly indifferent to one or the other. The Church was in greater danger from the indifference of those who professed to be her friends than from the aggressive policy of those who openly professed to be her enemies. The growing indifference in the country to matters of religion was one of the most alarming features of the present time. They found it everywhere—in small and in large populations. It was not only in Manchester, in Liverpool, and in London. They might go into the smallest village, and every clergyman of experience would tell them how his heart was rent by the real indifference there was, if they endeavoured to fathom the great proportion of the people with respect to religion.”

The *Freeman* in an article refers to the vitality of the London Baptist Churches as “one of the most significant signs of the times;” adding, “It may not be generally known that our denomination during the last fifteen years has increased their sitting accommodation by sixty-one per cent. on those sittings already existing, which is double what the Independents have done, and more than three times what the Wesleyans have provided during the same period. The increase is still going on, and the number of new chapels now in hand, and those contemplated, to provide for the increasing spiritual wants of this vast metropolis, is an evidence of the power for work being developed in our London churches.”

The Bishop of New Zealand, who has recently shown his devotedness to his own work, by refusing the Bishopric of Lichfield, thus defended the natives of New Zealand in a speech at Belfast:—

“It is the force of circumstances that has driven them into their present position. Do not charge their present position and its evils upon any peculiarities of race. I believe that my own New Zealanders are as true-hearted, as kind-hearted, and as hospitable a people as are you

yourselves in Ireland. But, under unfavourable circumstances, they have been driven into what seems rebellion. And let their position be what it may, I can assure you that no murderous spirit, no spirit of rancour or hatred—is in their hearts. The people are full of a desire to be united to the English nation. More than that, they have given of their land to me; and, to take one example, land was given me for a purpose described by themselves in these words—‘We give this as a site for a college for the two races to be brought up together as one people, in the fear of God and in the love of Christ, and in obedience to the Queen.’”

The Fourteenth Annual Report of the “Rescue Society” gives a number of most startling facts as to the depravity prevalent even among the very young. These facts are unfit for publication in our columns, but they are of the utmost importance as indicating the fruitful source of much sin and crime. The Rescue Society (Office, 85, Queen Street, Cheapside), deserves the warm support of the public in its noble philanthropic efforts. There is one fact we may note as a warning to parents sending up their daughters as domestic servants to London; that in no other class are nearly so large a number led astray into paths of evil.

It is stated that such of the bishops as remain in England will re-assemble at Lambeth, on December 20th, to receive the reports of committees and conclude the Conference of 1867. Since the last meeting earnest attention has been given to the consideration of ecclesiastical tribunals and the establishment of Synodical action.

The death is announced, last month, of the Right Rev. Dr. John Strachan, Bishop of Toronto, the oldest of the colonial prelates. He was born at Aberdeen, in 1778, and was educated at the University of Edinburgh for the ministry of the Presbyterian Church, with which he was for many years connected. He received ordination in the Church of England, and proceeded to Canada, where, in the course of time, he became Rector of Toronto, Principal of King's College, Upper Canada, and Archdeacon of York. In 1839, on the erection of Toronto into an episcopal see, Dr. Strachan was consecrated bishop, and held it until the time of his death. He was the author of several works on emigration, and his journals of Visitation contain much interesting information in reference to the Church in Canada. The deceased will be succeeded by Dr. Bethune, recently consecrated Bishop of Niagara and Coadjutor.

Scotland.

(From our own Correspondent.)

DR. DUFF, the well-known Indian missionary, delivered recently his inaugural lecture as Professor of the newly-founded class of evangelistic theology. The lecture was chiefly characterized by a most earnest appeal to the students, whether preparing for the field at home or abroad, to make their own calling and election sure. "He gave an outline sketch of the subjects which would come under review in the course of his prelections. The first division of his course was intended to show the supreme importance of missions as variously shown from the Scriptures. Among other subjects which would afterwards be considered, he mentioned the obligations lying on the Church to seek the evangelization of the world; the obstacles to the discharge of these obligations within the Church; the work to be done among the brethren, and the various ways of doing it; the qualifications, natural and educational, of missionaries; the duties of the Church to her missionaries, and missionary finance; the history of missions; the present aspects and prospects of the missionary enterprise; and a consideration of misrepresentations and objections. The lecture abounded with earnest, practical warnings and appeals. For example, in speaking of the terrible possibility of even under-converted missionaries, he said:—What! men professedly engaged in constructing an ark of refuge for others, and inviting or helping them to enter it, themselves caught by the overwhelming deluge of Divine wrath! swept over the precipice of perdition! plunged into the nethermost abyss! which He who was endowed with omniscience, and whose love to the souls of men many waters could not quench, nor the floods of great waters drown, has represented under such awful but undefined images of horror! Is not the very thought of the bare possibility of such an issue—such a fell and fatal catastrophe—enough to waken a wholesome fear in the bosom of every minister and preacher and student of theology? Is it not enough to cause the whole inner man to tremble, the lips to quiver, and rottenness to enter the very bones? Yes, is it not enough to bring one perceptibly within the verge of another Gethsemane? to give some faint sensation of another agony and bloody sweat! By all, then, that is terrible in "the wrath of the Lamb;" by all that is gentle and winning in his ineffable tenderness; by all that is marvellous in the boundless capacity of the immortal soul for

ever-increasing torment, or ever-increasing bliss, I would adjure and beseech all candidates for the ministry, whether among professing Christians at home or openly avowed heathen abroad, to see to it in right earnest, and without any dallying or delay, that they 'make their own calling and election sure.' In regard to the advantages of mental culture, science, &c., while admitting its high value, he said:—The grand object was, on the one hand, to employ them as means and appliances for the culture, the development, and the invigoration of the mental faculties; and, on the other, to snatch them from the exclusive grasp and monopoly of the enemies of the Gospel—to convert them into a storehouse of apposite illustration, and, above all, into an armoury of weapons for its triumphant vindication and defence. . . . Great wisdom is needed lest we over-magnify the necessity and mistake or over-do in our attempts to effect the adaptation—lest, in our zeal to overmatch the wisdom of the world, by reasons and arguments and facts from the treasury of its accumulated, and daily accumulating, stores of knowledge, we run foul of the exhortation and example of the great Apostle, who, though laden with the wealth of Jewish and Grecian learning, courageously resolved to renounce 'the enticing words of man's wisdom' for 'the excellency of the knowledge of Jesus Christ and Him crucified,' in order that his 'speech and preaching' might not be after the wisdom of man, but 'in demonstration of the Spirit and of power.'"

At a recent meeting of the Free Church Synod of Fife, ministers were requested to report on the state of religion, when six in succession rose, and testified to having, with their own eyes, seen what they could not but regard as genuine religious awakenings. Two spoke of revivals among farm servants; two told of profound attention to religion among the fishermen of the East Neuk; and one reported the existence of a movement that had been going on for months in a manufacturing village.

At the opening of the Free Church College at Aberdeen, Principal Lumsden lectured on the "Doctrines of Atonement and Inspiration, and their bearing on each other." He said:—"Given the Doctrine of Inspiration, and the Doctrine of the Atonement follows. Given the Doctrine of the Atonement, then by logical consequence the bible is in the highest sense inspired by God. A great part of the religious thought and controversy of the time turns on these two points; hence the importance of the questions raised. Without

reference to the errors of the old Socinians and others, there are many in the present age, prominent among whom are Mr. Maurice and the late Mr. Robertson, of Brighton, who deny the vicarious nature of Christ's sacrifice; but our position, under the first proposition, is, that if you admit that God has given a direct revelation, then you are bound not merely by the grammatical construction of the revealed Word, but by logical sequence, to admit the Atonement. For if there is a divine revelation, then it must be a revelation of something that lies beyond the range of the human faculties—something that reason unassisted cannot reach. The denial or ignoring of the Atonement is one of the most dangerous devices that have to be met. To a large extent it pervades our current literature; and to meet and expose the false pretensions of such writing is the incumbent duty of students of theology."

At a recent meeting of Presbytery in Edinburgh, Dr. Begg made a few remarks having reference to the movement on the part of those engaged in the Post-office throughout the United Kingdom in favour of the entire cessation of work in the Post-office on the Sabbath. It turned out (he said) that there were 21,000 persons employed every Lord's-day in connection with the Post-office. It was also a well-known fact that there were no operations in the Post-office of London on the Sabbath-day, and a combination had been apparently entered into by those more particularly aggrieved to get the rest which existed in the Post-office of London extended throughout the whole country. In a publication called the *Post-man*, organised by post-office functionaries, that view was strongly urged. It was a matter of great importance, while they were bound to do all they could to secure the rest of the Sabbath to the entire population, that those who were more particularly aggrieved should themselves stand forth and do what they could to secure their own rights and liberties; and when they thought of the bearing the Post-office had upon the whole ramifications of Sabbath observance, at least on a large scale, the importance of the movement to which he had referred would be seen at once. If they were successful in the movement, the most of the railway trains would be stopped on Sabbath as a matter of course, as the most of the railways would not find it profitable to run but for the carrying of the mails; moreover, they would be under no compulsion to run, if the Post-office did not put into force the law by which they could compel trains to be run to carry mails on the Sabbath-day.

The Rev. Dr. Murray Mitchell, long resident as a missionary in India, has, at the urgent request of the Foreign Mission Committee of the Free Church, agreed to go out to Calcutta for a year or two to superintend the most important mission there. He has with this view resigned his charge at Broughty Ferry, to the deep regret of his congregation.

Ireland.

(From our own Correspondent.)

THE bishops in their charges continue to deal with the present aspect of church questions. In Dublin the sermons preached for each of the united dioceses took the place of a charge. Archdeacon Lee developed the principles on which he conceived the threatened dangers could be faced, such as "the plain setting forth of the great truth that the Church, as purified at the Reformation, is the sole community in the land which preserves in full measure both scriptural truth and apostolic order." He urged also unity and sympathy within the Church, "even for those efforts which may not be after our own pattern." The other two sermons were on the practical duties of the ministry, and the necessity of earnestness in setting forth the Gospel and of freedom from the spirit of the world, and touched on the duty of avoiding all offences and misconceptions of the introduction of services and practices not absolutely needful. The Bishop of Down believed it was "no longer possible, in the fullest measure of that charity which suffereth long, to allow the doctrinal and æsthetic aspect of Ritualism to pursue its course unchecked by public remonstrance, sapping as it did in its subtle progress the teaching of our Church, and removing the authorized landmarks of our Reformed Faith." He could not but regret that "the Report of the Commissioners is so barren of any distinctive principles;" nor did he conceive that "if the Commissioners resume their investigations, we should be an iota nearer the settlement of the vexed question." Rather than a denominational system of education, he "would prefer to see a purely secular system supported by the State, and permitting, though not requiring, a religious base." The Bishop of Meath regarded the assault on the Irish Church as futile, regretted the paucity of candidates for ordination, which he attributed to uncertainty about the fate of the Irish Church Establishment,

regretted the want of services on Sunday evenings in most of the churches of his diocese, and presented various practical duties of the pastorate, especially Sunday schools. The Bishop of Ossory maintained that the arguments advanced against the Church were unsupported facts, and the figures were falsified. The usual Diocesan Conference has been held at Belfast, but the Hillsborough meeting interfered with the attendance. A large number of his clergy have protested to the Bishop of Down against his views on church matters, and his conduct both in the House of Lords and at the Social Science Congress. In his reply he adheres firmly to his position.

Cardinal Cullen has been blessing bells at Narraghmore, his native place, where the blessing he bestowed upon the people was "the same as if St. Patrick himself had given it to them." At Kantuck, in the South, he has opened a new chapel with a ritual so strict that it has not been observed in Munster for three hundred years. He has also been addressing himself to obtain money for the Pope. Catholic government, he admits, will do little for him. Italy is in difficulties, Belgium and Portugal are ruled by Freemasons, Spain is paralyzed by revolution. Austria is drifting into the hands of infidelity and secret societies. There can be no confidence put in France. It is a curious confession, and the drift of it is that there is no resource for the chair of St. Peter, but the pence of the faithful, although, "like its divine founder, it is the same yesterday, and to-day, and for ever." A more energetic step has been taken in withdrawing the Romanist children from the model school in Limerick. Meanwhile education is pushed forward more rapidly in the north than it is condemned in the south. A large schoolhouse has been recently opened in Belfast, one of many which are springing up among the dense masses of its artisans. It was almost entirely built by sixpences, cost £800, will accommodate 600 children, will have evening clubs for adults, and 240 children were waiting to be brought into it on Sundays. The Rev. Mr. Johnston, in whose district it lies, said that during the 26 years of his mission among the working-classes he had learned that what they wanted was education, and he was glad to report that all the schools in which he had taken part were flourishing.

The Magee College in Londonderry has been opened by an address from its President on Collegiate Studies, and reports the number of students to be far in excess of previous sessions. The

service in the Presbyterian College, Belfast, has also been opened by an address of remarkable ability on the limit and domain of Christian Ethics. It was the inaugural lecture of the new professor, Mr. Wallace; and by its fullness, clearness, and ingenuity of thought, proved that an addition of no common order had been made to the teachers of ethical philosophy.

Bishop Selwyn has made a hurried tour through Ireland, pleading the cause of the New Zealand missions, and of the propagation of the gospel. He pleaded vigorously at the same time for Christian union as a source of strength in Christian work. "In New Zealand there are no religious estranging differences between man and man. Not only are there no differences between the agents of the two societies (Church Mission and Propagation,) but you find none between the Church of England and the other religious bodies there. Each takes its own work, and carries it out to the best of its ability. There is no mixing up of one system because they are incapable of being mixed,—no attempt to effect coalition or compromise. Each goes on its own separate road to the common goal—along great lines of railway, as it were, that alternately reach the same town, and give rise to no collision. . . . It is for the advantage—eminently the advantage of true religion, that all great Protestant bodies should be thoroughly united in character, and at peace one with another. And I believe that much more good would be the result, if all these earnest men belonging to different parties united together in one body and addressed themselves to the work of Christian missions."

The annual meetings of the two town missions in Belfast, shew that want of need of such missionary agency, and the sense of that need, are increasing. The large mission which is connected with the Presbyterian church (the other being undenominational), reported that two agents had been added, making now a total of sixteen in charge of as many districts, and that there are 20,000 Presbyterians in the town not connected with any church. Mr. MacColl, of the Wynd church, Glasgow, stated his experience of the territorial system pursued in Scotland, and wrought out admirably by himself; and a strong and general feeling was expressed that a similar system would prove most effective for our large Irish manufacturing towns.

France.

(From our own Correspondent.)

ERE my last letter of November was in print, its words were fulfilled; the effort of Garibaldi has again thrown Rome into Napoleon's hands—who comes as a peace-maker (the Chassepot guns make peace) and the fields are strewn with the slain, and Garibaldi is silenced, and the Pope is chanting *Te Deum*, and the clerical ultramontanists are exulting.—But who is gainer? Who is arbiter? Who is proposing a congress, and seeking a confederation of European sovereigns around him?—All is peace, peace! And in his imperial speech all is peace!—It was a clever move to resist democratic excess—which was overstepping the boundary (for the clay must be mixed with iron to the last)—and it is a clever move to apparently withdraw, and to wait deferentially for the opinion of others. Is all this prepared, or do events in some sense force the solution? Probably both are true. “The Exposition,” says the Speech, “has destroyed for ever past prejudices and errors. Shackles upon work and intellect, barriers between different nations and classes, international antipathies—it has cast all these behind it!” *Yet we must improve the military institutions of France.* The legislature will have, moreover, to examine laws proposed by the Throne last January,—laws termed liberal,—and is expected to adopt them; while (says Napoleon) be sure that I will *maintain high and firm the power confided to me*, for obstacles, or unjust resistance, will shake neither my courage nor my faith in the future!” “Armed peace—repressed liberty!” is the commentary of a journal. In truth there is disquietude in the political atmosphere just now; and many are in prison in Paris, some for seditious cries, and others for forming secret societies; and journalists are condemned for violent language. All this gives an aspect of disquietude, very far from peace. The Roman question has set vast subscriptions on foot; and fashionable ladies have each their Zouave, for whom they pay £20, and embroider scapularies and string beads for their safety, and rejoice in the assurance that if shot they die with an ecstatic smile; while the Garibaldian volunteer, they are assured, falls maddened with rage and wrath!!

Voltaire's subscription grows apace; and clever articles are printed to induce Protestants to give their names, and to explain why Pastor A. Coquerel, junior, is a member of the committee.

The second volume of Voltaire's works is out, and sold rapidly. It is not yet stated where the statue is to be erected. A paper curiously proposes to throw the two millions of Catholics Pío Nono boasts of, into a crucible, and see how many prove genuine—and how many subscribe to Voltaire's image?

It was in the midst of this turmoil, that was celebrated the festival of The Reformation; free churches and Wesleyans agreed with the National churches to bring before their congregations, on the 3rd of November, the glorious epoch; and the Protestant Historical Society published a little volume on the occasion—the sufferings of one of the sturdy Protestants of Louis XIV.'s time, a simple girl, and written by herself. This festival coincided with the last day of the *Exposition*, and brought out in fine contrast the freedom with which tens of thousands were eagerly receiving in print the truths for which the martyrs died.

The Exposition is now closed to the public, and its glory has departed; day after day its treasures disappear, and the forlorn walls and empty courts strike a melancholy chord—somewhat like a death-knell for this world's splendours. The very gardens are robbed of their beauties, and the grass is wearing down under the tread of workmen; altogether it is a most striking commentary on the words:—“*All the glory of man is as the flower of grass. The grass withereth, and the flower thereof falleth away; but THE WORD OF THE LORD ENDURETH FOR EVER!*” The last words hold good as well as the first; a continuous stream of workmen, employes, police, and soldiers, may be all day seen flowing towards the one spot still open and inhabited, and that spot is the sole remaining missionary point of attraction: the *Kiosk of popular publications*. Two evangelists find full employment there, although the place is dismantled and given up to the builder, and may be sold any day. Still, there the word of God is read to the constant visitors, and sold to all who will, and these are not a few; there the sheet picture-tracts are sold, and the small ones given away; and very touching is the testimony often rendered to the attractive power of Divine grace. In the palace, which those brethren visit in turn, they find a marked difference in the reverence for the name of Jesus, contrasted with the sneer it was received with when they began their work there in February last. The affectionate greetings they receive, and the urgent pressing to continue by home visitation the intercourse begun, is most gratifying, “You little know (but the Lord does) the good you have

done me!" has sometimes been the tearful expression after a parting prayer. "Your garb and your manner showed that yours was a disinterested work!"—"Yours was a work of sacrifice if ever there was one!"—"Ah! how your books have made me weep! but we want constantly to be reminded of the counsels they contain,"—are habitual expressions, and show feelings which are sedulously encouraged in the conversations that ensue. To see men running and leaping towards the little edifice, strong fellows throwing down burdens at the door, the great locomotive coming to a stand-still at the corner, for the stoker to make two jumps to the Kiosk, and back again with his prize; at dinner-time to see it filled with labourers, and at change of guard filled with police, often brings tears to the eye. One labouring man is constantly seen purchasing sheet-tracts which he gives away, "making a man happy with a sou's worth!" he says. This is quiet work after the toil and hurry of the seven Exposition months, but it is no less happy. The multitudes which during the last open week poured around the Mission buildings, the eagerness for entrance into the Evangelical Hall, the inconceivable rush for portions of the Bible and tracts, defy all description. The noise was as that of many waters; in one day, we think we do not miscalculate when we state that one hundred thousand were literally snatched from the hands of the numerous distributors and volunteers by a good-tempered, but boisterous crowd. The hands put forth were so numerous, that, at times, they concealed the arms, faces, and persons they belonged to; and no little dexterity was requisite to convey the coveted treasures safe to each.

There is great encouragement in all this; and in the seed already springing up, and the doors opening in and around Paris, especially through the preaching in the hall; may the Lord incline his people to listen to the call, and prosecute to the utmost this mode of uncontroversial, unpoetical, unsectarian spreading of the Gospel.

Among other characteristics of the work, the two following strike us all.—*No person or name of man was prominent*: do what we would, we could obtain the permanent aid of none whose names we thought would have been an attraction to the people; we were compelled to feel, that what blessing came was the wonderful gift of God; the very superintendents of the various agencies were comparatively unknown, as the odd mistakes often made by officials, and even neighbours, proved. The other was the *harmony induced*,

by no one ever attempting to ask his neighbour: *worker, or the person soliciting the privilege of helping, to what section of the Church he belonged*. If ever the motto inscribed over the hall,—*We are all one body in Christ*,—were lived out, it was on that happy Mission ground. Again; each one received according to his faith. As to obstacles overcome and difficulties traversed, through the long phase of anxiety and mental suffering to the superintendents at the commencement, followed by wide and unique popularity* at the close, we can but use the cheering words of a *police officer*, addressing one of these last week, "The Lord protects those who trust in Him!"

On Sunday last (Nov. 17) the following address of thanks was read to the Emperor, who had granted a special audience for the occasion, by Mr. Theodore Vernes, accompanied by French representatives of the work in the Champ de Mars, the Baron General de Chabaud Latour, Pastors Grand Pierre, G. Monod, Fisch, Casalis, and Professor Matter:—

"Sire,—We are come to place at the feet of your Majesty the homage of our gratitude for the favourable kindness which you deigned to show to the Evangelical work accomplished by us (with the generous and fraternal concurrence of English Christians), in the Champ de Mars, on the occasion of the Universal Exposition. Thanks to the protection of your Majesty, we have been enabled to spread broadcast Christian doctrines, and the great principles of morals and social order, which derive their strength and durability from the power of the Gospel alone. In the midst of all the marvels of human industry and skill, we remember that all is vain in man if what he gives to the world is alone considered; but that all is important, on the contrary, if it is recollected what he owes to God. Thus have we abundantly distributed the Bible, the Word of God, among those masses of people which, like successive billows, flowed into the Exposition. Of these numerous visitors, some came from the departments and neighbouring countries, others from the extremities of the earth, but all may have taken home with them the Gospel, as well as a lofty idea of the religious liberty which we have enjoyed. Thanks again, Sire, to your high pro-

* The English deputation, who have a Bible to present to the Emperor, declined presenting it on Sunday, fearing thereby to sanction the habit of public receptions on the Lord's day. Napoleon, with great good temper, has promised to fix another day to receive them.

tection, we were enabled to construct a hall in which to speak to men of diverse nationalities and tongues of their spiritual and moral interests. There also we have been happy, with prudent measure, to make use of religious liberty—the first of the soul's liberties, and the most glorious, as it is the most pure, of the conquests of human civilization. We endeavoured to avoid in our appeals and preaching all spirit of discussion and controversy; proclaiming alone the holy truths which form the link between all Christian communions, and which are so thoroughly allied to principles of order and respect for authority. We have been enabled to hold in the same edifice a series of conferences, in which details were given of our principal religious works, and those for the promotion of education and welfare of the labouring classes.

"We hope, Sire, that our work has not been vain; and we shall not forget that if it has been given us to turn to account this memorable occasion to do a little good, it is to your Majesty that we owe it. In presence of the happy results obtained, how should we not be penetrated for your Majesty with gratitude, as sincere as it is respectful. We will not express this sentiment without offering to the Emperor our earnest wishes for the preservation of his august person, and without asking God to shed upon him, the Empress, and the Imperial Prince, his most abundant and most precious blessings."

Napoleon entered into conversation with the deputation, and said that he knew the work, and that they had to struggle (*lutter*) against materialism, evil doctrines, and religious indifference. He had pleasant words for them all; and asked about the state of the Bassutos, with whom he was informed that Professor Casalis had lived as missionary for three and twenty years.

Belgium.

(From our own Correspondent.)

It is impossible not to see the hand of God in the preservation of the independence and liberties of Belgium. During the last twenty years the extension of the frontiers of France has been a question periodically cropping up to threaten the separate existence of a nation which has been ever since 1830 pointed to as the model of constitutional government on the continent. "Liberty as in Belgium" was, under Louis Philippe, the motto of the followers of Montalembert; and if,

during the reign of Leopold's father-in-law, the natural limits of France were never spoken of but as a thing of the past: *Nous l'avons en notre Rhin allemand*, very soon after the revolution of 1848 the abortive attempt made by a few ruffians escaped from Paris showed that in certain strata of society the idea had been only slumbering; since then it has, notwithstanding frequent denials, been always regarded as the secret and cherished project of the profound and astute politician who rules over, and so well understands the aspirations of the French people. Time will show whether those are right who attribute his quieting assurances to the grapes being sour, and believe he is only waiting until possible and foreseen complications may bring them within his grasp. But at present the Belgians are enjoying an amount of liberty, religious and civil, of which there has been no example in any Catholic country.

The small band of faithful men who have devoted the best years of their lives to make known the glad tidings of salvation in Belgium, where the Bible has been so long a sealed book, have done all they could to take advantage of these favourable circumstances. For the last thirty years the Scriptures have been largely circulated through the agency of the British and Foreign Bible Society; and many have been brought out of superstition, unbelief, and indifference to receive the truth as it is in Jesus. There is no inequality whatever before the law between Catholics and Protestants, and there is no work of evangelization which cannot be undertaken without fear of molestation, and, indeed, without certainty of protection; while in England we look aghast at the progress now making Rome-wards, here, apart from the swelling tide of opposition to Popery which is rising in all Catholic countries, we have evidence of a spirit of inquiry after better things, and can discern the blessing of God resting on the zealous labourers who have been one after another called to preside over churches formed of those who have been enlightened by the study of the Scriptures purchased of the Bible colporteurs. Surely we may, trusting in those promises which are Yea and Amen, believe that there is a day coming when the hundreds of thousands of copies of the Word of God that have been distributed throughout Belgium will bear each its fruit, and that, instead of only twenty or thirty churches, they will be counted by hundreds. According to the last report of the Belgian Evangelical Society, the following is a list of the free churches in Belgium, all of which

are composed mostly, if not entirely, of converts from Romanism.

In Brussels, two chapels, in which the services are conducted in French, in connection with which there are regular meetings held in the villages of Céroux, Ohain, and Clabecq, besides an interesting little congregation of deaf and dumb. The evangelist, who is himself deaf and dumb, makes frequent visits in the provinces, where he has been the means of doing much good among his companions in affliction.

The Church of Charleroy extends throughout all the neighbouring communes, in several of which there are regular Sunday services. Strée-Beaumont, as well as Jumet, originally formed part of the Church of Charleroy, until it was found necessary to appoint a separate pastor for each, which the increasing number of converts call for in other villages did the income of the Evangelical Society admit of increasing its liabilities.

Frameries and Wasme are in the coal country around Mons, where are also two national churches, the pastors of which are zealous evangelical men. This little cluster of churches forms a real evangelical alliance, the different congregations often meeting in the same chapel on special occasions.

Hondeng and Namur are also prospering, both as regards the spiritual life and the increasing number of their members.

In Liège and its neighbourhood there are no less than six separate churches: Liège, Grivegnée, Lize-Seraing (where the celebrated John Cockerill established his extensive iron works), Nessonvaux, Sprimont, and Verviers; in the last of which the pastor of the National Church, M. Théophile Bost, is labouring to make converts to "Liberal Protestantism."

Of Flemish churches, there is one at Antwerp, where the work is making sensible progress both among Catholics and Protestants. At Brussels, where the pastor has with great success attempted open-air preaching. At first he met with constant interruption and disturbance; but on applying to the authorities for protection, it was immediately granted, and he has been preaching to between two and three hundred attentive hearers, who gladly receive the tracts distributed, and sometimes inquire the address of his chapel. At Roubaix, on the French frontier, is a prosperous church, composed of Flemish and Dutch workmen employed in the manufactories. And lastly, at Louvain, which, however, is about to be abandoned, the church has been greatly reduced by the departure of a number of members; the popu-

lation of the town, which is the seat of the Roman Catholic University, is either indifferent or hostile, and all attempts to make an impression in the neighbouring villages have proved unsuccessful.

Although unable yet, with the exception of the French churches in Brussels, to support their pastors without assistance, the contributions raised in the churches increase each year; besides which, they respond liberally to the calls made upon them for the Dorcas societies, the fund for the support of Protestant orphans, missionary societies, &c. But what deserves notice, as a sign of the real interest felt in the work, is the formation of a lay association for providing pensions for the widows and orphans of the pastors, whose stipends are not such as to enable them to lay anything by for the future; and, while testifying to the affection and gratitude of the churches towards their pastors, it does honour both to the pastors and their flocks, and bears witness to the fact that the Gospel is at last really taking root in Belgium.

Germany.

(From our own Correspondent).

CITY Missions, or Inner Missions in Cities, of which in their present form Dr. Wichern is the founder, bear a somewhat different character here from yours in England. In England we use the term City Mission or Home Missions exclusively for directly spiritual work, direct efforts to save souls. Dr. Wichern has always used the term to include every kind of effort that tends to elevate the people, so far as it is based on and animated by a Christian spirit. According to his ideal Christians ought to seek to infuse new life into every sphere of human existence and activity: nothing human, genuinely human, lies outside their interest and effort; literature, art, popular amusements, visiting the sick, looking after the poor, caring for prisoners and criminals—all are branches to which those interested in inner missions ought to direct their attention. In the kingdom of God, whose establishment on earth is the goal of the efforts of all true Christians, all normal modes of human life and activity are to find a place. Though we do not use the word "mission" to include all these things, I think that few intelligent Christians would disagree with Dr. Wichern's views of the work to be done amongst the people. There used, indeed, to be many who took so narrow a view of human life and God's purposes regarding it, that they frowned

on everything not directly and outwardly religious; but this generation is passing away. For the overthrow of such narrowness in Germany, Dr. Wichern has done more than any living man. The Inner Mission Society in Bremen has, in some respects, carried out Dr. Wichern's idea, perhaps, more completely than any other similar association in Germany; and I will, therefore, give you a somewhat detailed account of its operations. The city missionaries employed are all Rauhe Haus Brothers. The committee consists of twelve persons, who meet once a month; once a year a general meeting of all members is held, at which the report is read, and officers are chosen. Its income last year was 2,019 thalers (£302 17s.), its expenses were 2,293 thalers (£343 19s.) Notwithstanding the deficit plans are entertained involving greater outlay than ever previously. Let us now enumerate the branches of labour. One of the principal occupations of the missionaries is of course visiting people in their houses, and receiving calls from poor people who wish to see them. Many instances of usefulness among drunkards, the debauched, beggars, and dismissed prisoners, are recorded. They conduct six sewing societies, whose members meet every fortnight to make articles of clothing for the needy. One of them distributed in one year 40 shirts and 14 pairs of stockings. One of the missionaries has also formed an association in aid of the respectable poor. They also conduct schools, in which poor girls learn sewing, knitting, and mending; Bible classes, Sunday schools, a knitting society, and a saving club. The association, besides employing missionaries, has established 13 popular libraries, from which in 1866, 14,464 books were lent to 1,485 persons; and an apprentice society, which has from 80 to 100 members, who meet regularly for various purposes, as for example, Biblical instruction, writing, accounts, history, and singing. This society has its own library, its own saving club, and gets up its own Christmas tree and presentation. The association has also put forth efforts for securing the better observance of the Sabbath, both in connection with the railway, the military, and the post-office, and not without encouraging results. It possesses a house of its own called Concordia, in which many of these efforts find their centre. This with two other houses for Christian purposes, and a Reformatory, are under the management of Rauhe Haus Brothers, of whom there are altogether 12 labouring in Berlin.

On Sunday, the 20th October, the Golgotha

Chapel, a new house of worship erected by our Church Building Society, was consecrated and opened for divine worship. It is the first permanent church built by the society; what has been built heretofore has been for temporary use. It is situated in a neighbourhood which greatly needs the purifying and elevating influences which attend on the preaching of the Word of God. We wish the friends of the society more support than they have hitherto enjoyed.

A most excellent arrangement has been called into existence by General Superintendent Dr. Hoffmann. In order that the Christian people of Berlin may have an opportunity of becoming acquainted with missionary work in various parts of the world amongst heathens and Jews, a series of lectures is to be delivered by various clergymen on the different departments. Some such plan as this might surely be carried out to great advantage in London. It would do something towards making missionary work more fully a part and parcel of the regular and normal thoughts and prayers of our churches, and would help to unite all who desire to promote the kingdom of God in these days of disunion and strife. How excellent, if the two Episcopal Societies, the Wesleyan Society, the Baptist Society, the London Missionary Society, the Presbyterian Societies, and the two or more Jewish Missionary Societies, were to send each a lecturer once a month to Exeter or St. James's Hall! A rich blessing could not fail to be realised!

The North German Diet unanimously accepted and intrusted to the Chancellor of the Confederation a petition set on foot by Dr. Wichern, and signed by 37,000 persons, for the speedy extinction of the German gambling houses and tables.

The critical question, under whose authority are the churches in the new provinces annexed by Prussia to be? has been decided for the present. They are to be under the immediate direction of the cultus minister, and are not to have anything to do with the *Ober Kirchen Rath*. This latter body still retains its position in Old Prussia; but there is no concealing the fact, that the step just taken must tend to impair its authority and lessen its influence, and strikes me as a step backwards, at all events, from the idea entertained by the late king, who wished to see the church here in possession of that freedom and independence without which it can never thoroughly prosper. Various motives have dictated the measure. Their representatives desired it—desired anything rather than being unionized, as they feared to be, if connected

with the Ober Kirchen Rath; and political reasons spoke for conceding their wishes on this point. Strictly speaking, it is not in accordance with the paragraph of the constitution which guarantees to every church the right of managing its own affairs, and which is a reality as regards the Roman Catholics.

Italy.

THE Rev. Mr. Moorehead, of the American mission, writes:—

The evangelists of Milan had been invited to open public evangelization in this place and vicinity; but not being able to respond to the call at once, they requested me to go to Udine, and attempt something. The first great difficulty was (as usual) to procure a suitable room in which to begin our meetings: at length, one was found and rented for a year, at 420 francs. I preached first to an audience of about sixty persons; but the number soon increased to such a degree that we were almost in danger of being suffocated by the heat. The room could not nearly contain all who came, though there were crowded into it at one time 360 people. Until the feasts and fair, which occur on St. Lawrence's day, we had an overwhelming audience. The feasts, however, have diminished the number; as well, also, I think, the religious indifference and infidelity of the major part of this population. Notwithstanding, we have still a constant audience of from fifty to one hundred every evening; for every evening, and twice on the Sabbath, we have public preaching. I have ample reason to believe that a goodly church may, through the Lord's help, be formed here. On the Lord's day, from half-past nine o'clock until half-past ten, we hold the service of edification; and it is of great encouragement to us, to see always present at this exercise from forty to sixty persons, who are very attentive and solemn. All the more does this meeting inspire me with hope and confidence for the future, as we Italians are much more famous for impiety than piety. From eleven o'clock to twelve, I teach the Sabbath-school, which is composed of children, two or three women (of whom one is old), and several men, who an hour before were at our worship, or Protestant mass, as it is called here.

At noon, I take a carriage and go to preach in another city, twelve miles distant from this (Cividale), and in the evening return to this place to evangelize. The Sabbath, to me, is the most

beautiful of the days of the week. In this last-named city (Cividale), we had arranged, a month ago, to open public evangelization. Several persons of the higher class (*signori*) had invited me to go there. We held, the first time I went, a private meeting, or what was intended for a private meeting; but it came to the ears of the people, to whom I was compelled to preach, which I did in the inn where I was stopping. It was agreed that these gentlemen should secure a place for holding meetings; but it was impossible to find a suitable one. So, a gentleman has placed at my disposition his immense house (an old convent), and I have preached twice in its court. Last Sabbath there were about 200 there. We shall see what the Lord will bring out of this also.

Yesterday I went to Palma Nuova, and assembled in the hotel the more liberal-minded of the place, twenty or twenty-five. I talked to them long of the necessity of leading back our people to Christ and His Gospel. There were among the number some Rationalists, and in consequence we had discussion. But it was finally arranged that an evangelical committee should be appointed, whose duty it should be to find a locale for preaching. They are at work now, and I am expecting to be called there before long. I would say, that just as our meeting was breaking up, many people came to the hotel, and asked me earnestly to preach, which I did for half an hour. I had with me Mr. Clark's colporteur, who sold all the Bibles and books he had with him—about 38 francs worth.

Last Sabbath I and the same colporteur went to Cadroipo (16 miles distant), where I hope a good work will be done. In three hours 16 francs worth of books were sold.

There is very great desire and interest manifested toward the Gospel in these parts; but, as you will readily understand, there is great need of sincere, earnest men. In the month of July, 100 francs of Bibles and books were sold; in August, 96.

Thus far, I have given you the bright side of the picture: it is fitting I show you the dark side also. From 8 until 8.30 in the evening I devote to answering questions on controversial points, permitting any one to present his difficulties and objections. Two or three times the Rationalists have presented themselves; but the last time they were very nearly being *hissed* by the audience, and so we have seen them no more. Fifteen days ago, a Neo-Catholic (Puseyite) came to introduce his views into our meeting; but I don't think he

will return soon, as very many arose in the meeting and publicly protested against him and his doctrine. The people did very well; so well that I had nothing to say. However, I well know that Neo-Catholicism and Rationalism are two powerful means for the diffusion of indifference and scepticism; and of these two enemies the Papacy, in its distress, avails itself at every moment. Well, patience! I do not cease to fight them with all my might. Until quite recently the priests have been very quiet outwardly, but secretly working hard against us. They now begin to persecute more openly. Two women have been summoned before the "chief priest," who is labouring to turn against them their drunken and gambling husbands. You know the priest makes no scruple of using any instrument he can—even the most vile and loathsome. A shopkeeper has been dismissed by his landlord because he would not consent to cease from frequenting our meetings: also, a young man is threatened to be expelled from home by his parents, if he continue to come to the evangelization.

At Cividale, two weeks ago, the priests brought in from the country about seventy of the ignorant peasantry, armed with pistols and scythes, to put an end to our meeting there (believing I was to be there that day); but the ringleaders were arrested and put in prison, in their zeal for the holy Catholic faith! God has thus far protected me, and will continue so to do as long as He has need of me. There is exceeding great need of labourers who have no fear of *work*. God will provide them. As you see, the work is very great.

Turkey in Asia.

DR. WEST, of the American Board's Missions, writes from Sivas, "My occupation has given me a better opportunity for seeing the effect of the missionary work outside the nominal Protestant ranks than the preaching missionary enjoys. I find the Bible now in a large majority of the Armenian houses where I am called. In Sivas, I have made it a point for a long time to inquire; so that I do not speak vaguely. This shows what a contrast there is, in this respect, with their condition fifteen years ago, when the priest would not permit the reading of the Bible. It is also now used as a text-book, in the modern language, in the Armenian and Greek schools, and the people acknowledge that this has been from missionary influence. I am surprised to see the familiarity of many with the Scriptures. They

will quote passage after passage readily, and seem to understand and appreciate the meaning. The light of the divine word, thus beginning to glimmer in this land, is revealing to them their former darkness and errors, and many are ready to confess them. The Bible is as yet their principal book, and most do not read much else; but with the increase of education and knowledge, other and sometimes pernicious reading is being introduced. There is a great desire to teach French in the Armenian schools at present. Fortunately, few get more than a smattering of the language as yet; for its full knowledge will certainly introduce infidel reading. It is a great reason for thankfulness that the Word of God has got the start of all other, and especially of pernicious books here. It needs but to be followed up by earnest Christian effort, and by the influences of the Spirit, to make it prevalent against every error.

Mr. Knapp writes: "In the city of Bitlis, the average Sabbath congregation has increased from 100—what it was when we left there last August—to 140; and Baron Simon, the pastor, writes that his wife and the teacher of the female school are visiting the people from house to house, to give religious instruction,—labour which they dared not attempt before we left. They also hold a weekly meeting for women, at which thirty are present. The female boarding-school is prospering; and, surprising to say, when he wrote 'there was no persecution.'

"At Havadoric, one of our out-stations, the work of the Lord is advancing finely. Eleven houses, or nearly one-half the village, have become Protestants, and the average Sabbath congregation is 40. In addition to the support of the school and other expenses, the people there are making strenuous efforts to build them a place of worship. They are very poor indeed, Baron Simon writes, yet they have done nobly toward this object, and plead for 40 dols. more only, to complete the edifice. They live among the mountains, subject to the ever-annoying, plundering Koords; and the preacher there writes me, that those of the villagers who are shepherds spend what leisure time they can while watching their flocks in reading their Bibles, which they carry about with them, while others, who carry on their backs to the city of Moosh, three hours distant, the heavy loads of faggots they are taking to market, are seen reading their Testaments by the roadside, while occasionally stopping to rest; so interested are they in the Word of God!

Syria.

TESTIMONY OF A GREEK PRIEST.

MR. H. H. JESSUP, of the American Syria mission, in a letter published in the *American Presbyterian*, notices the recent examination of the "Native Protestant Female Seminary" at Beirut, and the addresses made by visitors present. One of these, "the most remarkable," was by Ghubreen, an elderly man, the ablest and most influential Greek priest in Syria." Mr. Jessup reports his address, most of which is given here.

"You know, my friends, into what a sad state our land and people had fallen, morally, socially, and intellectually. We had no schools, no books, no means of instruction, when God in his providence awakened the zeal of good men far across two seas, in distant America, of which many of us had never heard, to leave home, and friends, and country, to spend their lives among us; yes, even among such as I am. In the name of my countrymen in Syria, I would this day thank those men and those who sent them. They have given us the Arabic bible, and numerous good books, founded schools and seminaries, and trained our children and youth. But for the American missionaries, the word of God would have well-nigh died out of the Arabic language. But now, through the labours of Eli Smith and Dr. Van Dyck, they have given us a translation so pure, so exact, so clear, and so classical, as to be acceptable and attractive to all classes and all sects. But for their labours, education would still be where it was centuries ago, and our children would still have grown up like wild beasts.

"Is there any one among us so bigoted, so ungrateful as not to appreciate these benevolent labours, so blind as not to see their fruits? True, other European missionaries have come here, from France and Italy, and we will not deny their good intentions. But what have they brought us, and what have they taught? A little French. They tell us how far Lyons is from Paris, and where Napoleon I. lived, and then they forbid the Word of God, and scatter broadcast the writings of the accursed infidel Voltaire. But these Americans have come thousands of miles, from a land than which there is no happier on earth, to dwell among such as we are; yes, I repeat it, such as I am, to translate God's word, to give us schools and good books and a godly example; and I thank them for it. I thank them

and all who are labouring for us; and I would not forget the exertions and labours also of Mr. B. Bistany and Mrs. Thompson in the cause of education. I would thank Mr. Michael Aram, the principal of this female seminary, who is a son of our land, and Miss Rufka Gregory, the preceptress, who is a daughter of our own people, for the wonderful progress we have witnessed during these three days, among the daughters of our own city and country, in the best kind of knowledge."

Mr. Jessup adds: "He then concluded by wishing prosperity to the seminary, peace and joy to all present, and long life to the Sultan. Abdul Aziz. Such an address from a Greek priest was probably never before heard in Syria, and it not only shows how the people appreciate educational institutions under the charge of their own sons and daughters, but marks a new era in the progress of this land towards liberal ideas and Christian institutions."

India.

THE PRESBYTERIAN CHURCHES.

A CIRCULAR has been addressed to all the Presbyterian missionaries in India, of which the following is a portion:—

At the meeting of the Synod of Northern India assembled at Ambála in November, 1865, the following minute was unanimously adopted, viz.:—

"The subject of organic union, or a United Church for India, was also discussed, and on motion, a committee, consisting of Messrs. Morrison, Walsh, and Scott, was appointed to correspond with the different Presbyterian bodies in this country, with a view to ascertain what can be done in the matter."

The object of this movement is to ascertain if some preliminary step cannot soon be taken towards uniting Presbyterians generally in one general assembly in India, and report to the Synod at its next meeting in 1868.

Hitherto Presbyterians have laboured under the disadvantage of having no organized body in India towards which they could feel as members; consequently they scatter about without any Church connection, greatly to their spiritual detriment, and the loss of the body to which they really belong. Besides, the different bodies of Presbyterians, having no common organization, lose the advantage of combination and co-operation.

tion. One general assembly would make us feel more as one body—give more unity to our plans and operations, and secure co-operation, where now our separate ecclesiastical organizations, or want of such organization, produces too much the feeling that we have separate and sometimes conflicting interests.

ORDINATION OF MR. BABA PADMANJI AT BOMBAY.

THE Free Church Presbytery of Bombay met at Puna for the ordination to the pastorate of the native congregation there, of Mr. Baba Padmanji, well known as a Christian convert and vernacular author in the west of India. The Rev. Dr. Wilson, who presided on the occasion, preached in English, and conducted the ordination services in Marathi; and the Rev. Narayan Sheshadri delivered an address to the congregation in Marathi. With the members of the Presbytery present—in addition to the two now mentioned, the Rev. Messrs. Stothert and Angus, and Mr. John Small, elder—the Rev. Messrs. Ross and Macpherson, chaplains of the Established Church of Scotland, united in giving the right hand of fellowship to Mr. Padmanji. The attendance of both natives and Europeans was large; and the services, which extended to two hours, were felt to be of a very solemn and impressive character. Many prayers will, doubtless, continue to be offered up for the newly-ordained pastor.—*Bombay Guardian*.

DEATH OF THE REV. C. MARIKE.

We (*Bombay Guardian*) regret to hear of the death of the Rev. C. Marike, late missionary to the Badagas on the Neilgheries. He died in Germany. Dr. Gundert describing his last hours, says :—

He would often say with tears in his eyes, "Ah! if I only could be able to return to the Mission field; Oh, it is such a happy and glorious work!" But he would then add, "The highest and happiest acquisition I gained from all the hardships here below is, the debt is paid off, once for all. Thereby I have tasted such an amount of peace as I never did before. No doubt whatever remains of the truth of the Gospel, or of my having found grace." Upon his dear partner asking him, "Can you lay hold on the Lord Jesus?" he answered, "Yes, so as I never could; so near, so intimately near me is He; just when I have been made the most feeble, I have the privilege of realizing his grace the most gloriously." When stretching himself out in a half-

reclining position, his last words were, "Lord Jesus! saved through thy blood!" then he lay down, not to rise again till the resurrection of the dead, and a peace, truly not of this world, was shed abroad over his lifeless features. The physician, on examining his body found no special disease, but that all his organs were more completely worn out than he had ever noticed in a man of but forty years of age.

THE LATE MRS. WILSON.

Another great bereavement (says the *Bombay Guardian*) has befallen our mission band. Mrs. Wilson, wife of the Rev. Dr. John Wilson, of the Free Church Mission, died, after an illness of ten days, on Saturday, 21st instant, at 1.40 P.M. She came to India at the close of 1847, and, with the exception of about six months spent in revisiting her native land in 1865, she has continued steadily at the work to which she had given herself. She enjoyed such uniformly good health, that her removal took all her friends by surprise. Her character and work are very happily sketched in the following notice, which appeared in the *Bombay Gazette*:—

"Few ladies could have overtaken the amount of work regularly done by Mrs. Wilson. She was unremitting in her attendance on the services of the native church, owing to the interest she felt and wished to manifest in them. She superintended large schools for native girls, and herself frequently taught various of the classes. She held classes for native girls in private native families. She on Sundays had, in addition to much other work, two classes for boys who on week days attended Dr. Wilson's institution. We understand that it is the opinion of those who were her medical advisers, that her last illness was in part caused by too great exertions in her missionary work. In fact, she herself said a fortnight ago that she was afraid she must curtail it.

"But the charm of her life, as of the life of every true Christian lady, was the perfect quietness, and calmness, and unobtrusiveness of her work. Never, even in the most remote and indirect manner, would she allude to it herself. It could be heard of only from others. The last person of whom she seemed ever to think was herself. She was most thoughtful, considerate, and generous. Her hospitality both to Europeans and to natives, and her kindness to the sick were almost unbounded. She was a most devoted wife,

entering into and furthering all her husband's plans of usefulness. She was the devoted friend of the native ladies and native girls in Bombay.

"We mourn with Dr. Wilson over the irreparable loss which he has suffered. It must deeply depress him. But we most earnestly trust that he will ere long recover his strength and elasticity, and will be able for many years to continue among us that work of eminent utility for which he is so singularly adapted."

China.

THAT a remarkable work of God is going on in China becomes more and more certain. The awakening at Lou-Leing, in Shang-tung province, is still progressing. In three villages or communities, not more than fifteen or twenty miles distant from each other, there are now probably more than one hundred baptized men, women, and children. Two missionaries of the Methodist New Connection have taken the movement under their care. A persecution of considerable magnitude is threatened. A rich heathen has bribed the local magistrate to try and drive away the foreign missionaries, and make the native Christians disown and reject the Saviour. A reward of fifty taels is offered for the arrest of every active Christian. To the present time, as far as we here have learned, none of the native Christians have proved unfaithful to the Saviour.

JOURNEYS INTO THE INTERIOR OF THE FUH-CHAU PROVINCE.

The Rev. J. R. Wolfe, of the Church Missionary Society, gives an account of journeying in the Fuh-chau province, in the *Church Missionary Intelligencer*.

Kuang-tau.

Jan. 19.—Started very early for Kuang-tau, and arrived there about noon. The tide and wind were both against us, else we should have arrived there much earlier. Kuang-tau is a large and important place on the Min, about fifteen miles from the mouth of the river, and twelve from the Pagoda anchorage, where the merchant ships harbour when they come for tea, &c. The population of Kuang-tau is of a mixed character. Persons from nearly all parts of the province live here, chiefly for purposes of trade, each speaking their own peculiar dialect; so that, passing through the streets, you will often hear three or more different tongues spoken at the same time.

In one house, where I stopped for a few hours from the heavy rain, I heard the court dialect, the Hing-hua, the Ching-chin, the Kiong-neng-hu, and the native Fuh-chau, all spoken by different persons. It is therefore an important, though a most difficult field for missionary labour. Its difficulties arise partly, of course, from the many different dialects which are spoken here; but the greatest difficulties arise, alas! from the intercourse of the lowest class of foreigners who frequently visit this place, and disgrace themselves, and the countries to which they belong, in the presence of the Chinese; yet this circumstance also renders it important as a Missionary station. The Chinese ought to be shown that foreigners, especially Englishmen, have a religion which prohibits and condemns the enormities which too frequently are committed by them when they come on shore in this and other places. The boat population is very great, and no attempt has yet been made to proclaim the glad tidings of salvation to either the shore-living or boat-occupying people. It is on the way to our outstation of Liengkong, and, with God's blessing, we hope to sow the seed, though it be only by the way-side.

About twelve o'clock we got our books and baggage all ready, and started for Lieng-kong. It rained very hard. It was also bitterly cold, and it was by no means a pleasant journey. The scenery was grand, but there were too many depressing influences at work on my mind and body to suffer me to enjoy it. Cold and wet, and hungry, and weary in mind and body, we arrived at Lieng-kong about four P.M. The Mission house was miserable enough. Rain came down through the roof, and cold came in through apertures in the walls, and there was no fire. I got to bed as soon as possible, wrapt myself up in the rugs and blankets, and, considering all the circumstances, slept very comfortably till morning. The colporteur also seemed to have enjoyed his night's rest.

Lo-nguong.

Jan. 20.—Started, after an early breakfast for Lo-nguong; and, as I was anxious to spend the Sabbath with the brethren there, we walked very hard, and did not stop to take any refreshments on the way. The desire to spend the Sabbath at Lo-nguong, also prevented our preaching in the villages on the way. We arrived at Tang-ian about two o'clock. Here the people pressed us hard to remain all night and preach to them; but we were forced to resist their entreaties, and

went on. We travelled hard, and arrived at Longuon a little after dark, though the colporteur and book-coolies did not arrive till late. I was received by the brethren and by the people in the neighbourhood of our chapel with great cordiality. Two apparently sincere inquirers gladdened my spirits, and raised great hopes in me that our Mission here will not be in vain. My room was besieged all night nearly with people coming merely to see. One of the inquirers, on leaving, asked me to pray for him. "Sing sang," he said, "it is a hard matter to believe. It is difficult to be as holy as the religion requires, and there are many enemies: help me, therefore, by your prayers to the heavenly Father for me." I need not say how sincerely I promised him this assistance, and how earnestly I pleaded for him that night.

Jan. 21: Lord's-Day.—Very heavy rain. Crowds came to listen to the preaching of the word. The chapel was not ready for preaching, but the landlord gave us his pong taing to preach in. We first had prayer with the brethren, afterwards spent the whole day in preaching and talking about Christ to all who came. All who came listened most attentively. One old man said, "How can we live if we embrace religion? How can we trade? You say we must not deceive, nor lie, nor swear, nor scold people: that is very strange doctrine!" At this there was a general laugh, but all admitted that it was wrong to deceive, or use bad language, and confessed that the religion of Jesus was holy and good, but said they could not embrace it for this very reason. I was struck with the confession, but not at all surprised at the determination. It was just the human heart confessing its deformity. It was the old man avowing its opposition to holiness and truth.

Jan. 22.—Not quite so wet as yesterday. Went with Kuong-mi to examine the city. We went round it on the wall. It looked a large place from that part of the hill over the top of which the wall runs. The wall is probably about four miles in circumference. In the afternoon I visited the Roman Catholic chapel, and had some very interesting conversation with six or seven Roman Catholic Christians whom I met there. I was much impressed with their zeal, if one is to judge of zeal from words; but though they are, I believe, very sincere in their profession of Romanism, I fear they have little real zeal for the "religion of Jesus," or the truth. They told me there is no use to speak to the

heathen; that it was impossible to turn them from their idols. This shows what their faith is; and how can we blame them, or wonder at their ignorance, when they never have seen or read a copy of the word of God, except, indeed, the copy which we gave them. Romanism and the word of God cannot live together. It is sad to the Christian Missionary to see these people apparently zealous for what they think is Christianity, but which, in reality, is a species of modified heathenism, a paganized Christianity. Holy water, holy earth, holy pictures, and the holy mother, seem to make up the religion of these Romanists. They engage in all the unlawful pleasures of the heathen, as if there was no difference. Sabbath is the same as any other day. It is melancholy beyond description. The heathen here have also a sacred mother, "Seng-mü," and they imagine, when the Romanists worship the Holy Virgin Mary, that they worship the same Seng-mü as themselves. They both go by the same name. The priest tells them that some of St. Paul's dust, which was brought from Rome, is buried in their chapel as a relic, and is all-powerful against disease, &c. Is not this "speaking lies in hypocrisy?" Rome has much to answer for.

Ning-taik.

Jan. 25.—Started early for the city of Ning-taik in the prefecture of Hok-ning. The day was very fine, and so I enjoyed the walk and ride in a sedan chair very much. As I went along the people were much excited at seeing me. Several invited me to preach at their villages, no doubt more curious to show me to the villagers than to listen to the preaching. Yet many of them, I believe, were willing to hear the word of God. One man invited me to dinner. I had not time to stop. Distributed books along the road. Passed through several large villages. The country is full of small and large villages. The scenery is very grand, hill and vale all the way on. To describe it would be to say what I have already said of other parts of this romantic country. I can admire it better than I can describe it. About noon we arrived at a large village or town, called Tak-sioh, i.e., "Pagoda Stone." Here we rested and took dinner, and preached to the people. They offered to sell me a house to preach in, and gladly would I have availed myself of their willingness had I a man to occupy it. After dinner, started again, and I walked through a most delightfully romantic country. Passed through a few small villages, and saw several large ones in the distance in valleys as we went

along. Saw one perched upon the top of a hill, about 600 or 700 houses. Depressed with a sense of the weakness of our Mission, of my own feebleness, and of the apathy of the church at home. Felt very lonely in the midst of these wild mountains, but soon felt happy when I thought of the presence of God, and meditated on my Master's love. We arrived early at the top of the "Snow Mountain," so called from the appearance it presents when covered with snow. At the top of this hill the city of Ning-taik suddenly appears to view. To me it appeared rather interesting, seated as it is, like most other Chinese cities that I have seen, in a valley surrounded by mountains, but having this advantage, that the sea runs up to its walls, bearing large trading boats to its very gates. I sat for a while on the top of Snow Mountain, contemplating the scenery on every side; the city in the valley, the mountains rising high on every side, the sea stretching off in the distance, and the boats spreading their sails before the breeze as they bore their freights to the habitation of man. It was grand beyond description. I looked upon the city with deep interest. Will it receive the messengers of Christ who have now come to it for the first time? Its dark roofs were to me a striking picture of the moral darkness of its people, and, on the spot where I stood, I prayed the great Father of the human family to enlighten his creatures with the light of life, and dispose the people of Ning-taik to receive Jesus as their deliverer. There were at that moment two earnest Christian men preaching Jesus to the inhabitants, and requesting them to give a place for the preaching of the Gospel of peace. I had now to descend this steep mountain at least two miles down some stone steps. The descent is most wearying to the body. It took me about two hours to descend. We arrived in the city about dark. As I entered, the people had a huge image of the idol called "mother," before which they were prostrating themselves. My sudden appearance rather disconcerted them. They laughed, and said, "Oh, there is the foreign child coming; come and let us have a look." One old man came forward, and said, "Welcome, stranger; from whence are you come?" "From the provincial city," I replied. "I hope elder brother is well." "What brought you here, stranger?" said the old man. "I am come to tell the people of this city some good news. We have heard this good news in the provincial city some twenty years ago: has nobody come here to tell it yet?" The people's

attention was excited. I told them of Jesus. They were disappointed, and said, "We have not heard," and marched away to their idol mother. Went in search of a lodging, and found what proved a very noisy one all night. Walked in the city: saw Ching-mi, whom I sent on the day before, in a barber's shop, getting his beard off. He accompanied me back to my lodgings. Cheng-seng, who was all day long killing himself preaching in the streets, heard of my arrival, and came too. For the first time there was a small company of Christians in this heathen city. May we not hope it was the beginning of great things for Ning-taik? Spent the whole of next day looking out for a house, but failed to rent one. Left disheartened and discouraged. Returned to Lunguung, preaching as we went along. Visited Lieng-kong, and then returned to Fuh-chau.

A MISSIONARY VISIT TO CH'AO CHOU FOO.

A missionary tourist writes:—

The report that a foreigner had entered Chao Chou Foo had widely spread through the city, and before we had well finished breakfast a large and rather noisy crowd had gathered outside our premises, impatient to get admission. On opening the gate, a crowd of people, old and young, at once poured in upon us, eagerly desirous of seeing and hearing the stranger. After their curiosity had in some measure been gratified, they gradually withdrew, while others in like manner took their place. The supply was thus kept up the whole day, so that it was no easy matter to get a short interval for rest or refreshment. A day or two spent in this way impressed us with the necessity of limiting our visitors to stated hours. Accordingly, we posted up a notice, intimating that the doors would be open from 10 to 12 o'clock A.M., and from 2 to 5 P.M. By this arrangement we had a more feasible plea for dismissing the audience in the middle of the day, although we were not always able, or even very anxious, to adhere rigidly to the hours fixed. The evenings were reserved for friends and inquirers. With the aid of two native assistants, I endeavoured to preach the gospel of the grace of God. My aim and plan were to lay before the people as clearly and impressively as I could, the leading facts and doctrines of the Scriptures, especially those bearing more directly on the life death, and resurrection of the Saviour. Being thus occupied for about ten days in succession, we were enabled to bring forward a considerable amount and variety of divine truth.

Not unfrequently we were encouraged by an evident response to our statements, on the part of the hearers. I tried to avoid stirring up their prejudices and hostility, and therefore presented the truth more in its positive aspects, and rather shunned *commencing* any attacks upon the superstitions and errors of the Chinese. Believing that God's word is its own best witness and advocate, my object was to get it lodged in their minds, fully confident that if once there, it would by its own innate power most effectually lead to the results desired; whereas if I were to begin by demolishing beliefs and customs dear to them, before they had been informed of anything better, I was most likely to rouse their feelings and passions against myself and my message, and so defeat the object of my visit. Such was my theory, and in the main it was carried out. I must not, however, give the impression that my hearers were either very passive or very docile. As there was no restraint upon the audience, so long as they refrained from wanton insult and gross outrage, our statements, whether of fact or doctrine, were not allowed to pass unchallenged. Scarcely was there a single address delivered but some one or other, either in course of delivery or at the close, would call attention to the antagonism between Christianity and the native systems, assailing the former and defending the latter, with all the skill and ability at command. In this way idolatry in its various forms, ancestral worship, Confucianism, Tanism, Buddhism, geomancy, were almost constantly on the tapis for discussion; and, of course, when the gauntlet was thus thrown down, we felt called to take it up, not at all alarmed for the issue of the conflict. Probably it would be a matter of little interest to give an account of the arguments *pro* and *con* of these subjects. As, however, some of the objections raised against the religion of Jesus were somewhat peculiar, and perhaps rather novel, it may not be uninteresting to give a few specimens.

One man allowed that the teaching of Christ was good so far as it went, but maintained that it did not go far enough, and that there was no comparison between it and the teaching of Confucius. "Christ," he said, "taught men to honour and serve their parents while alive, but Confucius inculcated the serving of them after death as well as when alive, and thus enjoined a far greater measure of filial obedience." Another charged Christ with violating filial duty when his mother and brethren wished to see him, and he in reply said: "Whosoever shall do the will of my

Father which is in heaven, the same is my brother, and sister, and mother." The divine claims of Christ were repudiated by a third, because of the relation in which he stood to Judas Iscariot. The argument was put thus: "If Christ were divine, he ought to have known that Judas was a wicked man; and if he knew, why did he receive him as an apostle? or, having received him, why did he not either change him or expel him? But if Christ did not know his character, in what respect was he superior to other men?" A fourth objection was raised from the fact that Popery and Protestantism both claim Christ as their founder, while the two sects are in many respects diametrically opposed. "How could the religion of Jesus be from Heaven, seeing there was such uncertainty about its meaning? Suppose the Pope were but a pretender; why did Christ tolerate him, and not rather destroy him?" One man, taking us for Roman Catholics, twitted us with the contradiction between our doctrine and practice. "We condemned the Chinese for worshipping the tablets commemorative of their ancestors, and the images of the illustrious dead; yet we ourselves knelt in adoration before the cross, and before the images of the Apostles and of Mary. From these few instances, some idea may be formed of the difficulties that occur to a Chinese mind in forming an estimate of Christianity.

Besides the natural repugnance of the depraved heart of man to the things of God, the fact that the religion we propagate is *foreign* leads the Chinese to look upon it *prima facie* with aversion. It is wounding to the national pride and vanity to submit to a *foreign* Bible as the only infallible standard of faith and duty, while the native classics are put down in the list of mere human compositions, confessedly containing some important fragments of truth, yet far from being free from error, and altogether insufficient, unsuitable and unsafe, as a rule of life. Moreover, it grates upon their ears to hear Moses, Paul, and the goodly company of prophets and apostles, quoted as unquestioned—because inspired—authorities, while their own Confucius and Mencius, together with the sages of antiquity, are either tacitly ignored or referred to only as other fallible and sinful, though eminent mortals. Further, that the name of Jesus should be honoured above every name, and receive universal homage, while He never appeared in the Central Kingdom, seems to them to be making China rather small, and under too great obligation to other countries.

It is by no means a recommendation that this new religion should be promulgated by *foreigners* within the borders of the Flowery Land. My presence in the foo city was evidently an eyesore to many. It seemed to them rather humiliating to be schooled by a foreigner within the walls of their own capital. While not a few persons of respectable position came about, and fraternized in a kindly way, there was another section of the community that showed by look and gesture, by word and conduct, that their feelings were those of rancorous hostility, and that it was only the fear of evil consequences to themselves that kept them from overt acts of violence. One man in apparently good circumstances made a very bitter speech against me, denouncing me as a spy, and urging my exit double quick from Ch'ao Chou Foo. He took credit to himself for being a far-seeing man, who thoroughly comprehended the sinister designs of foreigners. On another occasion, a young man, apparently of the literary class, and associated with two or three of the gentry, let fly a missile intended to strike me. It missed its mark, and fell among the crowd, who forthwith raised a loud outcry against such conduct. As the faces of all were towards me, the culprit was not seen, except by myself; but, finding his attempt condemned, he slunk away quite crestfallen. One night a bill was posted up, offering a handsome reward to the party who should make away with me, and holding out to the hero of this exploit the prospect of being worshipped after death. So far as the great mass of the populace was concerned, they could hardly be set down as either very friendly or very hostile. They seemed quite susceptible of being influenced favourably or otherwise; at the same time, I think, they are getting disabused of many ignorant and foolish prejudices against foreigners, and will, I trust, be gradually won over to more correct views and more kindly feelings.

On several occasions I was strongly advised to leave the foo city, and go back to Swatow, as my presence was not wanted where I then was. In reply, I told them that I liked people always to state their minds plainly, as I had some hope in such cases of coming to an understanding with them; that in the present instance I was sorry I could not gratify their wishes, because I was among them as a servant of Christ, whose command was to go into all the world, and preach the gospel to every creature. Hence, as my way had been opened to Ch'ao Chou Foo, I could not withdraw or give up my right and privilege, in

order to please either them or myself, or any one else, without sinning against my Master; that consequently the best thing was for them and me to get reconciled to each other; but that if any of them should continue to harbour a strong dislike to seeing or hearing me, they were at perfect liberty to go away, as we did not force people to attend our meetings.

The character and doings of foreigners and foreign nations were often unhappily confounded with the religion of Jesus. Hence, whatever seemed open to censure in regard to the former was set down as an objection to the latter. The coolie trade, drunkenness, licentiousness, rowdiness, *et hoc genus omnia*, were brought forward as so many serious arguments against the truth and excellency of Christianity. In the forefront of the class alluded to stands the opium traffic. During my experience in preaching in many parts, as well as in this city, it is almost invariably brought up as a charge quite sufficient to dispose of the claims of the foreign religion, that many of those who profess it (or are supposed to do so) make their gains by a trade which at once impoverishes and demoralizes the Chinese, and which brings such a train of evils—physical, intellectual and moral—upon its victims and their dependents. Surely those who engage in this business have never seriously thought of the awful responsibility they incur by placing such a stumbling block between perishing millions and the only name given under heaven among men whereby we must be saved.

When the native assistants came forward to speak, they were often exposed to a torrent of bitter invective from the audience. They were looked upon with much the same feelings as we regard deserters or traitors. I must say that these brethren passed through the trying ordeal to their credit. They showed thoroughly that they were Chinese, but gave clear evidence that they were also Christians, "not ashamed to own their Lord, or to defend his cause."

Our discussions were often pretty sharp, and sometimes rather protracted, but generally carried on in an agreeable way and in good temper. If, however, any one went too far beyond the bounds of propriety, the general sentiment called him to order. I am thankful to say that almost uniformly at the close of the day I was enabled to part with my hearers in a spirit of mutual good will.

After I had been there fully ten days, a deputation from the Taotai and Futai called upon me, to suggest that I should not prolong my stay on

this occasion, lest evil disposed parties should concoct mischief, and some untoward occurrence take place. For my own part I had no fears of that kind, but felt that I was rather gaining ground than otherwise. However, as these high authorities left it with myself to go or remain, and as my purpose had already been to a great extent accomplished, it seemed to me prudent, out of deference to them, to take their advice. On the morning fixed for leaving, a deputy from the Taotai called to say good-bye. He congratulated me on my peaceful entrance and stay, and stated that a chair had been provided for me by the city mandarin, that a guard of twenty soldiers would escort me through the streets to the river, that a river boat had been hired for my use, and that a guard boat would accompany me to Swatow, or wherever else I might wish to go. Such was the programme, cut and dry, handed to me at the last moment. If I had missed an official reception on arrival, I was going to get an official demonstration at my departure. Had the matter been left with me, I would have preferred to go in the same simple and humble way that I came. Having, however, had no hand in getting up these arrangements, I did not see that I was called to interfere with them; and so, falling in with the order prescribed, I took my departure. In passing through the streets, and embarking in the river boat, and leaving the locality, there was not the slightest symptom of disorder or disturbance, but all passed off as a mere matter of course.

During this visit the Chinese authorities acted throughout with much courtesy and consideration towards me. Their arrangements for securing peace and order were thoroughly successful. The police did their duty well.

In reviewing this trip, I humbly trust that a beginning has been fairly and hopefully made for direct missionary work in this foo city. I cannot but hope that what was done by preaching, discussions, and distribution of tracts, will yet bear good fruit. While engaged in this enterprise, many fervent prayers were offered up on my behalf, and I am conscious that they availed much for the measure of success with which I was favoured. I would still beg to solicit the prayers of those who may read this account, on behalf of this region. It would be a mistake to suppose that Chi'ao Chou Foo is now quite easy of access. About a month after I had left, a fresh outburst of hostility towards foreigners occurred, occasioned by one of the foreign honghs in Swatow attempting to establish a branch of English business in that

city. Some parties took advantage of the popular excitement at that time to plunder and shut up the new premises to which the American Baptist Mission had but a short time previously removed. These occurrences, are, however, but spasmodic attempts to retain a state of exclusiveness already violated and doomed, and will doubtless in the end lead to results the very opposite of those desired by the instigators. I understand that both of these cases have been vigorously taken up by the consular authorities, and are likely to be soon settled to the full satisfaction of those who have been wronged. Meanwhile, let all who have at heart the spread of the gospel rejoice over a new position opened up for its free and full proclamation, and pray for labourers to carry on and extend the work, until every province and city of this populous empire be delivered from the darkness of heathenism, and be brought to the light of the knowledge of the glory of God in the face of Jesus Christ.

* G. S.

—From the *Foochow Missionary Recorder*.

New Zealand.

DEATH OF VEN. ARCHDEACON HENRY WILLIAMS.

WE have to record the death of one whose missionary life is interwoven with the history of that mission for the long space of forty-five years. When the Ven. Archdeacon H. Williams reached New Zealand in 1822, it was the home of a barbarous race, "whose feet were swift to shed blood," and whose cannibal atrocities were the horror of the civilized world. Light had been kindled in the Bay-of-Islands district, and it was struggling to make its way southward, where the gloom lay thickest. In the onward movement he helped with all the energy of his character, and how effectively, the records of the past will testify. No reports ever reached us from any mission more full of deep interest than those which came to us from the venerable missionary who has just gone to his rest. He saw the day break, and the bright hopefulness of the morning time. He saw the isolated mission in the Bay of Islands expand into a universal profession of Christianity. He witnessed the glorious summer; and then came the wintry season, under the influence of which the mission is now suffering; but he has not been spared to witness the glad revival, with which we humbly hope God will visit this native race.

So pass away the old servants and soldiers of the mission—King, Richard Davis, Hamlin, Mor-

There are a few men still in the vigour of their life, some of them the children of missionary parents, who have taken up their fathers' work; but the missionaries generally are growing old, and unequal to the arduous efforts which the present crisis requires.

The following letter has been received from the Bishop of Waiapu, dated August 7, 1867:—

The subject that most nearly concerns me at this time is the removal of my dear brother to his rest. He had been in an infirm state of health for the last six years; but his family were not aware that his end was so near, even up to the last day of his life. For some weeks before his death, a serious native quarrel had been going on close to Waimate; but he was no longer able to do as in former times, to step in as the peacemaker. It is a singular fact that his four sons had left the house on the morning of his death to try and carry out this work of mediation, which was so peculiarly the work of their father. He had long been looking for this change, with his light burning, and his loins girt up. He grieved very much on account of the sad falling away of many; but it was a great comfort to him that amongst those who remained faithful he had the valuable help of the native clergymen, Matiu Taupaki; and he was able to look back into the years that are gone by upon a goodly multitude of those who had departed before him, who, having died in faith, had gone to receive the victor's crown. Those of us who remain here have still to struggle onward, fighting against many difficulties.—*Church Missionary Intelligencer*.

West Africa.

DESTRUCTION OF MISSION CHURCHES AT ABBEOKUTA.

THE Committee of the Church Missionary Society have published the subjoined extract from a letter written by the Rev. J. A. Lamb, Missionary of the Society at Lagos. The Committee earnestly ask the prayers of the friends of Missions at this crisis in the history of the Yoruba Mission:—

(Extract of Letter from the Rev. J. A. Lamb, dated Lagos, Oct. 19, 1867.)

I would rather that the report I have to give you now had come from some other pen than mine; but as this scarcely appears practicable by this mail, I must give you what I have heard, and the next must bring you the report of the sufferers

themselves. Last Sunday morning, without any previous notice, or even the rumour or intimation of such a thing, the Abbeokuta bellman went round early, declaring that there was to be no assembly for divine worship that day. Soon after companies of people proceeding from a meeting at the Basherun's went to the different churches and broke them all down to the ground, except Ikija, which the chief Ogadife defended. They then broke down the Mission-houses, except Ikija, and plundered everything, not even permitting Mr. Wood, or Mr. Faulkner, or Mr. Allen to go away with the actual clothes they required on their bodies. From Mr. Wood they took hat and shoes; from Mr. Faulkner, hat; and from Mr. Allen nearly all his clothes. One student of the Igbein Institution, who came down yesterday, only had a country cloth on him, which he said was borrowed, for they actually drove him off naked. He had a blow on the side of his head, which he said was given whilst endeavouring to keep his clothing on. Mr. Morser had dressed it for him. The Baptist and Wesleyan Mission-houses and chapels shared a like fate. All the Europeans are congregated at Ikija, which Ogadife has succeeded so far in preserving, or, rather, which God has reserved as a refuge for his servants in the terrible disaster. We are anxiously awaiting their arrival here. Yesterday Mrs. Lamb and myself went in a large canoe about four hours' journey on the way to meet them. Mr. Ashcroft and Mr. Richmond (the Wesleyan missionary) also went in a boat; and the Governor has kindly sent his boat for the same purpose to-day. The bitter hate manifested against the Christian religion and the unoffending missionaries is the worst feature in the affair. They declare that all the converts shall go back to heathenism or be killed. Women and children were just as furious in the onset as men.

Mr. White is preparing to leave Otta, having received warning from a friendly chief to hold himself in readiness to go.

I understand that Osiele Church and Mission-house has shared in the destruction, and that Mr. Moore has also taken refuge in Abbeokuta and is expected here.

We have heard nothing of the Hinderers except that the Governor was here this morning and stated that he believed no harm would happen to them. He said that he had given Kere, the Chief of Ipara (who owed him a debt of gratitude for obtaining the release of his son), charge to see after them.

South Africa.

THE LONG MOUNTAINS, KURUMAN. (LONDON MISSIONARY SOCIETY.)

The Chronicle of the London Missionary Society says:—

The Kuruman is the principal mission station among the Bechuana tribes, immediately north of the Orange River. It is distant from Cape Town a journey of two months. The mission was joined by Mr. Moffat in 1821. The churches contain 278 members; there are Bible classes and schools; and the printing-press provides Scriptures and school-books in three languages. Mr. Moffat has recently devoted considerable time to a revision of the Sichuana New Testament; but carries on at the same time the other current duties of the mission. The present missionaries are Messrs. Robert and John Moffat.

Visit to the Long Mountains.

There are two principal out-stations of the Kuruman Mission: one among the Batlaru, ten miles to the north-west; and another series at the foot of the Long Mountains, forty miles to the south-west. Near these mountains are seven branch churches, which Mr. Moffat specially visited at the beginning of the year.

The well-known Mr. Moffat writes as follows:—

"Before John Moffat's leaving for Cape Town, knowing that it would be long before I could get one to supply my place, I left this in my ox-wagon on the 16th February. After passing over the Kuruman hills, lying directly west of this place, the course to Tlose, the first station to be visited, lay about south-west.

"After travelling the whole night without halting, over a level treeless country, I arrived a little before daylight, thirty-seven miles requiring sixteen hours; for an ox-wagon travels only about two-and-a-half miles per hour. As all parties had been expecting me for some time, I received their early salutations and welcome. Tlose, or Koses (as it is frequently pronounced by foreigners), has never been a place of any importance; though it formerly possessed a very fine fountain, which now, through neglect, yields little more than is enough for the present scanty population. That is composed of one village of Bechuanas, and another of Corannas; the former about 200, and the latter about 30. Besides these, there are two small villages in the immediate neighbourhood, which make a community of about 300. On a former journey, I found the Corannas more numerous; but they, from their nomad character, are not long in one place. My forenoon was

occupied in ascertaining the state of those in church fellowship; some of these having but lately removed from another locality, where they belonged, to the Griqua Town Mission. Among the Corannas there are as yet none who have been baptised. In the afternoon about 100 came together, and listened with great attention to the message of mercy addressed to them. I then went over to the Corannas, about a mile distant, and preached to them through an interpreter."

Visit to Lookeng.

Going sixteen miles west, Mr. Moffat spent the Sabbath among the church members of Loökung, or Khoro.

"As the people had had timely information of my coming, all necessary preparations had been made; for the church members and candidates had arrived from other villages within ten miles. A meeting was at once convened to examine the candidates left over from last year, with others who had been added. This was done in the presence of some of the more advanced members of the church, in order to aid them in their decision when a selection should be made. This kept me engaged till dark. Next morning the early Sabbath prayer meeting was held, and well attended. It was most consoling to hear the earnestness with which a blessing on the day's exercises was sought, and that by persons whom I had known in their comparatively naked, wild, heathen state, but now clothed and in their right mind, lifting up their hearts, and supplicating the Divine presence of the adorable Redeemer. Of course those like myself, who knew them all when they were the dupes of ignorance and a stupid superstition, must exclaim with gratitude, 'What hath God wrought!' Soon after prayer the church meeting was held, when eight out of fifteen inquirers were chosen by the church.

"The congregation, including strangers, was large, considering the size of the village, containing rather more than sixty households, or 300 inhabitants, allowing five persons to a house, which I found to be the case in this instance. The first service being ended, forty sat down to the Lord's Supper, eight of whom formerly belonged to Gaseep, but had with their families lately removed. All these forty I had known in their youthful days, when residents on the Kuruman River. I thought of bygone years, of our toil and struggle to retain our footing amidst unnumbered jeers and scoffs and robberies of the heathen throng. It was then when some thought they had discovered the source of our forbearance

under contumely by setting us down as runaways from our own country to escape the gallows. How changed the scene! And we now adore the grace through which we were enabled to overcome all these things. It was impossible not to make reference to the former condition of those who were before me, reminding them of the marvelous transformation which God in His adorable mercy had wrought among them. The impressive season was closed by singing a translation, or rather an imitation, of 'Come, Thou Fount of every blessing.'

General View of these Churches.

"After disposing of some books and receiving a few contributions to our auxiliary, I left for the Kuruman, distant thirty-one miles, grateful to our Heavenly Father for all that I had seen and heard in reference to man's salvation. I did not see all I hoped to see; but it is most gratifying to witness the almost universal desire to learn to read, and that education, often under most unfavourable circumstances, is advancing; so that wherever people live together, many or few, means of instruction of one kind or other are in operation, and even family worship kept up by many who have not joined a church. Doubtless there must be sometimes queer sermons preached, as, with rare exceptions, the native teachers do not stick to their text, but seldom wander far from the cross; and I do rejoice that Christ is preached, however feeble the instruments are. In general the people are poor, and their resources small; the country throughout very dry, except in rainy seasons,—for they are not always so. There are no paid agents among those referred to, except the youth to whom particular reference has been made, who is not only an efficient schoolmaster, but conducts the public services as chaplain to his patron, who supplies him with food. Khobetse and his wife, or rather his concubine, are both amiable characters; but the first wife stands in the way of their being received into church fellowship. I have more than once granted a trifling sum to assist in raising a school, and this is all that may be deemed necessary under present circumstances. There is nothing like getting such folks, who are in general very stingy, to help themselves."

West Indies.

WESLEYAN missionaries write from Antigua:—

Gratitude and joy fill our hearts while we sit to send you a few hasty extracts from our journal,

respecting the work of God in which we are engaged in this corner of the vineyard. We have been employed, for a week consecutively, in holding a series of special services throughout the Circuit. They were commenced and closed, we rejoice to say, under most favourable circumstances, and with most cheering results to all our churches. The following is the order in which they were conducted:—Sunday.—Special sermons were preached at Parham and Free-Town by the Circuit ministers, and prayer-meetings held in all the chapels at night, to invoke an outpouring of the Spirit, and a revival of the work of God in all our Societies. The weather was delightfully fine, congregations good, people attentive and devout, and a precious sense of the Master's presence pervaded our assemblage, and gladdened our hearts. Monday.—Both ministers met at Parham in the evening. A short address was delivered, and a penitent prayer-meeting followed. God was in our midst. Many souls were awakened, a few found peace through believing; and several both young and aged were added to our ranks. Tuesday.—Exhortation and prayer meeting at Free-town. Both ministers again engaged. Old members surrounded the communion rail, to plead for pardoning mercy; and four young persons were added to the church. Wednesday.—Preaching at Parham and Free-Town; and prayer-meetings in all the other chapels. At the latter place, God was present to apply the healing balm; and the voice of praise and thanksgiving was heard from those who, the previous night, were groaning for redemption; and two others were brought to the foot of the Cross, to groan the sinner's only plea, "Lord, be merciful to me." Thursday.—Preaching and prayer-meeting at Seatons. Both ministers present. Chapel inconveniently crowded, with a large number standing without the building. The word of truth comes with power; and sinners, young and old, are smitten down before the Lord, and constrained to cry for mercy. A goodly number resolve for God to live and die. O may they prove faithful! Friday.—Preaching and prayer-meeting at Bethesda. Attendance good. Fourteen young persons convinced and decide for God. One backslider reclaimed, and many more deeply affected. Several have since desired admission into our Society, who really seem anxious "to flee from the wrath to come, and to be saved from their sins." Present numbers on trial, fifty-two.

L I T E R A T U R E.

To the literature of the pulpit Mr. Hood has contributed a quaint title-page and a genuine book.* "Words," he says, "are lamps, are pitchers, are trumpets," a reflection that may be squeezed out of Gideon's famous strategy, but that will not come without squeezing. They may sound like trumpet tones and flash out the light of thoughts; but the old warrior's pitchers were surely used to conceal his torches, and can scarcely carry the meaning that would "bear refreshment, cool the fear of the spirit, and console and comfort the heart." It is too good a book to need so whimsical an adaptation; nor does the gravity of the pulpit stand in need of any startling oddities to draw attention to the mission of the preacher. Twenty-two lectures, addressed to Mr. Spurgeon's students, are included in this volume, fresh, clever, sensible, and full of stimulus and thought for men aspiring to preach. The genius and power of the pulpit are vindicated, its character is pointed out, and the faults and merits of sermons are touched with a keen and racy criticism, and in the generous spirit of a man of large sympathies and culture. An excellent feature of these lectures is their copiousness of illustration; and the carefully studied and picturesque monographs, ranging from Chrysostom and St. Bernard down to Lacordaire and Robertson, are full of interest. Mr. Hood has done good service to the tabernacle students, by taking them over so wide a field of pulpit literature; and more ancient colleges than Mr. Spurgeon's might engraft a similar course of studies in their theological curriculum to the great advantage of the Christian ministry.

Mr. Macdonald's way of preaching is through a story; but the story is so purely the creation of an artist, that the preaching is nearly out of place, and the story never seems constructed for it.† Life, indeed, as he sees it, is full of parables of God, and he only shows life with the parables glowing through it. He has never written a happier or more evenly beautiful book than the *Annals of a Quiet Neighbourhood*. A delicious sense of rest steals out of it upon the heart, and

page after page it draws us into a devout, calm, and gracious Sabbath serenity, through which we hear the soft church bells, and look up into the quiet sky. In this pretty and compact edition it is sure to have many new readers, and many old, and to fill many hearts with grave and happy thoughts. "I will not take a solemn leave of my friends just yet," the vicar says, as he closes the "*Annals of Marshmallows*," "for I hope to hold a little more communion with them ere I go hence." In that hope thousands will share.

Mrs. Carey Brock's success in weaving the collects of the Church of England into a story, has encouraged her to try a new series of *Sunday Echoes in Week-day Hours*.* The thread of the story is well preserved, and the dialogue is on the whole natural and simple. The children, perhaps, are a little too precocious, and too much given to put just the question that brings out the right answer: but that is a fault almost inseparable from this mode of teaching. The double conversations with the two Nellies are also confusing, and probably in so comprehensive a formula as the catechism it would have been better to have constructed a number of stories than to have carried on one through all the articles of the creed, and each of the Ten Commandments. The teaching given is not always of the clearest or wisest kind, though one of the Nellies is made to find "how easy hard things might be made." A miracle may be hard to explain, but it makes it no more intelligible to be told that it is "for breaking laws which only God could make," God the image of God the law-giver as also the law-breaker is only an additional puzzle and not a help. Yet Mrs. Brock's attempt deserves a hearty recognition, and is sure to receive it from the multitude of young readers to whom her previous *Echoes* have made her known.

At this gift-bringing season good healthy reading is peculiarly welcome, and *The Diamond Rose* will be a welcome Christmas flower for the young.† Various pleasant characters of a century back live again for us in this pleasant book; and, indeed, out of the fulness of her lore Miss Tytler reproduces, with wonderful vividness, the simple, old-

* *Lamps, Pitchers and Trumpets*. Lectures delivered to Students for the Ministry in the Vocation of the Preacher. By Edwin Paxton Hood, Minister of Queen Square Chapel, Brighton. London: Jackson, Walford & Hodder, 1867.

† *Annals of a Quiet Neighbourhood*. By George Macdonald, M.A. London: Strahan, 1867.

* *Sunday Echoes in Week-day Hours: a Tale illustrative of the Church Catechism*. By Mrs. Carey Brock. London: Seeley, Jackson & Halliday, 1867.

† *The Diamond Rose. A Life of Love and Duty*. By Sarah Tytler. London: Strahan, 1867.

fashioned life of Edinburgh town fifty years before Jeffrey and Cockburn immortalized it. Waiting-woman and tradesman's wife, her heroine, Euphanie, moves quietly through the page, and round her a little group of men and women worth knowing; and lessons of charity, and kindliness, and human sympathy strike in upon the heart. Meant to teach us the philosophy of those large charities, in Edinburgh called hospitals, the story wanders off into a less formal and more artistic purpose. If Lady Somerville's maidens dwelt under formal discipline, and "were drawn out in files to bed, to prayer, to study, and even to play," and if the question is put, "How do all generalisations of the kind result?" she can only answer, "In the weal of some, and the hurt of others; but inevitably in the gain of the honest heart which directs them and the honest heart which suffers them." And so at the end we only see Euphanie. "She holds in her hand her diamond rose, and sheds behind her the glittering leaves; but she bears away on her head, in an everlasting crown, the red and white roses of love human and love divine."

*Sermons from the Studio** are under some disadvantage, not springing out of the free desire but of the advice to write them. They needed no introduction, and some of them are charmingly written, notably *The White Rose of Deerham* and the *Roman Painter*; but they are scarcely free from the restraint of a purpose too distinct, and that only becomes, and was not originally, the purpose of the writer. Mr. Aveling tells us "She is an artist herself as well as an authoress; and, while pursuing her studies in her former capacity, became painfully conscious that the service of art is too often entered upon and followed, not only with a disregard but with a hostility to revelation. She saw this was unnatural, that the two ought to be joined together in happy friendship." The sketches are full of vigour, as, for example, that of *The Gipsy Girl*, and even where the incidents are familiar, they are handled with great skill. It is an interesting and remarkable book.

The same purpose is manifest in a slight book, interesting, but with no pretension to artistic power. Men of fashion, wealth, statesmanship, literature, and the world, are singled out to show that, "in forsaking the fountain of living water, they found only a mirage, and grasped vanity and

vexation of spirit."* It is a motley but significant group. Beau Brummel and William Beckford, Burke and Pitt, Haydon and Byron, Hook and Chesterfield, Scott and Napoleon; and the object is, in most cases, fairly and clearly shown. The paper, print, and illustrations by Tenniel constitute it a genuine Christmas book; and the same considerations in a still higher degree, and including the very pretty binding, apply to the new edition of Mr. Taylor's *Memorials of the English Martyrs*† Passing from Lutterworth to Smithfield, from Smithfield to Carmarthen, from Carmarthen to Canterbury, each martyr is reverently followed—John Wickliffe and John Beresford, Askew and Harper, Latimer and Ridley, and some more. The illustrations are well selected and admirable, and this handsome book will worthily perpetuate memories which England never more needed to cherish than at this hour.

A popular edition of *Man and the Gospel*,‡ may be simply mentioned as a public gain. Popular by gifts that have been uniformly consecrated to the highest ends, Dr. Guthrie's popularity grows rather than diminishes, by age; and the further the press spreads his impressive appeals, the more popular he must become, and the wider will be his influence. His preaching is full of arrest, and overflows with the sunshine of a very brave and kindly heart; a preaching that stirs up all the old and, perhaps, forgotten appeals that men have buried under hours of care and pleasure. In *Drops from the Brook by the Way*,§ those who have no especial book of doctrine will find a text for every day with brief comment, selected from devout writers as far back as Augustin, down to Bickersteth and Monod.

BOOKS RECEIVED FOR REVIEW.

Lives of Indian Officers, by J. W. Kaye (Strahan.) *Memoirs of Thomas Archer, D.D.*, by the Rev. John Macfarlane (Nisbet.) *Homeward: or the Rest that Remaineth, A Memoir*, by Ellen Barlee (Seeley, Jackson, and Halliday.) *The Starlings: a Scotch Story*, by Norman Macleod, D.D. (Strahan.) *Ithuriel's Spear*, by W. Shephard, M.A. (Nisbet.) *Voices of the Prophets*, by C. J. Vaughan, D.D. (Strahan.) *The Family: its Duties, Joys, and Sorrows*, by Count V. de Gasparin (Jackson, Walford, and Hodder.) *The True Sanctuary: its Priesthood and Ministers*, by H. Hurgill (Morgan and Chase.) *Man's Renewal*, by Austin Phelps (Strahan.) *The Man of Sorrows and his Relationships* (Stock.)

* *The Mirage of Life*. With Illustrations by Tenniel.

† *Memorials of the English Martyrs*. By the Rev. C. B. Tayler, M.A. New and revised Edition. London: Religious Tract Society. 1867.

‡ *Man and the Gospel*. By Thomas Guthrie, D.D. Popular edition. London: Strahan. 1867.

§ *Drops from the Brook by the Way*. London: Religious Tract Society. 1867.

* *Sermons from the Studio*. By Marie Sibree, with an introduction by the Rev. T. W. Aveling. London: Jackson, Walford & Hodder, 1867.

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